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EPISCOPALIAN

Graham crusade has Church of England support

by Bob Libby

"Billy's Back!" states the modest notice in *The London Times*. "He's worth listening to," claims the official poster and advertisement for Billy Graham's 1984 Mission England campaign.

From May 12 through the end of July, Billy Graham will preach in six English cities—Bristol, Birmingham, Liverpool, Sunderland, Norwich, and Ipswich—but London will not be among them. His absence in the capital city is a courtesy to fellow evangelist Luis Palau, whose Mission London runs concurrently. Palau, Argentinian-born, is from Portland, Ore.

A 35-year-old Billy Graham came to London 30 years ago, billed as the new Billy Sunday, to lead a crusade at Harringay. He drew 12,000 a night until the closing night when he preached to 120,000 at Wembley. As momentum built in 1954, British notables, including the Lord Mayor of London, began appearing with him.

On the closing night the Archbishop of Canterbury was present to give the benediction. This year the Archbishop of Canterbury didn't wait until the closing service to appear with Graham, but met with him personally in a preliminary visit (see photo).

The Church of England Newspaper, representing the evangelical wing of the Church, claims credit for the whole idea of the crusade. In an editorial on St. Stephen's Day, 1975, it proposed that Graham return to the United Kingdom in 1978. The author of that editorial, the Rev. Calvin Reed, is national coordinator of this year's crusade.

After Graham's first appearances in 1954, the crime rate in London inexplicably fell. Evidence of other lasting effects has been a matter of debate ever since. One hard statistic seems to be an increase in vocations to the ordained ministry, both among free Churches and in the Church of England.

Reed candidly says "mass evangelism doesn't work" but adds that "Mission England is just a whole lot of local church missions done at the same time."

Preparation for Graham's visit has been going on for years. Reed says, "If people come into the meetings straight off the streets, I won't say it will be a disaster,



On a preliminary visit to England earlier this year, Billy Graham touched all the important bases, beginning with a sermon preached for the Queen and a personal visit and photo session with Archbishop of Canterbury Robert Runcie. He also touched down at London's All Souls' Church, epicenter of evangelicalism in the Church of England.

but it might be."

Mission England has a budget of \$1.8 million, 98 committees, and a paid staff of 35 as well as some 40,000 persons who have attended Christian life and witness classes to prepare for their role as counselors. A vast spectrum of Christians—from Christian Brethren to Roman Catholic—are participating.

While 12 Anglican bishops hold key committee assignments, support for Mission England within their Church varies not only with style of churchmanship and theories of evangelism, but also with the geographical proximity to the six urban mission sites.

Bishop John Eastaugh of Hereford,

whose flock will be bused into Bristol, is guarded in his endorsement. Many in his diocese "have reservations about Dr. Graham's methods and even the content of his messages." But he suggests that for the Church of England to appear to be "standing aside, rather than being fully involved in a movement which has as its sole aim to challenge the nation to turn to Christ and His teachings and standards as the foundation of our corporate life" would be a great mistake.

Bishop Morris Wood of Norwich, whose see city is one of the six Graham is visiting, reports proudly that more than 4,000 people in his diocese were involved in pre-mission training classes and urges careful nur-

ture and follow-up of new Christians, which he considers equally as important as the careful preparation of new workers.

He and his brother bishops, he said, are planning opportunities for church members who make a deeper commitment to Christ to renew their baptism and confirmation promises publicly. Those outside the Church "can most surely be affected by a deeper dedication to Christ of those within the Church. . . . After the feeding of the 5,000, the disciples had to pick up the broken pieces 'that nothing be lost.'"

The Norwich branch of the Church Union plans a pilgrimage to the Shrine of Our Lady of Walsingham for a Eucharist and Stations of the Cross. "We want to be involved in Mission England but in our own way," says Canon Francis Millett, vicar of St. Giles' Church in Norwich.

Much debate over Graham's visit centers on the idea of a personality cult. Reed argues that "you'll never galvanize support for a project unless you commit yourself to something high profile. . . . A breakthrough into public awareness is absolutely vital. If you never do anything which the media regards as newsworthy, you condemn the Gospel to something which does not hit the public awareness."

Along these lines a favorable editorial in *The Church Times* likened Mission England to the Pope's recent visit: "Graham and Wojtyla, so different in some ways and yet so similar—personalities for Christ."

The secular press has noted that the Billy Graham who returned to England 30 years after his first triumph is an older (65) and somewhat more liberal Billy Graham. He refers now to the ills of racism, the plight of the unemployed, the evils of the arms race, but according to a commentator in *The Guardian*, his "profiles of heaven and hell are as stark as ever."

John Miles, Church of England press officer, reflects this view. "While his style and stance are more liberal, more acceptable, it's still the same old Billy Graham . . . fire and brimstone. . . . One shouldn't be frightened into heaven, should one?"

Nonetheless, this time around, Miles concedes, preparation is better and the Church is more involved in follow-up. "When you come forward for Christ, you want something to happen, someone to talk to about it."

Come forward they did. In Bristol when Graham invited 30,000 to receive Christ, *The Guardian* reported, "Rivers of people flooded the football pitch."

Bob Libby is publisher of *The Florida Episcopalian*.

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The Episcopalian

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KAMPALA

Anglican Dean Godfrey Bazira of the Namugongo Martyrs Seminary was dragged from his home and murdered by unidentified men late in May. The men, who arrived in camouflaged tanks, imprisoned the 38 seminarians, reportedly raped the four women students, then released all a day later. At services in Namirembe Cathedral, Assistant Bishop Misaeri Kauma urged that Bazira's name be added to the list of the Ugandan martyrs who died over 100 years ago only yards from where Bazira's body was discovered among a group of unidentified bodies. Ugandan Vice-President Paulo Muwanga said the government would investigate the incident and that the annual commemoration of the Ugandan martyrs could be held in June unhindered.

ORLANDO

Workshops conducted in Spanish on stewardship and accounting for small congregations were held in this Florida city in May. They attracted local clergy and lay readers as well as those ministering to Hispanic parishes in Miami, Fla.; New Orleans, La.; and Hartford, Conn. Follow-up is scheduled for February, 1985. Hispanic clergy also gathered at the College of Preachers in Washington, D.C., for a conference on preaching in the context of the Hispanic congregation. Next November the college will host a conference for Hispanic ministers and those working in Hispanic ministry on the use of *The Book of Common Prayer* and liturgical music.

LARNACA

Bishop Harry Moore presided for the first time when the annual clergy conference and synod of the Diocese of Cyprus and the Gulf met here in Cyprus. The synod's major business was approval of construction of a new diocesan center to provide office space for the bishop and the diocese. The Episcopal Church has given \$38,000, almost half the estimated cost, for the center which will be built on the grounds of St. Paul's Cathedral in Nicosia.

PLEASANTON

Maria Cueto, a former director of the Episcopal Church's Hispanic Affairs Commission, is serving a three-year term in a federal prison in this California town on charges of criminal contempt. She had refused to cooperate in a grand jury investigation of alleged terrorist activities of the FALN, which espouses Puerto Rican independence. Steven Guerra of California, a member of the board of the Episcopal Church Publishing Company which publishes *The Witness*, Andres and Julio Rosado of New York, and Ricardo Romero of Colorado are also in prison on contempt charges. The five deny they are members of FALN although they are sympathetic to the cause of Puerto Rican independence. None was charged with a crime other than refusal to testify before the grand jury.

NEW YORK

The United Bible Societies has announced distribution of almost half a billion scriptures worldwide in 1983, a 13-million increase over 1982. The greatest increase—161 percent—was in the South Pacific, attributed to intensive evangelism in the area.

PERRYVILLE

To mark the anniversary of Heifer Project

International's first shipment of livestock in 1944, the organization broke ground in this Arkansas town for a new training center. At the same time a shipment of three head of cattle, 20 goats, two hogs, and 55 rabbits was dedicated and sent on its way to Guatemala.

CRETE

When the 29-member standing commission of the Faith and Order Commission met here in April, it made plans for three major studies. The Commission will look at the ministries of women, the explication of the Nicene Creed in terms of the 20th century, and the unity of the Church and the renewal of the human community with special emphasis on the relationship between men and women, cultures and ideologies, peace and justice. The Faith and Order Commission is part of the World Council of Churches (WCC), but includes Roman Catholics and other non-WCC



SEE WATER VALLEY

member denominations. An Anglican, Mary Tanner of Great Britain, was elected a vice-moderator of the Commission.

BRADY

The Clergy Association in this Texas town set a record late in April when it distributed 7½ tons of federal surplus commodities to McCulloch County families. Cheese, butter, flour, honey, and cornmeal were given away at St. Paul's Episcopal Church, a minimum of \$35 worth of food for each person who came.

BYFIELD

Dean John Booty of the School of Theology of the University of the South will lead a conference at Adelynnood Conference Center in this Massachusetts community August 17-19. Adelynnood is owned and operated by the Society of the Companions of the Holy Cross. Booty's Bible study conference will focus on "Jesus and the World: Signs in the Fourth Gospel."

LAGOS

Bishop Edmond Browning, Dr. Charles Lawrence, and Dean Frederick Borsch will represent the Episcopal Church at the July 17-27 meeting of the Anglican Consultative Council in Nigeria. Bishop Alexander Stewart will serve the meeting as a con-

sultant on the social order, and Professor Philip Turner of General Theological Seminary will work with mission strategy. Ruth Nicastro, religious editor of the Diocese of Los Angeles, and David Sumner religious editor of the Diocese of Southern Ohio, will work on the communications staff as will the Rev. Onell Soto of the Episcopal Church Center in New York City. The Rev. Samuel Van Culin is secretary general of the Council which links 27 autonomous Anglican Churches with 64,000 congregations in 164 countries around the world.

NEW YORK

The Church Hymnal Corporation has revised its publication schedule for the new Hymnal, which it says will now be available in the fall rather than the spring of 1985. Commenting on the delay, the Hymnal's general editor, Raymond Glover, said, "Although the vast majority of the harmonizations have been selected, the Standing Commission on Church Music is still in the process of perfecting the material." Information on ordering the new Hymnal will be available later this year so parishes can budget for purchasing books in 1985.

DALHART

At St. James' Church here on September 14, the Rev. Christine Harrell will be ordained the first woman priest in the Diocese of Northwest Texas. Harrell's husband Robert is vicar of St. Paul's Church in Dumas, Texas.

LOUISVILLE

Bishop David Reed of Kentucky is the Episcopal member of the National Council of Churches' search committee receiving nominations and applications for the post of secretary general, which will become vacant when Dr. Claire Randall completes her term at the end of the year. Headed by the Rev. Donald Shriver of Union Theological Seminary, the committee will present a single candidate for the position to the November meeting of the NCC's Governing Board. Randall, who has been secretary general since 1974, has not announced future plans.

WATER VALLEY

The Church of the Nativity in this Mississippi town was but a pile of rubble after a tornado struck on Easter Eve. The storm killed seven people and injured 70. Nativity, a diocesan mission supplied from St. Peter's, Oxford, where communicants gathered for Easter services, has only 13 members. Among those churches offering aid was the congregation of St. Luke's, Newberry, S.C., itself destroyed by a tornado in March (see May issue).

ATLANTA

The Episcopal Radio-TV Foundation is looking for choirs and musicians to provide new church music for the Foundation's national radio program, Episcopal Series of the Protestant Hour. Independent judges will select the six or seven choirs who will begin recording in October. The Foundation seeks traditional, classical sounds for both hymns and anthems and hopes large and small parishes will respond. Audition cassettes or tapes should be sent to Arden Moser at the Foundation, 3379 Peachtree Rd., NE, Atlanta, Ga. 30326.

CELEBRATING 200 YEARS IN DIOCESE OF PENNSYLVANIA



JOSEPH MORSELLO PHOTO

Mayor W. Wilson Goode of Philadelphia, right, read the lesson during the Diocese of Pennsylvania's bicentennial celebration in Philadelphia's Convention Hall. Before

the service, Goode waited with Bicentennial Committee chairman William White, a direct descendant of Bishop William White, second bishop of the Episcopal Church. Bishop Lyman Ogilby presided at the service at which 7,000 Episcopalians heard sermons by Anglican Bishop Desmond Tutu of South Africa and Dean Herbert O'Driscoll of Canada as well as a *Te Deum* especially commissioned for the event.

CINCINNATI MINISTRY CELEBRATES 20 YEARS

In 1964 three Episcopal clergymen asked the Diocese of Southern Ohio to fund a ministry to Appalachians living along the Little Miami River southeast of Cincinnati, Ohio. Now the Inter Parish Ministry which grew from that request is honoring 20 years of service with six months of celebration.

Directed by the Rev. George F. Hupp, Jr., the ecumenical Inter Parish Ministry is housed at the Indian Hill Episcopal

Presbyterian Church. It operates some 25 programs—such as community gardens and Project K.I.D., which predates Head Start—and serves some 400 families.

To show how the Ministry can change people's lives, Hupp tells about a 16-year-old, eldest of six children whose parents were resigned to poverty. She joined an IPM work-study tour and noted what the volunteers accomplished in two weeks. Realizing she could contribute more to life if she made something of herself first, she obtained IPM help and earned a degree from Berea College and became a teacher. Following her example, two of her brothers obtained IPM assistance; one finished trade school, and the other attended the University of Cincinnati.

"But the real difference Inter Parish Ministry makes is in the lives of the volunteers," Hupp says. "As they act on their commitment to others, they grow, they see what faith can do, they become more truly Christian."

ALL AROUND THE CHURCH

Bishop O'Kelley Whitaker of Central New York, accompanied by his wife and two sons, visited Cairo for the consecration of Ghais Malik to be Bishop of Egypt. Central New Yorkers Portia Dunham and the Rev. S. George Dirghalli joined the Whitaker party. . . . Carolyn Miller, staff member at the National Cathedral School, will be the new director of admissions for St. Andrew's-Sewanee School in St. Andrews, Tenn. . . . Renowned soloist William Warfield sang with the Boys Choir of Harlem at Lincoln Center in New York City in June. . . .

Maryland Churches United honored the Very Rev. John N. Peabody upon his retirement as dean and rector of the Episcopal Cathedral of the Incarnation in Baltimore. . . . Novelist John Updike, physicist Enrico Fermi, composer Louise Talma, and jurist William B. Bryant were among those who received honorary degrees from Bard College. . . . The Rev. John T. Mason, Jr., has been honored for his work in oral history at the U.S. Naval Institute. . . .

Anglican Archbishop Peter F. Carnley of Perth (Australia); Archbishop Torkom Manoogian of the Armenian Church in America; Fred C. Scribner, Jr., chancellor of the Diocese of Maine; and the Rev. William Norgren, ecumenical officer of the Episcopal Church, were among those who received honorary degrees from General Theological Seminary in May. . . . The Rev. John G. B. Andrew, rector of St. Thomas', New York City, was the keynote speaker at the 168th annual meeting of the American Bible Society. . . .

Twenty-five years after his ordination in the Church of the Advent, Cynthiana, Ky., the Rev. Robert Henry Johnston celebrated the anniversary of that event in his present parish, St. Aidan's in Leeds, England. . . . Virginia Theological Seminary bestowed an honorary doctorate on Bishop Elliott Sorge of Easton. . . . Suffragan Bishop Clarence Coleridge of Connecticut received an honorary doctorate from Trinity College in Hartford, Conn. . . . Author Madeleine L'Engle was granted an honorary degree from Illinois' Wheaton College. . . .

Dr. Guilio D'Angio, director of the Cancer Research Center of Philadelphia's Children's Hospital and a member of Trinity Church, Swarthmore, Pa., has been honored for his research in leukemia and other childhood cancers. . . . John M. Templeton, a Tennessee native, received an honorary degree from the University of the South as did Bishop Robert Estill of North Carolina, Bishop B. Sidney Sanders of East Carolina, Alban Institute's the Rev. Loren Mead, opera singer Jessye Norman, financial consultant Andrew Brimmer, and the Rev. Thomas Bowers of St. Bartholomew's, New York City. . . .

Clara Penniman of St. Dunstan's, Madison, Wis., was honored on her retirement from the faculty of the University of Wisconsin. . . . Episcopal Volunteer in Mission, the Rev. John Huston, worked as a staff member of the Anglican Consultative Council in London to complete a report on refugees. . . .

Timothy Mya Wah is the new Bishop of Mandalay, Burma. . . . Boston's Episcopal City Mission presented its fourth Bishop Morris Arnold Award to community activist Charles Turner during its annual meeting in June. . . . Patricia Scharf is the new national executive secretary of the Episcopal Peace Fellowship.

The Episcopal Church in the Diocese of Los Angeles

The Right Reverend Robert C. Rusack, Bishop



welcomes visitors to the Olympic Games
and the Olympic Arts Festival



The Diocese of Los Angeles salutes the Olympics and extends a warm welcome to Olympic visitors to worship with us in our churches on Sundays. The churches listed below are those nearest the venue sites for the Games. Visitors staying in other Southland communities are invited to call Diocesan House (213/482-2040) on weekdays to find a church near them.

ALHAMBRA (Cal State University, L.A.: Judo East Los Angeles College: Field Hockey)

HOLY TRINITY CHURCH
416 N. Garfield Ave.
818/282-9118
Sunday 8 & 10 a.m. Eucharist

ANAHEIM (Convention Center: Wrestling)

ST. MICHAEL'S CHURCH
311 W. South St.
714/535-4654
Sunday 8 & 10 a.m. Eucharist

CHURCH OF THE ANNUNCIATION
311 W. South St. (Chapel)
714/772-2881
Sunday 10 a.m. Eucharist in Korean

ARCADIA (Santa Anita Park: Equestrian Events)

**CHURCH OF THE
TRANSFIGURATION**
1881 S. First Ave.
818/445-3340
Sunday 8 & 9:30 a.m. Eucharist

BEVERLY HILLS (UCLA: Gymnastics, Tennis)

ALL SAINTS CHURCH
504 N. Camden Dr.
213/275-0123
Sunday 8 & 10 a.m. Eucharist

FULLERTON (Cal State University: Handball)

ST. ANDREW'S CHURCH
1231 E. Chapman Ave.
714/870-4350
Sunday 8 & 10 a.m. Eucharist

GLENDALE (Dodger Stadium: Baseball)

CHURCH OF THE MAGDALENE
1011 S. Verdugo Rd.
818/243-8670
Sunday 8 a.m. Eucharist in English
10 a.m. Eucharist in Spanish

INGLEWOOD (The Forum: Basketball)

HOLY FAITH CHURCH
260 N. Locust St.
213/674-7700
Sunday 8 & 10 a.m. Eucharist

LAGUNA HILLS (Coto De Caza: Pentathlon)

ST. GEORGE'S CHURCH
23802 Avenida De La Carlota
714/837-4530
Sunday 8 & 9:15 a.m. Eucharist
2nd & 4th Sundays 11 a.m. Morning Prayer

LONG BEACH (Convention Center: Fencing Arena: Volleyball Harbor: Yachting)

ALL SAINTS CHURCH
346 Termino Ave.
213/438-3650
Sunday 7:30 & 9:30 a.m. Eucharist

(El Dorado Park: Archery)

ST. GREGORY'S CHURCH
6201 E. Willow Ave.
213/420-1311
Sunday 8 & 10 a.m. Eucharist

LOS ANGELES (UCLA: Gymnastics, Tennis)

ST. ALBAN'S CHURCH
580 Hilgard Ave.
213/208-6516
Sunday 8 & 10 a.m. Eucharist

(USC: Track and Field, Swimming)

ST. JOHN'S CHURCH
514 W. Adams Blvd.
213/747-6285
Sunday 8 & 10 a.m. Eucharist

(Loyola Marymount University: Weightlifting)

HOLY NATIVITY CHURCH
6700 W. 83rd St.
213/670-4777
Sunday 10 a.m. Eucharist

(Central Area: Many events)

ST. JAMES CHURCH
3903 Wilshire Blvd.
213/388-3417
Sunday 8:30 & 10:30 a.m. Eucharist

ST. MARY'S CHURCH
961 S. Mariposa Ave.
213/387-1334
Sunday 7:30 & 9:30 a.m.
Eucharist in English
11 a.m. Eucharist in Japanese

ST. STEPHEN'S CHURCH

6128 Yucca St. (Hollywood)
213/469-3993
Sunday 8 & 10 a.m. Eucharist

ST. NICHOLAS CHURCH

6128 Yucca St. (Hollywood)
213/466-9327
Sunday 11:30 a.m. Eucharist in Korean

MALIBU (Pepperdine University: Water Polo)

ST. AIDAN'S CHURCH
28211 W. Pacific Coast Hwy.
213/457-7966

Sunday 8 & 10 a.m. Eucharist

MONTEREY PARK (Cal State University, L.A.: Judo East L.A. College: Field Hockey)

ST. GABRIEL'S CHURCH
133 E. Graves Ave.
818/571-2714

Sunday 11 a.m. Eucharist in
Cantonese (Chinese)
2nd & 4th Sunday 10:30 a.m.
Eucharist in English

OJAI (Lake Casitas: Canoeing, Rowing)

ST. ANDREW'S CHURCH
409 Topa Topa Dr.
805/646-1885
Sunday 8 & 10 a.m. Eucharist
5:30 Evening Prayer

PASADENA (Rose Bowl: Soccer [Football])

ALL SAINTS CHURCH
132 N. Euclid Ave.
818/796-1172
1st & 3rd Sunday: 7:45 & 10 a.m. Eucharist
2nd & 4th Sunday: 7:45 a.m. Eucharist;
10 a.m. Morning Prayer

SANTA BARBARA Lake Casitas: Canoeing, Rowing)

ALL SAINTS-BY-THE-SEA CHURCH
83 Eucalyptus Lane
805/969-4771
Sunday 8 & 10 a.m. Eucharist

TORRANCE (Cal State Dominguez Hills: Cycling)

ST. ANDREW'S CHURCH
1432 Engracia Ave.
213/328-3781
Sunday 8 & 10:30 a.m. Eucharist

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Edited by
Judith L. Weidman

Switchboard

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

WITH COLORS FLYING!

As a member of the Judicatory Watch Committee of Church Women United, I have examined the last four issues of *The Episcopalian* for indications of racism. A wide representation of denominations makes up the membership of this committee.

I was happy to report I could find no trace of racism or bias toward non-whites. The articles were written with positive direction and compassion.

It was a pleasure to become more familiar with our [Church's] newspaper, and I can assure you I shall read it more diligently in the future and commend it to others.

Dorothy Dygert
Pittsford, N.Y.

CHECK THE BCP

"Couples on the way to saying 'I do' at St. Michael's Episcopal Church, Fort Worth, Texas, have already put their marriage to a test." (June issue) Do they really say, "I do"? Or do they say, "I will"?

Henry H. Chapman
Asheville, N.C.

CONSTRUCTION OR CONSTRUCTIVE?

The photograph on page 6 (May issue) shows more graphically than words what is wrong with our world and the people in it. The gigantic monument to Mammon completely dwarfs God's house of worship, beautiful St. Bartholomew's [New York City].

Janice Judd
Honolulu, Hawaii

A FATHER'S DAY POSTSCRIPT

In our "special list of fathers and sons who became bishops" in the June issue, we had restricted ourselves to American families, a number of whom served overseas dioceses, but a reader comments we should have included overseas families as well. We are happy to add to our list the Longids of the Philippines—Edward, Bishop of the Northern Philippines until his retirement in 1975, and Robert, Suffragan of the Northern Philippines.

While we're at it, we failed to give Tim Farnum credit for the Burrill photograph.

—The Editors

Stamps build houses, don't they?

A house built of stamps may sound no more stable than one built of cards, but don't try to tell that to Frank Dreher and his cohorts in the Church Periodical Club in New Jersey. With canceled stamps collected and sold in bulk to dealers and packet houses, Dreher's project last year netted \$2,009 to complete a church building in Mosaqane, Lesotho.

At St. John's Church, Chew's Landing, N.J., Dreher and his wife and other volunteers—some from the Evergreens Home in Moorestown—gather, sort, and soak stamps sent by people in New Jersey as well as by about 50 parishes in the Dioceses of Central New York and Tennessee.

Money raised benefits the Anglican Mission, Quacha's Nek, Lesotho. Prior to the Mosaqane project, "we helped com-

plete a school at Rama's Gate and generally assist the Mission's educational efforts. Once we even fed the horses!" says Dreher. In 10 years of collecting stamps, Dreher says the group has raised \$10,000.

At present, a drought in Africa means no water to make bricks. CPC money is now helping to replace the roofs of two churches and a school building in Lesotho. But when the rains do come, brick work will begin again.

"At times when you feel nobody is doing anything, I want you to know somebody in more than 150 churches makes it his or her business to gather stamps and put them in the mail," says Dreher. "Here in the home parish, a dozen people soaking and sorting week after week give living proof the Church is still on the move."

U.S. and foreign, used and unused stamps can be sent to Dreher at Box 67, Glendora, N.J. 08029.

The Episcocats



"Satan! Get thee behind me!"

Florence V. Davis

Daily Office Readings Year Two, Volume 2

The second volume of this four-volume series is now available. It contains the Daily Office readings for Pentecost through Proper 29 with the applicable Holy Days in the back. No longer is it necessary to find readings each day in your Bible because all three readings are now printed together in strong, clear type. A ribbon marker conveniently keeps your place for the next day. Texts are from *The Common Bible* (RSV An Ecumenical Edition).

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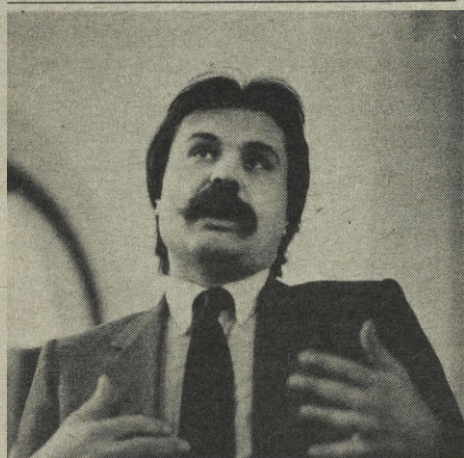
Transplant comes too late for weakened infant

Shelley McConnell, a baby who needed a liver transplant (see March issue), died May 5 of kidney failure following successful transplant surgery. Shelley's parents, formerly members of St. Benedict's Church in Lacey, Wash., sought a donated liver for the infant who had biliary atresia, and St. Benedict's established a fund to aid the McConnells with the medical expenses. Her story first appeared in *The Olympia Churchman*, and when her parents moved to North Carolina, Episcopalians there helped, too, as did Presiding Bishop John Allin in a special appeal.

By the time the transplant occurred, Shelley's body could not withstand the strain. Her funeral was held in North Carolina, and a memorial service was held in Lacey.

St. Benedict's vicar, the Rev. John Gibbs, said, "We have learned and gained much from this young child. We have seen the love, compassion, and generosity of dozens of congregations and hundreds of individuals. We are grieving our loss but also celebrating Shelley's new life."

He said the parish is continuing to raise funds to help with medical expenses and has established the Shelley McConnell Memorial Fund to help others in similar situations. The address is: St. Benedict's Church, Box 3811, Lacey, Wash. 98503.



DAILY FREEMAN PHOTO

"No additional armaments can provide additional security," Nikita P. Smidovich, third secretary of the Soviet Mission to the United Nations, told a gathering at St. John's Episcopal Church, Kingston, N.Y., in April. He said new instructions had been given to Soviet commanders throughout the armed forces on "excluding the first use of [nuclear] weapons." Smidovich came to the parish at the invitation of the Rev. Christopher L. David, who, in a sermon prior to the television showing of *The Day After*, had asked for suggestions to create hope rather than despair. David said some parishioners objected to the Russian speaker's appearing in the church, but the vestry and Bishop of New York approved.

HUNGER BOOKLET NOW AVAILABLE

"What does the New Testament say about hunger?"
 "Can hunger concerns be raised in the liturgy?"
 "How can I study the problem of world hunger effectively?"

Answers to these and other questions about hunger and the Episcopal Church's response are answered concisely in a new publication, "How Many Loaves Have You?" which is subtitled "A personal inventory on world hunger for Episcopalians."

In only 10 pages the authors, the Rev. Barbara Schlacter and David Crean, pack a lot of information, thought-provoking questions, and action suggestions. The booklet includes lists of books, films and filmstrips, periodicals on world hunger, addresses of organizations, and hymns and other liturgical resources.

For further information on hunger programs or a free copy of the booklet, write to: Hunger Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



HISTORIC SITE OF JOPPA CHURCH CONSECRATED IN MARYLAND

Late in April, Bishop David Leighton of Maryland consecrated as an outdoor chapel the site of the remains of one of the oldest church buildings in the country.

Copley Parish Church in the town of Joppa, one of Maryland's original settlements, was built sometime prior to 1725. Joppa was the county seat, and since the Church in colonial Maryland was the established Church, Copley Parish, named for

the Royal Governor, Sir Lionel Copley, was one of the more important churches. It stood adjacent to the courthouse and gaol.

Joppa was abandoned in 1815 when silting in the harbor caused shipping to move to nearby Baltimore. The town was forgotten until the late 1950's when development plans for the area were discussed.

Through the efforts of Jacqueline Ken-

nedy and others, the site of the old town was determined from the few remaining gravestones of Copley Parish. In 1965 the Diocese of Maryland discovered it still had clear title to God's Acre and decided to form a mission—Church of the Resurrection Gunpowder Hundred—on the site. Resurrection's congregation began holding services in 1965.

Members of the congregation, doing archaeological work in 1983, discovered the foundations of the original church still intact. The vicar, the Rev. Michael Rokos, and Gene M. Addis, landscape designer, helped incorporate the remains into a worship garden and outdoor chapel. Vandalized fragments of colonial gravestones were used to create a baptismal font.

Maryland Historic Trust officials call the site one of the most interesting archaeological spots in the state. Since the original church was under the direction of the Bishop of London, Bishop Graham Leonard, current holder of that office, serves as honorary chairman of the Preservation Committee.

Protection Against Embezzlement

Because it is a subject most congregations and church institutions would rather not think about, protection against embezzlement is often inadequate. Yet, the rising number of claims reported to us in the last several years is evidence that this is a matter that should be faced realistically.

'The Canons' require that treasurers be bonded (Title I, Canon 6). Actually, all individual employees and volunteers who are authorized to handle church funds should be bonded. An important question is—how much insurance is enough for you?

To help you answer this question, Church Agency Corporation has a pamphlet, "Dishonesty Insurance—How Much Is Enough?" Call or write our nearest Regional Office. We'll send the pamphlet, along with another which outlines the steps you should take to protect your church or institution against embezzlement. We will be pleased to talk with you and provide any assistance we can at any time.



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EMBEZZLEMENT

LEAD Labs offer designs to build a caring church

by Alzina Stone Dale

Does your congregation know what it does to turn people off? Have you ever been called upon by a member of your parish? Do you care?

Apparently many Christians do care because from all parts of the country, across many denominations, word is spreading about workshops that teach the skills needed to be a caring church.

Called Lab I and Lab II, the workshops teach congregations why people drop out and ways to bring them back. John S. Savage of LEAD Consultants, Inc., Pittsford, N.Y., began the Labs in 1968, basing them on information he gathered and published in *The Apathetic and Bored Church Member*.

Lab I trains callers and Lab II trains leaders for Lab I. The motivation is simple: Savage discovered that most people who leave churches are never called upon. In fact, most church members—active or inactive—are never called upon. One-third of the average congregation is made up of people once involved but now inactive. One call by a team of Lab I trainees can result in a 30-50 percent return rate. One Lutheran congregation in Ohio had an 86 percent return rate.

Some 3,000 trainers have gone through Lab II, and over 60,000 persons have been to a Lab I workshop. Savage is booked for Lab II's for the next two years for groups ranging from Seventh Day Adventists to Presbyterians, including Episcopal dioceses like Alabama, Tennessee, and Mississippi. Word about LEAD has spread, too, from the people in the pews to Princeton Theological Seminary where Savage is part of the regular summer program.

I found a Mini-Lab sponsored by the Diocese of Chicago disquieting because the methods and buzz words seemed to emphasize behavior-modification techniques without much reference to spiritual responsibility. Lab I trainees are taught to form a support group to keep from developing burnout, but I wondered if these might produce a new clique within a parish with-

out forming a caring congregation for the returning dropout. One equally skeptical suburban vestryman doubted if Lab I's groupiness fits the Episcopal ethos with its habitual "benign neglect."

In response to one of my questions, workshop leaders said their research shows that Prayer Book revision and ordination of women priests were only the last straw, not the precipitating cause, of membership loss in the Episcopal Church.

Realizing that—in spite of energetic "peace passing" in my own parish—I had never been called upon for any reason except the Every Member Canvass, my curiosity was whetted. Since Lab I's demands—two full weekends and \$300 each, \$150 of which is LEAD's fee—kept our diocese from sponsoring one, I went to a Reformed Church Lab I in Crete, Ill., run by LEAD trainer Larry Webb, a United Methodist minister with a private practice in family therapy.

LEAD suggests the optimum way to create commitment to the calling process is for parishes to send five laypeople and the pastor with costs evenly divided between diocese, parish, and people as is being done in the Episcopal Diocese of Tennessee. The 20 men and women at this session represented 13 churches, mostly Reformed; one church sent a team. Two par-

ticipants were Episcopalians from St. John's, Flossmoor, Ill. Funding also varied: One church held a benefit; and about half the participants paid their own way.

Lab I proved to be far more task-oriented than self-exploratory although better understanding of one's own feelings and developing confidence in dealing with negative reactions were part of the process, too. Spirituality is built in for LEAD recommends choosing trainees who: (a) are committed to a calling program; (b) like people; (c) are natural listeners; (d) can keep confidences; and (e) are active church members who can articulate their faith. In other words, people who carry credibility with their congregations.

The sessions cover an 80-page workbook, half each weekend, using a series of role-playing and other simulations, short lectures, and discussions with a partner or in small groups. In the discussions, each person takes turns being speaker, listener, and observer. Lab I trainees experience for themselves the dynamics of interpersonal behavior—verbal and non-verbal. The first weekend they practice listening to themselves and others, paying attention to "stories" (the emotional experiences that caused the inactive member to drop out) and to his/her "life commandments" (presuppositions by which the person lives, knowingly or not). LEAD vehemently opposes using these calling teams for any financial purpose such as Every Member Canvass.

The simulated experiences are fabricated, but the feelings they generate are real. The first evening, for example, small groups practiced "exclusion-inclusion" by arbitrarily keeping one member "out"; later a member "left" the group which then had to decide whether to try to bring him back and how they would react if their chosen callers "won" or "lost." The lost sheep had to describe his emotions, too, and once the action was played, everyone had to describe his or her and the group's emotions, referring to home churches and what might happen there.

Most of that first weekend the trainees practiced specific listening skills, then worked at creating a team relationship with a calling partner. Savage's research demonstrates that while one caller may be more successful at causing people to return to church, two callers are more successful at keeping the callers calling.

Most of the second weekend was spent practicing and evaluating actual calling situations. In the workbook these experiences are again related to the home church. Workshop experience shows Lab I participants need 40 hours to learn to feel comfortable using the skills involved. Participants worked hard and had only short breaks to eat or stretch.

The second weekend, too, dealt with developing valid information on church attendance, which research shows is the most important indicator of congregational emotions, and on developing a calling program. The last afternoon was devoted to a final session listening to one another's "life stories," expressed in personal religious highs and lows, and then to individual planning on "how to get from here to there"—or ways to implement the workshop at home.

Webb said some of the group might have a welcome committee waiting while others might feel like the Lone Ranger, but each must remember that if he or she only listens better, the church will benefit.

Webb emphasized setting realistic goals so the trainees would not become discouraged and fall away themselves, and he pointed out that information on attendance at worship is only as good as the use to which it is put. The congregations must understand the figures are needed to create a caring community. He then described a two-person administrative model for calling to maintain both confidentiality and

Continued on next page

BAPTIZING NEURO-LINGUISTICS

Some terms taught in Lab I as skills for effective listening:

Neuro-linguistics—listening for and responding in the dominant language of the speaker—i.e., verbal, oral, kinesthetic.

Paraphrase—responding to content and meaning by restating in your own words.

Perception Check—responding to non-verbal behaviors by describing other's feelings to see if you understand.

Behavior Description—describing specific actions without making accusations or calling names.

Creative Questions—asking questions based on free information you did not ask for.

Direct Expression of Feelings—naming your own inner emotional state.

Fogging—stating the truth in another person's critical statement but responding only to what is true for you.

Negative Inquiry—coaching another person to criticize you in specifics.

Story Polarization Listening—listening for opposites in a person's story.

Life Commandments Listening—listening for commandments that drive a person's life and direct a person's behavior, often obeyed intuitively.

Skunk—inactive member who reacts aggressively.

Turtle—inactive member who reacts by going into a shell.

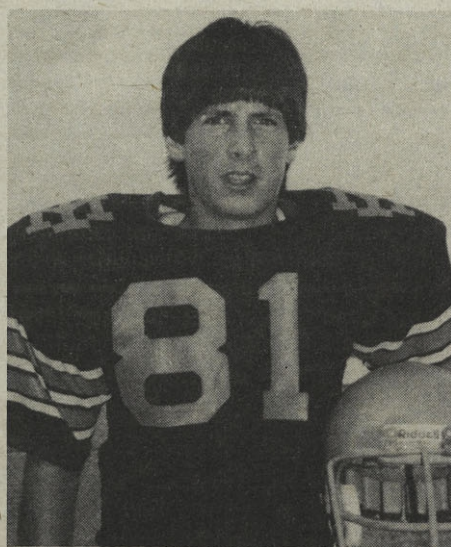
It's that time of year, and he's got CAMP FEVER!

by David Jacob Nord

Only a few weeks ago Michigan's Upper Peninsula was ice-coated and we were plowing through knee-deep snow. Then one day I opened the door to dripping eaves and a sea of mud that seeped through the soles of my shoes. A robin hopped through the slush of another spring.

I put away my skis and snowshoes and rush to the garage to rescue my 10-speed from winter confinement. Outside the classroom window the greening grass and budding trees are a distraction. Concentration is ho-hum, the days are too short, and homework (especially physical science) gets sloppy. No big crisis. For some it's called spring fever; for me it's Little Lake fever.

Four years ago I went through my first, my worst, and I guess my most memorable case of the fever. My first registration for Church Camp at Page Conference Center



at Little Lake was spiked with uncertainty, which made it my worst. None of the kids from Holy Trinity was going. I'd be a stranger among strangers, and I really was not enthusiastic about a solid week of religious instruction. It was my most memorable because I experienced an extraordinary lesson in linkage between Christianity and fellowship.

I stood in shy reserve that first day at camp. I didn't recognize a single face. I was assigned to one of the small log cabins which I would share with three other boys. For the first half hour we kind of all just stood around and looked at each other, wondering "why doesn't someone talk to

me?" And then this older guy walked in. "Hi," he said, "what's your name? Mine's Buster Brown, and I'm from Menominee. I'll be your cabin counselor." (For those of you who have never been to camp, the cabin counselor is the guy who sleeps on the floor with his back against the door to make sure nobody goes nocturnal.)

Buster also had a guitar, and since I was into guitar lessons that year, I quickly forgot to be shy. With the realization that I wasn't the only newcomer here, I relaxed and so did everyone else. By morning there were no strangers at camp. We woke to the sound of a clanging bell, a brilliant day, and a good feeling about a whole week of camping ahead of us.

There are many things I remember about that first year at camp, and each year the list grows longer:

- Friendship with all the campers and especially with my first counselor, Buster Brown. Through correspondence and an occasional phone call, we have remained good friends. Buster is in college in Texas now and was unable to join the staff at Little Lake last June. Can you guess where his thoughts were? One evening the phone rang. Father Phil Nancarrow answered. Guess who? Buster! How's that for loyalty? And I'll bet he was just a little homesick for us, too!

- Organized fun, crazy skits, swimming in that oh-so-cold lake, kicking a ball around, and fun-loving pranksters.

- Father Phil's Olympian speed. (Have you ever raced a gazelle?)

- Responsibility. Is your cabin neat? Wet towels hung out to dry? No dirty socks or grundies lying around? Are you proud that your cabin passed inspection with flying colors, or will your gang be cleaning the showers again today?

- Meals at camp. I could not believe so much food could disappear in such a short time! Lining up outside the dining hall, new songs, fun songs, and singing as you've never sung before.

- The hours sitting around a glowing campfire singing, strumming guitars, joking, laughing, and listening while someone tells a story that'll make your hair curl. (Have you heard about the monglo-monster that lives at L.L.?)

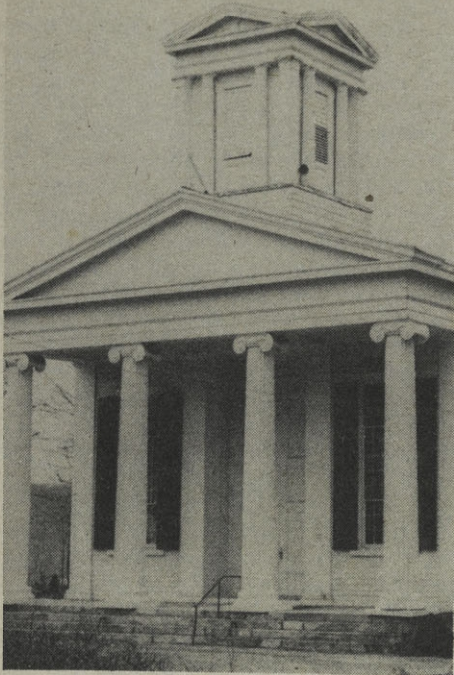
- Faith. How much does it mean to a camper? It is more than Bible study and the unique history of the Page Conference Center. You feel it in the field, in the sky above the campfire, in the wetness of the rain and the warmth of the sunshine, and in the cold, spring-fed lake. In the richness of camp life is the heart of a handshake with God.

Who could forget?

My application for Church Camp arrived today, and already it is on its way back to Ironwood. I am counting the days until June 24.

This I know: There will be another spring, another case of L.L. fever, and another super week of sharing. I suppose one day, like Buster, there will be a spring when I'll pick up the phone, and I'll reach out and remember.

David Nord will be a sophomore in high school this year. The Rev. John Hagan asked him to talk to youth groups at St. John's, Crystal Falls, and St. Mark's, Iron River, about his Church Camp experiences. "When I was preparing a 'Remember List,' I hit upon the idea of reaching more youth through *The Episcopalian*. I asked my mom to help me write it because there were so many experiences packed into my four years as a camper that if I'd written it, I would have wound up with a full-length novel."



St. Luke's Episcopal Church, Somers, N.Y., won an award from the Preservation League of New York State. The Greek Revival frame church was cited for stewardship that preserves the 1841 structure's architectural integrity. Christ Episcopal Church in Duaneburg, an 18th-century church cited for restoration and craftsmanship, was also among the League's eight 1984 winners.

LEAD Labs *Continued*

the calling group's relationship with other church committees. He stated a cardinal rule: Don't write down anything you don't have.

In answer to a final question as to whether Lab I addressed the ultimate question of people's relationship to Christ, Webb said that to separate spiritual and emotional elements in a person is a false dichotomy. The workshop had only broken down the component parts temporarily to help participants understand them, then put them together again.

In fact, by that Sunday afternoon, everyone expressed confidence in his or her newly acquired understanding and skills and looked forward to going back to the home church to practice them and encourage more members to attend Lab I's.

About half said they planned to attend a Lab II so they could run Lab I's for their congregations. One parishioner from St. John's, who works with management training at Standard Oil, said it was the best process he had seen yet to achieve its stated goals.

Aizina Stone Dale is a biographer, author, and free-lancer who often writes for *The Episcopalian*.

"These skills really work," says the Rev. Sam Mason, who attended a Lab I in the Diocese of Alabama. LEAD's address is Box 311, Pittsford, N.Y. 14534. It publishes a newsletter, "LEAD News," which lists workshops and offers other ideas for leadership, education, and development.

Another group that uses theological and behavioral sciences to improve the "quality of church life" is the Center for Parish Development, United Church of Hyde Park, 57th and University, Chicago, Ill. 60637. John Fike, director of marketing, says, "If the trainees come away feeling capable of using the skills, it works." The Center is cooperating with the Episcopal Diocese of Oregon on models for small churches.

The Episcopal Diocese of Iowa's Commission on Evangelism promotes calling on new and lapsed members as well as spiritual gift workshops. For information, or to share ideas, contact Don Payer, 535 Main St., Ames, Iowa 50010.

SECULAR CITY?

The following item is reprinted in full from the May 31 edition of "The New York Times."

PARKING REGULATIONS

Because of the Feast of the Ascension, alternate-side parking is suspended in New York City today. All other rules remain in effect.

Action models 'to go' displayed at Kanuga

by John Justice

FIGS is a program in Raleigh, N.C., that raises money to buy prescription medicine for people who can't afford it. The acronym stands for Filling in the Gaps. Churchpeople in other parts of the country might duplicate its services.

FIGS was one of the "programs to go" demonstrated at a National Models Fair at Kanuga Conference Center, Hendersonville, N.C., in mid-May. Some 160 people viewed 10 "parish programs that work," examples of ways to practice Christianity with rolled-up sleeves and calloused hands. And conference planners and the conference manager, the Rev. Lex S. Mathews, hope many of those 160 people carry the programs back to replicate them in their home dioceses.

Ideally, conference planners would have

liked every delegate to take home a project. As Archdeacon Lorentho Wooden of Southern Ohio said, "The important work is beginning as you move with dispatch and aggression to begin these programs."

The 10 projects included FIGS; Mifflin County Home Repair, a work camp in Appalachia; Fourth Ward Medical Clinic of Houston, Texas; Open Door, an emergency assistance program in Cincinnati, Ohio; Putting It All Together of Minneapolis, Minn.; St. Luke's Street Academy, Atlanta, Ga.; Super Summer (children's program), Utica, N.Y.; Monetta Street Project, Nashville, Tenn.; South Central Organizing Committee, Los Angeles, Calif.; and Association for Christian Training and Service (ACTS), Nashville, Tenn.

Ted McEachern, ACTS' executive director, urged church workers not to be shy about asking for money, but to do so in a clear, organized, and effective way. "People give to people, not to programs," he said. "People give to winners—if your fund-raising letter cries 'Crisis!' you're down the tubes. People must be asked to give

directly, specifically, and right now."

McEachern lambasted federal cutbacks in programs for needy people, saying, "In a country as prosperous as ours, we shouldn't have to be begging money to fix a rundown house or run a medical clinic." He said the United Methodist budget for charitable purposes last year was \$1.3 billion, almost exactly what the Pentagon spent on its telephone bill.

Bishop John Spong of Newark spoke of urban ministry, but his remarks transfer well to social ministry in general. Urban churches, he said, are "outposts of the Kingdom of God in the midst of the pain of the city. [The purpose of urban ministry] is to enable Christ to walk those city streets as if they were His native territory."

Videotapes of all 10 models are available from Metrotape Producer Services, 3423 South Blvd., Charlotte, N.C. 28209. Half-inch, 40-45 minute VHS videotapes cost \$30 per model. Audio tapes for each model are available at \$5 each.

John Justice is editor of *The Communicant*, Diocese of North Carolina.

Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$16, \$18, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$10 a month you will receive:

- ...a photograph of the child you are helping.
 - ...a special sponsorship folder with the case history of the child.
 - ...a description of the country where your child lives.
 - ...a quarterly progress report about your child's community from the field worker.
- And you will receive at least two personal letters a year from your child.

All this for only \$10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

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

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

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

You can make a difference!

\$10 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$10 a month will help provide so much:

- ...emergency food, clothing and medical care.
- ...a chance to attend school.
- ...help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

A child needs your love!

Here is how you can sponsor a child for only \$10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your \$10 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph, and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



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

KYC

Holy Land Christian Mission International
Attn: Joseph Gripkey, President
2000 East Red Bridge Road
Box 55, Kansas City, Missouri 64141

- ☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$10. Please assign me a ☐ Boy ☐ Girl
Country preference: ☐ India ☐ The Philippines ☐ Chile
☐ Honduras ☐ Colombia ☐ Guatemala ☐ Thailand
☐ Africa ☐ The Holy Land ☐ Dominican Republic

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

- ☐ Please send me more information about sponsoring a child.
☐ I can't sponsor a child now, but wish to make a contribution of _____.

NAME _____

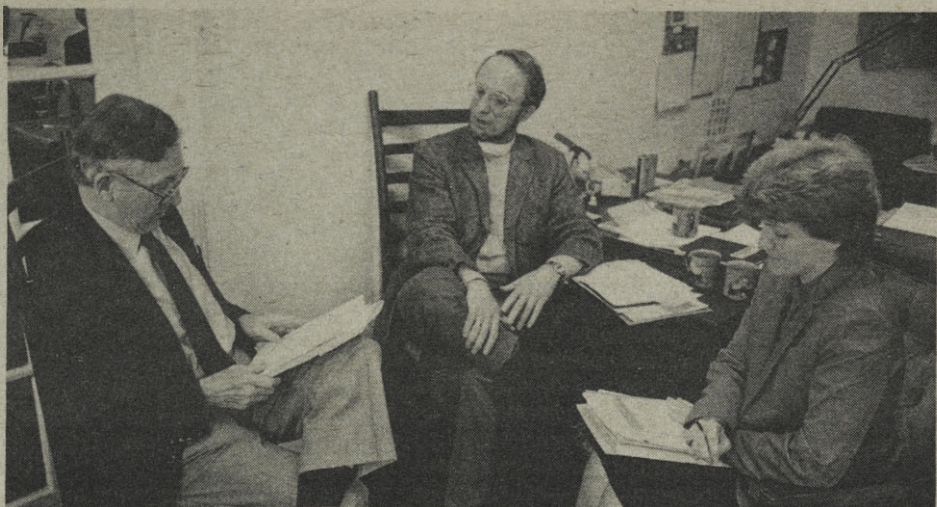
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In consultation with Robert Pettigrew and Nancy Brown, William Weiler, center, learns the latest legislative action on subjects from nuclear warfare to equity in insurance rates.

PHOTO BY MORTON BROFFMAN

HE KEEPS TABS ON LEGISLATION

by Barbara Hall

The quiet of offices at 110 Maryland Avenue in Washington, D.C., on an early April afternoon should not be misconstrued. It cloaks faith in action.

The Washington Office of the Episcopal Church is one of many religious entities under this building's roof. Located right across the street from the Capitol, the Episcopal quarters aren't lavish—three serviceable rooms given lyricism by small things: a bunch of daffodils at the window, framed maps of ancient Palestine, and an ever-full pitcher of apple juice on a cabinet near the front door.

Elouine Dalyai, secretary, mentions the director's habit of bicycling to work from his home in Arlington, Va., and when the Rev. William Weiler, the Episcopal Church's liaison to Congress, enters the room, he has the look of someone who would religiously bicycle to work. Contemplative but quick.

He explains how he acquired the job. "Five years ago I was buried in Manhattan. The Presiding Bishop tapped me on the shoulder one day and said, 'We need a full-time person in the capital. Would you like to be our missionary?' So, somewhat with the reluctance of Jonah, I answered the call." Weiler had a few more qualifications than that casual recounting might suggest: a parish ministry in Philadelphia, a doctorate in biblical studies from Hebrew Union College in Cincinnati, three years of teaching Hebrew and rabbinic literature at the University of Muenster in West Germany, and a five-year leadership role at the National Council of Churches' Office of Christian-Jewish Relations. This clergyman has had a hand in the major federal legislation of our times.

His work now is a mix of delicate bal-

ances: to persuade without lobbying, to advocate without demonstrating political partisanship, to sustain the faith among government leaders without breaching the margin between Church and state. "I have learned the Church witness is both difficult and vital," Weiler says. "Vital because, were it not for the Church's witness here, we could not move our legislators to take courageous steps on world hunger, on peacemaking, on concerns of justice for all Americans. We don't engage in partisanship. We do not name candidates for office or ask church members to vote for candidates, nor do we target any candidates for defeat."

He likens his work to Paul's witness before the court of King Agrippa. Paul counseled the king, Weiler says, "to obey the teaching of God rather than human teaching."

The Washington Office implements policy set by the Episcopal Church's General Convention and Executive Council. Weiler is supported by "legislative associates," volunteers whose commitment helps reduce a docket that far exceeds the capacity of any one individual.

In concert with the Episcopal Diocese of Washington and the ecumenical company housed at 110 Maryland Avenue, the Washington Office acts to insure the Churches' voice reaches 535 Capitol Hill lawmakers. Sixty-four of the 535—politically a "coat of many colors" including Senators Barry Goldwater (R-Arizona), Charles Mathias, Jr. (R-Maryland), Claiborne Pell (D-Rhode Island), John Warner (R-Virginia), and John Danforth (R-Missouri)—"call themselves Episcopalians," Weiler says.

Although logic might suggest that the Office would find its readiest listeners among its own, the real object is to exclude no one. "There are 535 men and women whose votes we want," Weiler says. "There's really no priority given to reli-

gious affiliation." He sends the Episcopal Church's position papers to all and says, "Not every Episcopalian in Congress votes in accordance with the Episcopal Church!"

Weiler and his colleagues figured prominently in the recent Senate decision to reject again prayer in the nation's public schools, and, coincidentally or not, the legislator who articulated the Episcopal Church's view most forcefully during Senate deliberations was Lowell Weicker, Jr., an Episcopalian.

Though school prayer evoked extensive debate and emotion, the Washington Office also deals with the kinds of requests that arrive in the mountain of memos on Dalyai's desk: a question about a book of parables, a New Orleans parish's request for information on alcoholism, and confirmation of an appointment with Senator Claiborne Pell.

Much of the Office's public policy action is taken in concert with others, such as the Washington Interreligious Staff Council (WISC). At a regular biweekly WISC meeting of representatives of some 20 faiths, the Rev. Charles Johnson, assistant to the Suffragan Bishop of Virginia, and the Rev. Craig Biddle, director of IMPACT, an interfaith public policy network, join Weiler and the Office's two legislative associates, the Rev. Robert Pettigrew and Nancy Brown. The conversation ranges through foreign policy and military spending, civil and religious liberties, leg-

islation to give women equity in insurance, immigration and refugees, hunger, native American concerns, and energy and ecology.

After the meeting, Pettigrew briefs Weiler of developments on Soviet use of chemical weaponry, U.S. underwriting of the Nicaraguan contras, gathering House dissent on the MX missile, and the Senate leadership's reported stalling on measures to create an American Peace Academy.

Weiler will have to decide whether to put the Church on record on any of these subjects—a delicate task, say Weiler, Pettigrew, and Brown—especially when action must be taken before Executive Council convenes.

Later in the day, after a meeting with Senator Pell, Weiler and Pettigrew listen from the gallery as senators debate U.S. military assistance to El Salvador. The debate has a classicism that demonstrates the democratic ideal of give-and-take as liberals seek to prevent further U.S. military influence and conservatives argue against any such restraint.

This is the process which Weiler and his colleagues seek to inform, to counsel, and to persuade.

And Weiler has his own goal, revealed with a choirboy's mischievous grin. "If I have one picture of this President, I want it to be of him opening a soup kitchen!"

Barbara Hall is a free-lancer who has often written for *The Episcopalian*.



Bishop Festo Kivengere of Kigezi (second from right) ordained the first three women priests in the Church of Uganda. He is shown here with, from left to right, the Rev. Grace Ndyabahika, Assistant Bishop William Rukirande, the Rev. Deborah Micungwe, and the Rev. Margaret Byekwaso.

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Beginning in September, General Theological Seminary, New York City, in cooperation with the Urban Affairs Department of Hunter College, will offer a joint graduate degree program which will provide skills and competencies "to enable theological students to deal critically and imaginatively with the urban environment," according to the Rev. Dr. Robert Hood, seminary faculty member and coordinator.

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For further information, contact Dr. Hood, General Theological Seminary, 175 Ninth Ave. New York, N.Y. 10011.

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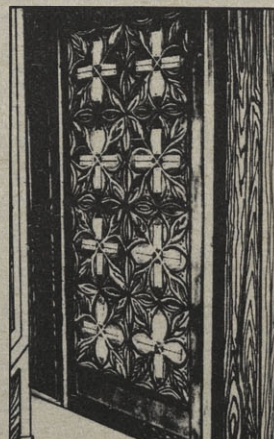


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Faith, a badge and a gun ride with her

by Lucy Germany

Jane Jagen is in her early 30's, married to an engineer, mother of four children, a college graduate working on her master's degree. An Episcopalian, a dedicated churchwoman, she lives with her family in suburban Friendswood, Texas, in a Victorian-style house with a swimming pool in the back yard.

Jane Jagen is a policewoman. One can't say she's "also a policewoman" because often that job comes close to being her "first" identity.

"When I say I'm a policewoman, most people say, 'Oh, you work in records.' Or public relations. Or when they really get daring, they suggest I might be a traffic officer. But when I tell them the truth..."

The truth is Jagen, who now works in Friendswood, spent two years working the night shift for the Galveston Police Department, riding alone in a squad car to answer calls of violence. Fear often rode with her. But so did compassion. She believes that in doing this unlovely and unladylike (but not unwomanly) job she is in some small measure helping her neighbor. She keeps the words of that commandment as close to her person as her badge and gun.

How can one live under the law of the jungle and the law of Christ?

Tough, but not impossible, says Jagen. "I always liked the law—was fascinated by court trials—and then somewhere along the way became equally interested in psychology and sociology." Then a friend mentioned that law enforcement was a good way to combine her interest in the law with her interest in people.

"My friend said something else that never left me. 'It's a great service.'"

Her new job plunged Jagen into counseling situations "worlds away from the small experiences I had had in college. You're standing in a wrecked living room and a woman has been beaten. No time for niceties. You put your arms around her. You give her the kind of woman-to-woman understanding that is in large measure simple forgiveness. In a way we each forgive one another—I for being able to do little for her and she for being in the mess she's in."

Reared a Presbyterian, Jagen has been an Episcopalian for 10 years. She thinks being a good law officer without also being a person of faith would be almost impossible. "You're talking about dealing with the most emotional problems there are: death, great pain, injury, loss of dignity. As a police officer I see my duty as a preserver or restorer of that dignity. Often that's not easy. Often my dignity gets in the way. I'm abused. I'm made to feel as if I were less than human. But in the midst of those assaults I can remember who I am and that I am loved. In the traumatic times you automatically go back to the bedrock of faith."

The hard part is dealing with the possibility of using a gun. "You have to tell yourself that under a given circumstance you could—and would—kill another human being. It's anti-Christian to kill another person. Believe me, this was difficult.



"I wish I could do more," says Jane Jagen of her calling as "peace officer."

But I had to carry the gun. I would be on night patrol in a violent city. I might be called on to protect the life of another officer. I knew that at some point I'd have to use force and at that time I'd be forced to make a terrible value judgment. I'd be determining whose life was to be spared."

Jagen, who says she can't imagine not

having some remorse and guilt after having shot someone, points out that only a tenth of her job involves dealing with evil. "People don't realize what police officers do. Other people don't have an opportunity to save lives—maybe once a day. That's deeply satisfying. I've breathed into somebody who was dying. I did that. I

went into a burning house first because the fire department wasn't there. You don't go home and tell people you did that. And I find myself wishing I could do more."

Sometimes, Jagen says, "you wish you were God so you could put everything to rights, but you know you're not so you just pray. In my first fear I relied on the 23rd psalm—and I did walk through the valley of the shadow of death many times."

Training helps, Jagen says, but never fully prepares you, "so you turn to your faith and your belief in yourself as a good and honorable person."

"Sometimes when I drive home in the early morning hours and pass through a subdivision of fine homes where people are sleeping, I think how little they know of this large and frightening part of the world that exists on their doorstep. And I realize I live in both worlds. It may sound strange but I feel very lucky. That does sound strange, doesn't it?"

Lucy Germany is editor of The Texas Churchman, from which this article is excerpted.

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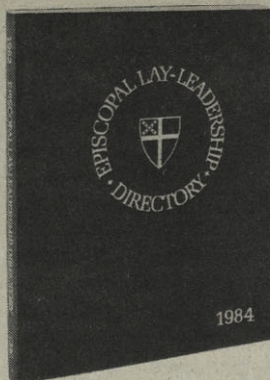
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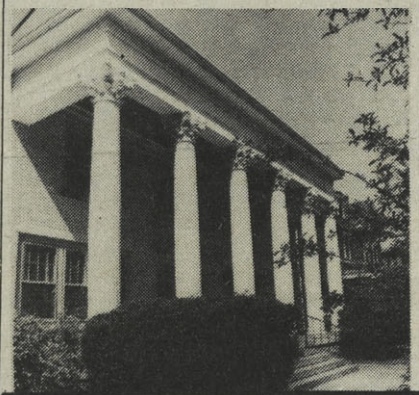
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AT THE STEW POT Dallas priest says best help is hope

by Gloria White-Moore

"Do something for your fellow man today even if it's merely leaving him alone." That is a credo developed by the Rev. Jerry Hill who has worked on Chicago's skid row and now helps the homeless at The Stew Pot in Dallas, Texas, a joint venture of Episcopalians and Presbyterians. "If you can't help a person," he says, "then don't cause him more pain."

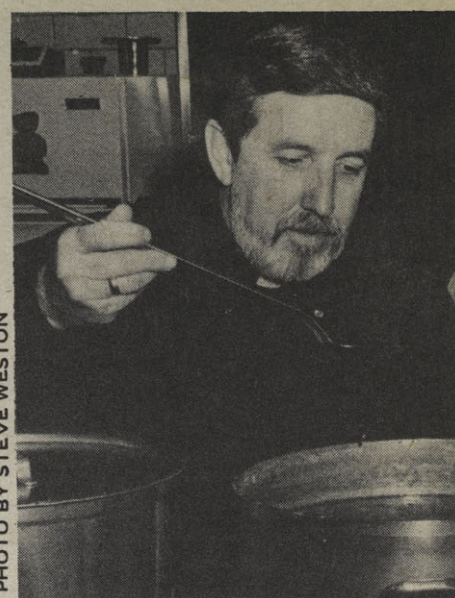
Sleeping in public is against the law in Texas so most of the street population there is invisible during daylight hours. But The Stew Pot, which operates in a large warehouse donated by a Dallas businessman, serves meals to some 400 men, women, and children daily and houses some 300 each night. At present three terminally ill people are cared for there because they have nowhere else to go.

Hill, who estimates that Dallas has some 3,500 street people, says, "Our society is success-oriented, and we are determined to be problem solvers. If we can't solve your problem, then we don't want you around. This is true of the mentally ill and those in nursing homes. As long as people are an asset, we love them, but when they become a liability, we want them out of sight and out of mind. We don't want to burden our conscience. More money is spent annually on stray animals than on human beings."

An alcoholism counselor once told Hill, "Jerry, you've got what it takes to work with these people, but you don't know how to use what you've got."

Finally, despite fear of the violence of the streets, he accepted his ministry. "When I let God direct my path, I began to see that I was put there not to change lives, but to offer hope to the misery these people are in."

He received a letter from a man who spent 10 years searching for him to repay a \$2 loan, a loan that was the turning point in the man's life. "It is like plucking



Jerry Hill samples the soup which is served with cornbread at The Stew Pot.

the thorn from the lion's paw," Hill says. "They never, never forget you."

Some cases are more complex and less rewarding. Hill counseled an engineer who had been through many alcohol abuse prevention programs. "I spent over six months of my life working with him. I was delighted when he seemed to have straightened up. He moved into a halfway house, got his job back, and was even dating his ex-wife. Then one morning I ran into him again—passed out in the street. I was devastated."

Another man took to the streets after his wife and three children burned to death in a fire in Colorado. "We never know what causes a person to hit the street," Hill says. "We make hasty judgments, but we never really know unless we have lived that person's life."

Many street people ask, "Why do you help us?"

Hill says he answers, "Because God has not abandoned you. God put us here for a purpose, and we should never forget those who are less fortunate than we."

Gloria White-Moore is a free-lance writer who lives in Texarkana, Texas.

Roger Pickering helps All Souls' celebrate 125 years

by Adam Levine

During Sunday services, Episcopal churches around the country resound with the melodious notes of organs and choirs and the mellifluous voices of ministers.

But in 20 Episcopal congregations in the United States, the organs and choirs are mute and sermons are preached in silent sign language. One of these congregations is led by 53-year-old Roger Pickering, vicar of Philadelphia's All Souls' Church for the Deaf.

"A lot of my ministry is a bridge," says Pickering, using his hearing wife, Sandra, to interpret his fast-flashing signs. "I feel a sense of mission to explain the hearing community to the deaf and the deaf to the hearing community. I see myself as ministering within the deaf community in a very wide sense—as a community spokesperson and advocate, not just as a religious leader."

Since becoming the vicar of All Souls' in 1969, Pickering has helped found three deaf community service organizations and served on the boards of many others. He holds sign language services each Sunday in the church's home chapel at the Seamen's Church Institute in downtown Philadelphia and monthly services in two suburban locations. He is past president of the National Episcopal Conference of the Deaf, which will hold its 1984 convention June 23-28 in Philadelphia to celebrate All Souls' 125th anniversary.

Pickering also teaches religion classes at the Pennsylvania School for the Deaf in Philadelphia whose headmaster, Joseph Finnigan, views him as a "successful deaf

role model. He serves as a counselor, confidante, and friend to students who need a meaningful, significant adult."

During these religion classes, his deaf students often complain that they cannot "speak" to God or "hear" His Word, that their prayers are all silent prayers. Does God "hear" the prayers of deaf people? Does He understand sign language?

Says Pickering: "My answer is always, 'Yes.'"

Roger Pickering became deaf after a bout with scarlet fever when he was 6 years old. He was immediately placed in a residential school for the deaf where the teachers taught him sign language and worked to preserve his speech. During his high school years he was allowed to attend both the public and deaf schools, receiving what he calls "the best of both worlds. I had the academic challenges of a hearing school and the social activities and friendships with my deaf peers."

More than any other handicap, deafness isolates those it afflicts by cutting them off from the communication mainstream—telephones, television, radio, film, music, simple conversation—on which our culture thrives. Many deaf people withdraw entirely into the deaf world, becoming suspicious of hearing people and anyone who deals with them, and Roger Pickering does not escape these suspicions.

"In some situations I do feel that deaf people need to understand the hearing point of view as much as the hearing need to understand the deaf point of view," Pickering says. "Sometimes I think that is fair even at the risk of being thought of by some deaf people as an Uncle Tom. But there's no question in my mind where I come in when the chips are down: on the side of the deaf."

Adam Levine is a free-lance writer based in Philadelphia, Pa.

PASSING IN REVIEW

with
NANCY J. CASSEL

John Westerhoff's *Building God's People in a Materialistic Society* (Seabury, 1983) tells how parishes can teach sound stewardship principles and discusses the relationship between Christian education and the ministry of God's people. "Stewardship is nothing less than a complete life style, a total accountability and responsibility before God," Westerhoff says. He focuses on the dimension of theology called "catechesis" to show how we can live as responsible stewards of creation within a nurturing Christian community. Baptism is affirmation of our identity as God's own people. The Eucharist is a family thanksgiving banquet in which we acknowledge God's gifts to us and through which we are empowered to live our lives in response to and in celebration of those gifts. The ministry of Christians in the world is to live our lives in response to the call to love God and our neighbors, recognizing that all creation belongs to God. We are His trustees and are held accountable for the way we care for the earth and for each other.

Nancy Cassel is librarian at St. Andrew's Episcopal Church, State College, Pennsylvania.

Who, Me Lead a Group?, Jean Illsley Clarke, paperback \$3.95, Winston Press, Minneapolis, Minn.

A generous, hip-pocket-sized handbook, this volume is organized around 10 questions such as: "How do adults learn? How do I plan my meeting? What will I do if problems arise? What can I do to prepare myself?" The book includes a contract and evaluation forms as well as a checklist on the meeting's structure. —J.M.F.

Promises and Turtle Shells, Dorothy Bren-

ner Francis, paperback \$6.95, Abingdon Press, Nashville, Tenn. What gift do you receive every day no matter what your station in life? The answer is 24 hours of time. Using that time in the best way possible is important. If you dawdle over cleaning your room and a friend asks you to go hiking, "you can't go because your room isn't cleaned yet. Tough. You've missed out on a good time because you didn't manage your time well." Such is one of 50 object lessons Francis offers children. Each begins with a visual aid—this one a clock—and ends with a prayer—this one, "Our Father, we thank you for each new day. Help us to get the most from it. Amen." The short pieces—arranged according to the child's school year—teach without preaching.

The Prayer Book Guide to Christian Education, paperback \$9.95, Seabury Press, New York, N.Y.

This book, produced at the Episcopal Church Center, is based on *The Book of Common Prayer* and uses the church year as an outline for Christian education. Its format gives themes, key words, symbols and traditions, appropriate Bible stories, and the Episcopal heritage. For Lent it

suggests themes of repentance, renewal, reflection, contemplation, and self-denial. The worship sentence for young children is: "Lent is a time to prepare for Easter. Let us get ready for new life!" And activities include "Burying the Alleluia," family bread-making, and a Lenten pilgrimage either at home or in selected spots in the church building. —J.M.F.

Make Your Own Noah's Ark, Rosemary Lowndes and Claude Kailer, paperback \$12.95, Little, Brown and Company, Boston, Mass.

Just add a pair of scissors, glue, and a little effort to this book of colored cardboard cut-out pieces and you will have a whimsical, three-dimensional 9½" x 19" ark jam-packed with animals. The book even includes a rainbow. —J.M.F.

Half the Congregation: Ministry with 18-to-40-year-olds, R. T. Gribbon, paperback \$8.25 postpaid, Alban Institute, Mount St. Alban, Washington D.C.

For transitional young adults who may be asking hard faith questions to young adults in their 20's and 30's who may be ready to return to church after a hiatus, Gribbon offers churches sound and tested ideas to minister to those under 40. Sprinkled with



The Choir of Men and Boys from St. James the Greater, Leicester, England, makes its second tour of the U.S. in July and August, beginning with a concert at Washington Cathedral on July 17. The tour includes trips to Lexington, Ky., where it will perform at a University of Kentucky choral workshop, and to New Harmony, Ind., Hendersonville, N.C., and Richmond, Va. For information: Schuyler Robinson, School of Music, University of Kentucky, Lexington, Ky. 40506.

statistics—an estimated 90 percent of all church members first come to church with family or a friend—and advice—understand that adolescent searching is not "unfaith"—the guide is easily read and useful.

The Headmaster's Papers, Richard A. Hawley, \$13.95, Paul S. Eriksson Publisher, Middlebury, Vt.

A caring, loving, middle-aged New England headmaster—worried and hurt by family loss and illness; by not-so-childish student behavior; by trustees' reactions to some of his stands; by publishers' rejection of his poetry—is revealed through his letters, speeches, and memoranda. A beautifully crafted, sensitive novel about a man we'd all be richer for knowing. —A.M.L.

Rebels of the Heavenly Kingdom, Katherine Paterson, \$11.95, Lothrop/Dutton, New York, N.Y.

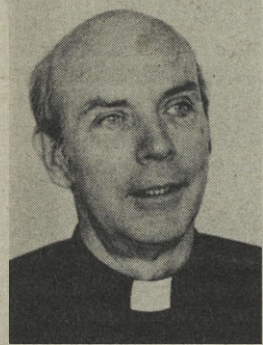
Among the aberrations of Christianity, one of the most fascinating was the Taiping Tienkuo—the Heavenly Kingdom of Great Peace—which swept over much of China in the latter half of the 19th century. It was a curious blend of Confucian precepts overlaid with the teachings of Christian missionaries and finally corrupted by human lust for power and possessions. Through the stories of Wang Lee, a peasant boy, and Mei Lin, the cast-off daughter of a concubine, both caught up in the Taiping Tienkuo's crusade to save China from itself, from foreigners, and from non-believers, Paterson has woven a compelling young adult novel of adventure, love, and hope. —A.M.L.

Heads of Heaven, Feet of Clay, Charles R. McCollough, paperback \$11.95, Pilgrim Press, New York, N.Y.

This book provides an overview of the wide range of programs available for adult faith education as well as clues for evaluating them. The jargon, for me, was a bit heavy—neither my background nor the glossary nor my dictionary includes the word "andragogy," which is the subject of a whole chapter! But McCollough cites trends, gives personal examples, and outlines sessions in great detail from sensitivity training through "the journey out" that might be helpful for professionals. —J.M.F.

Father Bruce Ritter

CORRUPTED YOUTH



In the jargon of the street he's known as rough trade and he plies his wares, himself, up and down the Strip. He is fifteen and looks eighteen and he's seen the elephant, he's seen it all.

We faced each other across my desk casually, relaxedly while I carefully arranged my face and my eyes and my mind, so that nothing I said or did or thought or felt for the next hour was spontaneous or unconsidered. He offhandedly, with the practical skill that needed no explanation, probed for my weaknesses, inspecting my jugular with the guileless eye of the corrupted young. Slow waves of depravity and innocence washed in shadows of darkness and light across his face.

He used the shreds of his innocence with a kind of detached hapless malevolence to evoke my sympathies. By turns he was cynical and calloused, winsome and desperate—and for knowing moments at a time, even vulnerable. He drifted in and out of reach, in and out of touch, constantly probing, watching for the moment of advantage.

The Strip is the slimy underbelly of so many of our cities—a stretch of porno parlors, strip joints, cheap bars, fleabag hotels—home for thousands of drifters, hookers, and pimps. At night, the crowds of castoffs and nomads and derelicts mingle with the affluent crowds from the high

Father Bruce Ritter is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

rent districts and suburbs. A lot of kids go there to make their living. Like the boy across my desk.

"He plies his wares, himself, up and down the Strip."

You don't say very much to kids like that. It's always much more a thing of vibes and perceptions and boundaries. The trick is to offer what he needs at that moment and that's rarely a lot of God talk. It's enough if he knows why you do it. This kid's needs were simple enough: a place to live, some safety, some food. What complicated the essentially simple immediacy of it all was our "no strings" love. He wanted to pay for it. That's what he always had to do. That's how the game is played.

"Maybe that child, who was never a child, will become a child. Maybe."

We play the same game with God all the time. We don't like His "no strings" love for us either, particularly if the "us" includes a depraved innocent, a vomit-splattered derelict or a pimp with a stable of children whom he rents by the hour. We try desperately to climb up out of the "us" by being good, by being better, by deserving more. We demand that God love us because we are good; and we are good to make God love us. We have to pay for it. That's the way we've always played the game. And to know that God loves us *not* because we are good, but to make us so, is sometimes unbearable. Because as He loves us, so we have to love "us," all of us.

And so I try to love the kid across my desk in a way he really can't understand. But grace does, and God working in a depraved and empty and terrified heart does and maybe, just maybe, the innocence will return to that face and he will take his eyes off my jugular and stop pushing his toe into my foot under the desk. Maybe that child, who was never a child, will become a child. Maybe.

He is yours and mine. Like it or not, he is part of us. Thanks for your own "no strings" love—your help.

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PHILADELPHIA INQUIRER PHOTOS



TEN YEARS AGO THIS MONTH, 11 women and four bishops participated in an ordination service before a crowded congregation at Church of the Advocate, Philadelphia, Pa. They did so without benefit of canon law and amidst controversy that escalated and continued for months. The ordinations—later labeled "irregular" by the House of Bishops—split parishes and churchpeople into factions of joy and gloom, celebration and censure, disobedience and disaffection. This month churchpeople return to Advocate on July 29 for a service to mark the event some say forced the 1976 General Convention to approve ordination of women to the priesthood. Now 474 women priests minister in 75 domestic and several foreign jurisdictions of the Episcopal Church, and their number grows. The Diocese of Southern Virginia ordained its first woman priest in May, and in September a woman will be ordained for the first time in the Diocese of Northwest Texas.

Women's ministries celebrated

The Rev. Carter Heyward compared the corporate efforts of women to achieve full participation in the Episcopal Church to the communal—and sometimes fatal—efforts of ants to build bridges.

In her sermon at the service to celebrate women's ministries, which the Episcopal Women's Caucus sponsored May 26 at Washington Cathedral, Heyward, who was "irregularly" ordained in Philadelphia, said the 1974 service would not have been possible without the struggles of women who had gone before. "On July 29, 1974, 11 women crossed a river and built a bridge that others can travel on safely. Without those who went before, we would have drowned."

The 14 men and women, ordained and lay, who participated in the service exemplified the diversity of ministries in the Episcopal Church. Concelebrants were the Rev. Mmes. Nina Alazraqui, Columba Gillis, OSH, Gayle Harris, Lee McGee, and Eleanor McLaughlin as well as the Rev. Paul Washington, in whose Philadelphia parish the ordinations took place. Deacons were the Rev. Miriam Acevado-Naters, the Rev. Lauren Gough, and the Rev. Robert

Taylor. The Rev. Barbara Harris and Dr. Betsy Rodenmayer joined Heyward as preachers. Lectors were Marylyn Adams, Presiding Officer for the 1985 Triennial Meeting, and Carol Lee of the National Task Force on Women.

The service was the climax of a series of programs that examined and celebrated women's contributions to the Episcopal Church over the past 200 years and the special contribution of ordained women in the past decade. The Episcopal Women's Caucus planned the four-day event which included a conference, a reception, and the Caucus' business meeting and elections. Prior to the event Washington's Alban Institute had sponsored a conference on ordained women's ministry.

Diversity was also the keynote of the formal introductions during the reception the Rev. George Regas hosted May 25. (Regas headed the Coalition for the Ordination of Women to the Priesthood and the Episcopacy before the 1976 General Convention, which approved women's ordination.) Carol Cole Flanagan, Caucus president, introduced male and female rectors, Episcopal Church Women members, several of the women "irregularly" ordained, and members of the Task Force on Women which was meeting concurrently.

The Caucus' business meeting focused

on planning for the 1985 General Convention and on resolutions to insure equitable deployment for women priests in dioceses, parishes, and missions. The Caucus also re-elected Flanagan, who continues as president, the Rev. Linda Grenz, and Dee Beggs. The new board met following the general meeting and appointed Portia Johnson and Marilyn McLane, editor of the newsletter, "Ruach," to one-year terms.



The late Loren Berry, philanthropist and pioneer developer of the telephone book *Yellow Pages*, was honored in Dayton, Ohio. In his memory St. Paul's Church dedicated a new cloister which connects sanctuary and parish hall and includes a columbarium on the lower level.

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SHE COLLARED A MARKET

A licensed tailor, Essie Johnson of Knoxville, Tenn., took seriously a complaint by ordained women that women's clerical shirts are just men's with a few more darts and the buttons reversed: She formed Divine Design. When her husband Bill was in seminary, women students asked her to make blouses for them, but she already had a full-time job and "the time was not right." Her husband was killed in a plane crash in 1980. With two daughters to care for, Johnson was too busy to think of starting a business, but last summer she began trying different designs. She now produces custom-designed clerical blouses in her home with help from three members of her Knoxville parish, St. Luke's. She puts more flair, more design, and "plenty of work" into the blouses which sell for about \$30 for short-sleeved and \$40 for long. Johnson, who also makes albs, cassocks, stoles, and chasubles, will design for ordained men, too. Her address is: Divine Design, 417 Bridgeview Lane, Knoxville, Tenn. 37914.

PHOTO AND STORY BY JOE ALFORD

TRIUMPH IN HELL'S KITCHEN

by Bill Donnelly

We ordained us a priest on the first Sunday in April at 5:00 in the afternoon. A priest of the Protestant Episcopal Church in the United States of America. "A priest forever after the order of Melchizedek," as the Good Book says.

Of course, the bishop, vicar, and visiting clergy did the actual laying-on-of-hands in a 2,000-year-old tradition going back to the ordination of Simon Peter by Jesus of Nazareth. But the "loud Amen" of the 150 or so others of us packed into St. Clement's Church in New York's "Hell's Kitchen" neighborhood was indeed a LOUD AMEN! from the heart and soul of each of our new priest's family and friends.

No namby-pamby, our new priest, and no kid, although a kid to me. An engineer's kid, originally from Cincinnati in the great state of Ohio, our new priest had been production manager in an optical instruments factory before answering the "call to the cloth," as they used to call it when I was a youngster. Then followed work as a carpenter's helper, among other things, to make ends meet during the seminary years. Even now, as deacon and curate of St. Clement's, our new priest spends a lot more time and energy in coveralls as general superintendent and chief maintenance mechanic of our 113-year-old and long-neglected church building than in a clerical collar sipping sherry.

Nor is there any real likelihood that the job will become more executive than manual now that deacon is priest: It is still an old church with a tiny endowment, in a neighborhood of the working poor, pursuing a ministry to the neighborhood, to the theatrical profession, and being, as it has long been, in the forefront of the civil rights, women's liberation, and peace movements. Fierce as a tiger in battle when that is the need, yet tender enough to weep openly in concern, distress, or frustration when that is the need—that is our new priest. And a good thing, too. Anything more would be too tough, anything less too weak.

But you know, that pretty well describes the vicar, the wardens, the vestry, the congregation, and probably the clergy, governors, and congregations of most other parish churches and synagogues in America today. We Americans are not and never have been a formally religious people. I recall having read a while back that while 95 percent of Americans consider them-

selves Christians or Jews, less than 50 percent are regular in attendance and financial support of their churches or synagogues. So to the latter falls the task of making the time and finding the money to keep the churches and synagogues going from week to week—or day to day, as so often seems the case at St. Clement's!

The burnout rate is terrible. We've worn out three vicars and have the fourth pretty well frazzled—in less than 20 years. In a recent discussion, we discovered that only about 10 percent of those active in the parish now were active in it 20 years ago. Theoretically, the governing board of vicar, wardens, and vestry meets monthly, but in fact scarce a week goes by without some crisis or another demanding their attention and the involvement of the two or three dozen parishioners who form the nucleus of the committees that do the work and solve the problems.

It is tough, expensive, time-consuming work—so tough, expensive, and time-consuming that sometimes church seems to have become the focus of work and work the means of supporting the church. Someone recently said a bit wryly after a particularly trying Sunday, "I don't know what religion celebrates Monday as a day of rest, but that's the one we belong to because we sure don't get much rest on Sunday!"

Deep in the woods of the day-to-day, one can easily lose sight of the forest of history of which we are a living part. Landmark occasions occur, however, that give us pause to celebrate. Marriages and baptisms rank high among those occasions, and we do have a fine crop of adult confirmations when the bishop visits in January.

Not often, however, do we have an overwhelming triumph. We did on the first Sunday in April at 5:00 in the afternoon when an engineer's kid-production manager-carpenter's helper-building superintendent-maintenance mechanic—a really good, hard-headed, pragmatic middle-American—stood up there and said for the world to hear, "I SERVE!" And all of us, everywhere, by our loud Amen said, "I'LL HELP!"

Kathleen Corbiere Mandeville, a priest forever after the order of Melchizedek. Amen!

William Donnelly writes a column, "The Rambler," for the Putnam County News and Recorder, Cold Spring, N.Y., in which this tribute to Kathleen Corbiere Mandeville first appeared.

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**At California meeting
COUNCIL VOTES
TO SELL
CHURCH CENTER**

by Janette Pierce

After a few moments of silent prayer, Executive Council decided in a 21-13 split vote to move ahead with the sale of the Episcopal Church Center in New York City for a sum of not less than \$26 million.

The cash offer for the Church Center came just a week before Council's June 6-8 meeting at the Mercy Center in the San Francisco suburb of Burlingame. An unconfirmed report says the buyer is a foreign nation interested in the property at 815 Second Avenue because of its proximity to the United Nations. As a condition of the sale, which must be negotiated within the next six months, the Episcopal Church may continue to occupy 70 percent of the building for as long as four years.

Council members Harry Havemeyer of New York City and Thomas Tisdale of Charleston, S.C., presented the sales proposal for the Advisory Committee on Evaluation of the Episcopal Church Center, which itself did not agree unanimously on the sale.

The proposal seemed to catch many Council members by surprise and did not appear as an agenda item in preprinted material. Tisdale said the offer came to Council because it was "the most serious" of some 20 inquiries and offers since June, 1977, and that not to consider it would be irresponsible.

The Advisory Committee was formed in response to a General Convention mandate "to study the desirability and feasibility" of relocating the Church Center "to a more central location." Most of the two-hour debate on the proposed sale focused on the advisability of selling before deciding on the type of facility needed and on relocation for the headquarters. The committee members insisted the sale would be separate from such decisions.

Council member Dean Frederick Borsch of Princeton, N.J., disagreed. He said voting for the sale was "probably voting to move out of New York." He feels the sale, legally possible because the Council is also the board of directors for the Episcopal Church's corporate entity, the Domestic and Foreign Missionary Society, is not in the spirit of the Convention resolution.

Betty Connelly of Newport Beach, Calif., who supported the sale, said, "General Convention wanted a move out of New York."

Those in favor of selling cited the advantages of the cash sale, whose proceeds could be invested to produce \$1 million annually, and the fact the Church could stay in its building for four more years. This would allow the new Presiding Bishop (to be elected in 1985) to choose the new facility and location.

Opponents of the sale saw the long uncertainty as a problem. "It has divided us here and may divert the Church's energy from mission," said Pamela Chinnis of Washington, D.C.

The Rev. Donald Hungerford said the uncertainty would be "hard on staff morale. It will be hard to hold present staff and hard to build a new team." Outside the meeting, in informal conversations, members indicated that as many as 70 percent of the professional staff and up

to 90 percent of the support staff might be lost in a move outside the New York area.

Several members expressed concern for the symbolism of moving from an urban setting. "You can't just look at this as a straight real estate deal," said Borsch.

William Baker of Lake Quivera, Kan., remarked, "If we don't ever change our symbols, we wouldn't have ordained women." He would like to see the Church Center relocated to Kansas City.

While a relocation site was never part of the public discussion, Kansas City has been mentioned in previous debates, and some privately spoke of preliminary investigation of a site there.

Following the vote, Presiding Bishop John M. Allin complimented the Council's decision-making process and said, "If we exercise creative leadership, this could be a good thing" for the Church now has the opportunity to look at other "possibilities and models."

Council asked the Advisory Committee to report on criteria for the new Church Center at the February, 1985, meeting.

Council also welcomed three Central American visitors to its discussion of the Central American Task Force's recommendations resulting from its trip to Honduras, El Salvador, Belize, and Costa Rica in March. Joining Church Center and Province IX Task Force members were Bishop Armando Guerra of Guatemala, the Rev. Edley Hall, and the Rev. Robert Carson.

All urged support for the Churches in Central America and for help with social service and theological education. Guerra said the latter includes training and educating indigenous clergy for each of the separate and different Churches in these countries. He noted that a future need is a place where people can develop special

ministries and a sense of the wider Anglican world.

Council agreed to send each Episcopal parish a copy of the full report, an open letter to the Church from Council, and a letter from the Presiding Bishop affirming the urgency and need and asking all Episcopalians to become involved.

Council sat as a committee of the whole to discuss budgeting processes and expressed its concern for how budgeting decisions are made. It voted to extend its next meeting by one day to deal with the next triennium's budget and to send an additional member from each Standing Committee to the annual fall budget meeting with Church Center executives.

Council said it wishes to receive, early in the budget process, information from General Convention Commissions and Committees on any program ideas they have developed which would have budgetary implications for the next triennium. Council was told that each of these interim bodies would be asked to supply such information before the 1986-89 budget-making process begins.

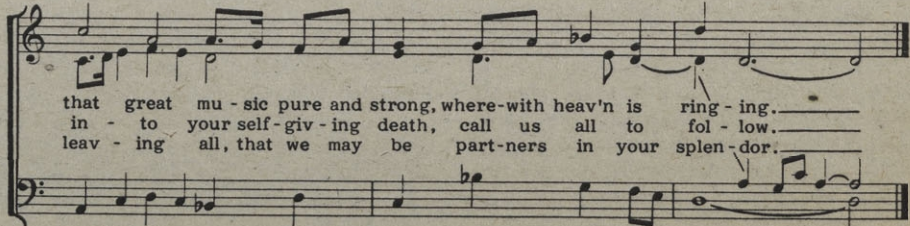
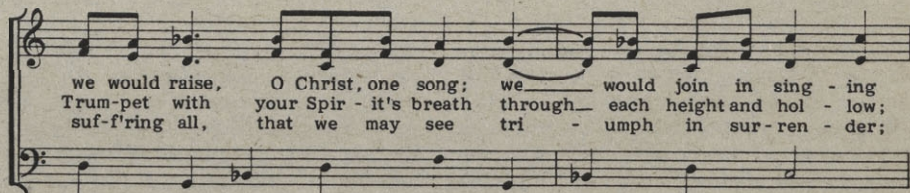
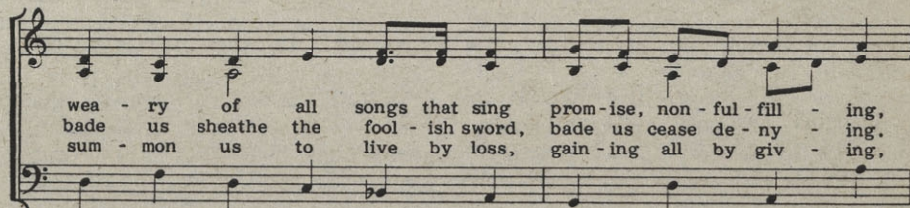
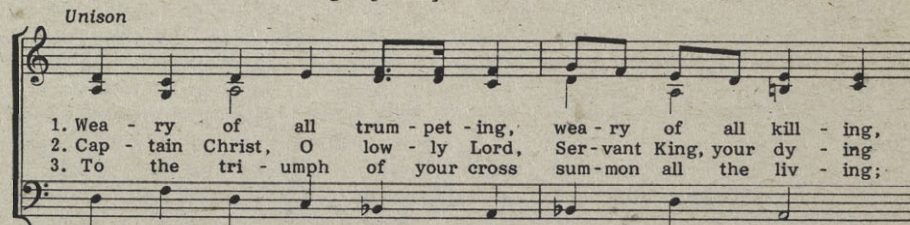
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A stirring plea for peace, "Weary of all trumpeting" is "one of the stronger [texts]

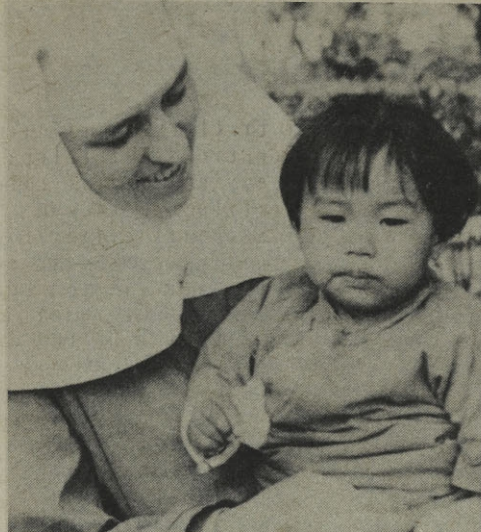


in the collection and has a usability that transcends a national holiday," says general Hymnal editor Raymond Glover. **AUTHOR:** Martin H. Franzman (1907-1976). **SUGGESTED TUNE:** DISTLER. **METRE:** 76. 76. D.

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MARTHA KANG Long journey from China

by Susan Pierce

Martha Kang spent 10 years in prison for being a Christian. Alfred Huang was imprisoned for 13 years. Despite the hardships, both remain true to their faith.

Kang and Huang, reared Episcopalians in pre-war China, have come to the United States to realize the freedom and Christian fellowship long denied them.

When Kang arrived in Cincinnati, Ohio, last October, she was reunited with her American family, the sisters of the Community of the Transfiguration. A founding left at the gates of the community's compound in Wuhu, a city in central China, Kang was reared and educated by the sisters, American and Chinese, until she was 13. She stayed with them when they were evacuated to the south during the Japanese occupation of World War II. And official records in China list Sister Louise Magdalene, CT, as her adoptive mother.

The American sisters had to leave China in 1948 but sent Kang to Shanghai in care of good friends and arranged for her to attend St. Mary's Episcopal Girls' High School there, from which she was graduated in 1954. They heard nothing from her after the Communist takeover in 1949.

Kang went to medical school in Peking and graduated as a dentist in 1960. She married one of her classmates, and the government assigned them to a hospital northwest of Harbin, near the Mongolian border.

Kang was arrested in 1968 during the Cultural Revolution and accused of being a spy because of her Christian background and long association with Americans. She was separated from her husband and two young sons and sentenced to 10 years of prison and hard labor.

Released in 1978, Kang returned to her former job. In 1980 she was able to contact, after 31 years, Sister Louise Magdalene. Now in Cincinnati, she is studying English.

Alfred Huang's story is no less remarkable. Son of a Christian mother and a graduate of St. John's University (Episcopal) in Shanghai, Huang was the headmaster of a Christian middle school in the early



REUNITED: Sister Louise and Martha Kang were together in China in the 1940's and are so once again in the United States.

1950's when he attracted the Maoist government's disapproval.

He wrote pro-American, pro-Christian articles that soon earned him a place on a government blacklist. In 1957 he lost his job so went to the country to teach. He was placed under house arrest from 1957 until 1966. The Cultural Revolution brought increased persecution, and Huang, divorced by his wife and denounced, under pressure, by his daughter, was sent to Shanghai's First Prison.

Incarcerated in a 4½-foot by 9-foot cell with murderers and thieves, he was handcuffed and forced to eat his food from the floor like a dog. His jailers tortured and questioned him continually, but he refused to incriminate himself. In 1972, the year President Nixon reopened relations with the People's Republic of China, Huang was sentenced to death. His relatives were told to be ready to collect his body. For some reason the execution was delayed and then the sentence was commuted to a 15-year prison term.

Huang believes he was spared because God wants him to do His work. "I really felt Jesus Christ our Lord sat by my side, sometimes even face to face," Huang says. His faith helped him endure his ordeal until he was finally released from prison in 1979.

Huang, whose daughter and several sisters are in California, made his way to the U.S. in 1980. With the help of Christian groups, he traveled around the country, speaking to churches. In 1982 he enrolled at Trinity Episcopal School for Ministry in Ambridge, Pa., and now lives in Pittsburgh.

Huang feels American Christianity is too fragmented. He wants to establish a ministry to awaken the country to Christian fellowship and hopes to be able to carry this same idea back to his homeland.

of no clergy person who has been arrested for failure to report a case of abuse, he notes that in Kentucky "threats were made when ministers did not report to authorities."

Bush says the trend in child protection legislation not to protect this confidentiality "represents a considerable danger to the clergy-penitent privilege because it erodes substantial progress that has been made in recent years to extend and protect confidential communications with clergy."

Kentucky is the first state to enact legislation restoring the protection of confidentiality in child abuse cases. The bill passed both chambers of the legislature with only one negative vote. Governor Martha Layne Collins signed it into law March 23.

Kentucky law protects child abuse confidences

Instances of child neglect or abuse reported to ministers, priests, and rabbis will be considered privileged communication in Kentucky under a state law that takes effect in July. The Kentucky Council of Churches initiated the legislation which changed the state's Child Protection Law to remove a waiver of the confidentiality provisions in cases of child neglect and abuse.

Dr. John C. Bush, executive director of the Kentucky Council of Churches, says that at least 20 states have laws that do not protect privileged communications in such cases except the communications between attorney and client. While he knows

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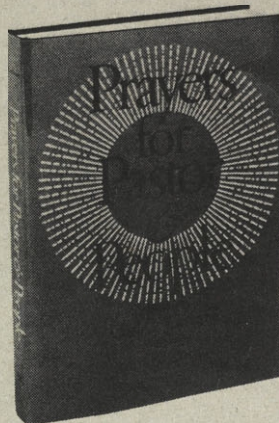
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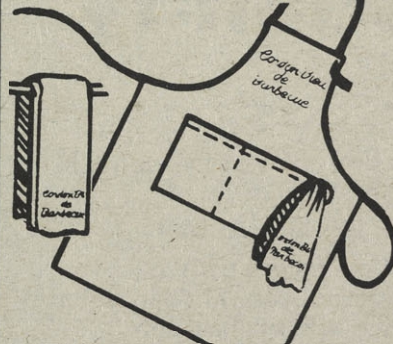
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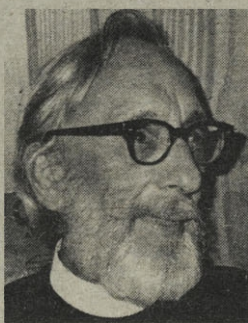
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Feasts for Feast Days

VIRGINIA RICHARDSON

St. Mary Magdalene
July 22

Next to the Holy Mother, Mary Magdalene is perhaps the most familiar woman in the Bible. She is one of the few women specifically named in all four Gospels.

Contrary to popular opinion, she was neither a "repentant sinner" nor a harlot. Freed of seven devils, or demons, and "restored to health of body and mind," her life underwent a total change because of Jesus and her faith in Him. In gratitude and devotion, she and several other women who had been healed of various "infirmities" stayed with Him and His disciples to attend to the countless daily necessities. In this faithful and hard-working group Mary Magdalene stood out and has come to represent all those who have had their lives transformed by the Lord.

She was with Jesus' mother at the Crucifixion and expected to continue her selfless service to the Master in helping pre-

pare Him for burial. Prevented by the onset of the Sabbath, she returned as soon as permitted—sunrise of the first day after the Sabbath—to complete the ritual but found only an empty tomb. Blinded by grief at the loss of her Lord, she could not recognize Jesus until He spoke her name. Mary Magdalene was the first to see the risen Christ and the first sent to tell of it.

Nothing is known of her later life. One tradition says she accompanied Jesus' mother and St. John to Ephesus where she died and was buried.

A feast in honor of Mary Magdalene appropriately includes flavors of the region of Magdala, near the Sea of Galilee, as well as of Greece and the Middle East. Try a summer dinner that can be prepared well ahead: chilled lettuce soup, broiled chicken with yogurt sauce, eggplant salad, warmed pita bread, and fresh fruit compote given an added fillip with chopped candied ginger, chopped fresh mint, and a cup or two of champagne.

CHILLED LETTUCE SOUP

4 cups chicken broth
1 large head romaine, sliced
3 scallions with tops, sliced
1 clove garlic, minced
½ tsp. salt
¼ tsp. white pepper
1 tbs. white vinegar
½ cup yogurt or sour cream
Sprigs parsley
Sprigs dill

Bring broth to a boil in a large saucepan. Add romaine, scallions, garlic, salt, pepper, and vinegar; cover and simmer 15 minutes. Process soup in blender or food processor until smooth; stir in yogurt. Chill. Serve soup in chilled bowls or cups, garnished with parsley and dill. (Serves 8.)

BROILED CHICKEN WITH YOGURT SAUCE

2 frying (or 4 broiling) chickens
4 lemons, juice and rind
Salt
Nutmeg
1 cup yogurt
1 cucumber, peeled, seeded, and cut into chunks
1 clove garlic, minced
2 tbs. chopped walnuts
1 tbs. crushed fresh mint leaves (or 1 tsp. dried)

Split chickens in half, rinse, and blot dry; rub skin with lemon rind. Place chicken, cut side up, on aluminum foil or plastic wrap. Pour lemon juice (reserve ½ tsp. for sauce) over chicken; sprinkle with salt and nutmeg; place lemon rind on top; wrap and refrigerate 8 hours or overnight.

Whirl yogurt, cucumber, garlic, walnuts, and ½ tsp. lemon juice in blender or food processor for a few seconds (cucumbers and walnuts should still be coarse); add mint. Chill. Serve sauce in individual cups for dipping chicken. Unwrap chicken; remove lemon; broil 20 minutes on one side, 15 on the other. (Serves 8.)

EGGPLANT SALAD

1 medium eggplant
½ cup vegetable oil
½ cup olive oil
2 hardboiled eggs, chopped
2 tomatoes, peeled and cut into chunks
2 scallions with tops, sliced thin
1 clove garlic, minced
1 tsp. salt
½ tsp. pepper
4 tbs. olive oil
2 tbs. vinegar
Slivered almonds

Peel and slice eggplant (drop into cold water with 1 tsp. lemon juice if not cooking immediately); blot dry. Heat 1 cup oil in skillet; add eggplant and saute until golden and tender but not soft. Remove eggplant; drain; cut into ½-inch cubes. Mix eggplant gently with eggs, tomatoes, scallions, garlic, salt, and pepper. Chill. Thoroughly blend 4 tbs. olive oil with vinegar; stir into salad. Sprinkle almonds on top. (Serves 8.)

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