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VOLUME 149, NO. 8 THE AUGUST 1984

EPISCOPALIAN

Anglicans in the 80's: Bishop Howe's report card marks progress

The Church's place in the world and its role in shaping that world for the future were topics of conversation in three different areas of the globe this summer.

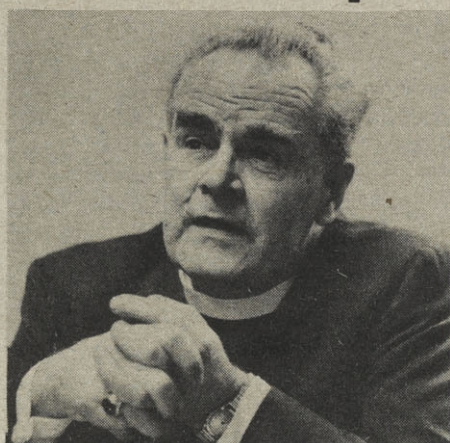
In Nigeria, Bishop John Howe presented his report on the Anglican Communion from 1958 to 1982; in Sewanee, Tenn., former British Prime Minister Edward Heath gave his observations on international development gained through membership on the Brandt Commission; and in Haiti, 70 churchpeople from Province II saw firsthand how the immense problems of poverty and malnutrition constrict development efforts.

In *Highways and Hedges*, Howe's 223-page report, the now-retired third secretary general of the Anglican Consultative Council says the Anglican world has changed from "occupation with missionary outreach to existence everywhere as part of the universal catholic Church, the transition from what we have described as head office and branch offices to being a worldwide family." The watershed left to reach is "an adequate universal agreement on the acceptable limits of faith and practice" for the indigenous sharing of the faith. Howe notes that the 1971 meeting of the Anglican Consultative Council in Nairobi "was perhaps the first time since before the Council of Nicaea that a world Council had met without a white majority."

Howe considers the "population environment in which the world of salvation will have to be carried on. In Christ's day the population of the world was probably about 250 million. . . . By the end of the century, now very near, the figure will reach 6,000 million." Howe adds these figures: 58 percent Asian, 13 percent African, 10 percent Latin American, 9 percent European, 5 percent North American, and 5 percent Russian. "Changes in power and poverty, to name but two, are unavoidable."

Though talking of a "vastly altered world," Howe says it "remains nevertheless a world created and redeemed by God through Jesus Christ, not. . . percentages on paper."

Much of Howe's research concerns ecumenism, of which he says "the path to unity is paved not with bayonets, politicians, and anathemas, but by such virtues as listening to one another and finding out what is meant. Talking with people is generally more productive than talking about people."



HOWE, HEATH, AND HAITI: Development was the summer's topic for John Howe, left above, and Edward Heath. Below, a child at a blackboard in Haiti represents one effort to overcome immense development problems.

Howe devotes a considerable portion of his report to the ordination of women and says that in the Anglican Communion about 500 had been ordained by the end of 1983. He cites continuing Orthodox and Roman Catholic opposition and continuing "strains and worries" from different decisions in different parts of the Anglican Communion. He concludes, "There are women priests in the Anglican Communion. It is idle to suppose there will be any significant undoing of that situation."

Howe speculates that the reason for the marked decline in Church of England membership in the last 20 years is "its inheritance having become so much more secular over the decades, it still cannot make up its mind to abandon secularism and stake all its inheritance on the Gospel."

Though Howe says the Anglican Communion has matured in internationalism



and universality—"a family of equals"—he says that "too often the voice of the laity is not heard because it is not raised."

"Emotion makes us vulnerable. We must make an intellectual response so we can analyze," former Prime Minister of Great Britain Edward Heath told the fifth Episcopal Mission Conference meeting at Sewanee, Tenn., in mid-June.

Heath said now is a time to discover "what we are like-minded about rather than beating ourselves with our past sins." Five summits have produced little but resolutions; the world now needs creative solutions such as a fund through which transnational corporations can make project support available to developing countries.

Heath said the problem is "not just theirs. It is ours as well. If they don't survive, we don't." So far, he admitted, "there has been more materialism and profiteer-

ing than idealism and brotherhood."

Against the backdrop of inequity Heath drew between the industrialized world with \$5 billion in unused factory potential and the underdeveloped world's need for loans for necessities, Asian, African, and Latin American leaders at the meeting spoke of a world where millions starve. Dr. Clement Janda, secretary general of the Sudan Council of Churches, called for an end to "crisis management and pity. What we want is simple justice."

At the meeting's conclusion, Presiding Bishop John M. Allin said, "No welfare program is worth the name unless it enables people to be participants and to know the joy of having their offerings accepted. If we can get the world to understand that, what a difference!"

A country the size of the state of Maryland, with the most severe poverty and malnutrition in the western hemisphere, hosted Province II's mid-June meeting. Invited to Haiti by Bishop Luc Garnier, some 70 representatives of the Province—which includes Haiti, New York, New Jersey, and the Virgin Islands—came to see the Church at work.

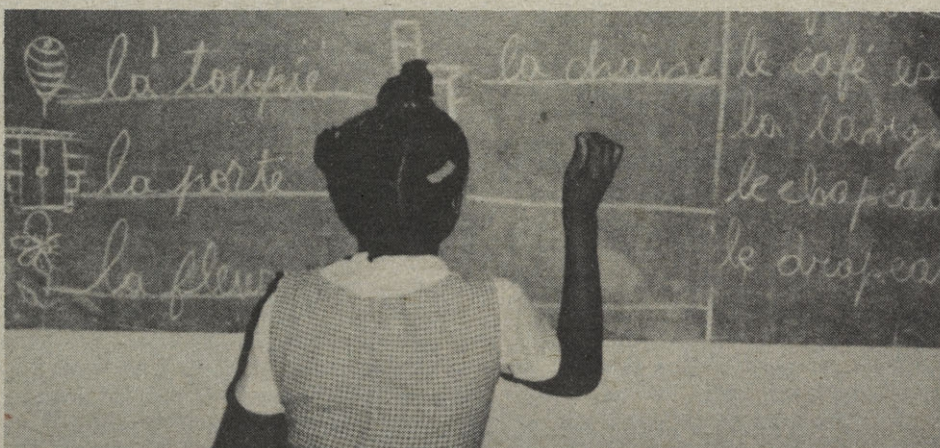
In Haiti literacy, health care, and agriculture are the three biggest needs, Garnier told the visitors. He said that in such a setting, the Church must do more than show love—it must demonstrate it in concrete ways.

In their four days the visitors saw evidence of this love in action as they visited parishes, all of which had primary schools and health clinics as part of their mission.

At a clinic in Montroix, part of the diocesan seminary complex, the group learned about the public health program directed at about 12,000 patients a month, primarily children and women of child-bearing age.

The desperate need for doctors and nurses, for medicines and medical equipment forces such triage-style health care. Bishop Harold Robinson, Province II president, appointed a committee to develop the organized response of the Province. Among the committee's goals is development of a roster of doctors, especially ophthalmologists, willing to volunteer a week or two of their time to help the clinics reach more patients.

This account was compiled from reports by Marge Christie of Newark, N.J., and the Rev. John Lawrence of Sayville, N.Y., both Province II representatives, and from Lucy Germany, Diocesan Press Service.



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World News Briefs



KALAMAZOO

A special convention of the Diocese of Western Michigan, held early in June, elected the Rev. Howard Meeks to be bishop coadjutor. Meeks, 51, was rector of St. Andrew's, Indian River, Fla., at the time of his election. A native of Pennsylvania, he has served parishes in Pennsylvania, Delaware, and Ohio. As bishop coadjutor, Meeks will succeed Bishop Charles Ben-nison when the latter retires.

BALBOA

Retired Bishop Lemuel Shirley of Panama has received awards from the government of Panama and from the Panama Canal Commission. The President of Panama named Shirley a *Gran Oficial* of the Order of Vasco Nunez de Balboa, and the Canal Commission awarded him an Honorary Public Service Award.

SYRACUSE

Episcopalians in the Diocese of Central New York approved, by a four-to-one margin, a \$1.8 million Venture in Mission campaign. Among the projected recipients are the Diocese of Egypt, Holy Trinity School in Haiti, Bishop Tucker Theological College in Uganda, and many projects within the 14-county diocese.

NEW YORK CITY

The proposed sale of the Episcopal Church Center here has brought a sharp response from Episcopalians in the metropolitan area. Leaders in the Diocese of New York and in Province II, which includes New York and New Jersey, have called on church leaders to halt the sales negotiations. A resolution, passed by New York's diocesan council with a single dissenting vote, decried the speed with which the decision was made and the burden it places on a new Presiding Bishop, to be elected in 1985, to choose a new location. While previous studies concerning the Church Center's location have reported it should stay in New York City, local leaders fear the sale may be a first step in relocating the Church's headquarters to another part of the country. Some, like the Rev. George Regas of Pasadena, Calif., might welcome the change: "... A more central place for the church headquarters would allow more people to feel tied in to it."

NEW ORLEANS

The Rev. Jack Knight, canon missionary of the Episcopal Diocese of Louisiana, is one of 300 chaplains serving the World's Fair here under the auspices of the Greater New Orleans Federation of Churches. Part of his job, he says, is to let visitors see a "Christian pastoral presence."

STOCKHOLM

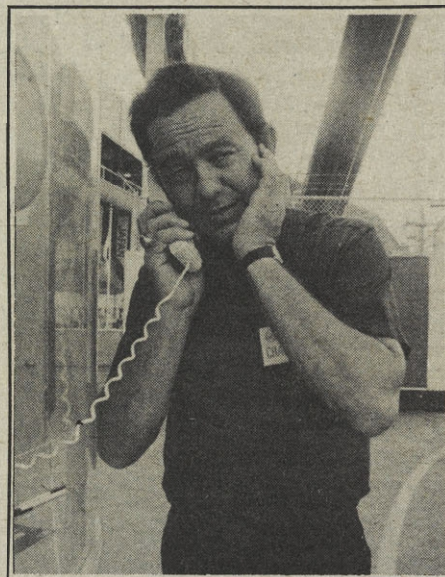
The Rev. Krister Stendahl, a professor at Harvard Divinity School and a widely known author, speaker, and scholar, has been named Bishop of Stockholm in the Church of Sweden. A native of Stockholm, Stendahl has been in the U.S. since 1954 and a citizen since 1967.

SCOTTSDALE

Assistant Bishop William Spofford of Washington and the Rev. Charles Price of Virginia Theological Seminary offered daily meditations for 80 diocesan executives who held their annual meeting of CODE in this Arizona city. CODE elected Mary Lou LaVallee from Western Massachusetts and the Ven. Charles Wilkins from Vancouver, B.C., Canada, to its board.

JACKSON

The Mississippi Conference on Church Music, one of a series of conferences to introduce the contents of the new Hymnal, will be held here August 15-19. The book will be ready later than originally expected; publication is now set for late in 1985. The accompaniment book will appear in two volumes—hymns in volume one, service music in volume two, and occasional



SEE NEW ORLEANS

music in a supplement. The Church Hymnal Corporation will mail order blanks later this year. Prepaid bulk orders can result in considerable savings. For further information about the Mississippi conference, contact Leslie Casaday, P.O. Box 12443, Jackson, Miss. 39211.

LEXINGTON

Members of this Kentucky diocese have chosen a cathedral dean from Florida to be their bishop coadjutor. Early in June they elected the Very Rev. Don A. Wimberly of St. John's Cathedral, Jacksonville, to succeed Bishop Addison Hosea. Wimberly, 47, who received his divinity degree from Virginia Theological Seminary, is also board chairman of both Jacksonville High School and the Cathedral Rehabilitation Hospital.

VAILS GATE

The Episcopal Peace Fellowship decided, during the meeting of its executive committee in this New York community, to focus on non-violent resistance to war preparation. Several committee members have already participated in acts of civil diso-

bedience: The Rev. Nathaniel Pierce organized local demonstrations against the so-called "White Train" which transported nuclear weapons cross-country, and some members are war tax resisters. Other members plan to participate in the Central American Witness for Peace project on the Nicaraguan/Guatemalan border or to offer sanctuary to Central American refugees. The executive committee, which reelected Mary Miller of Murrysville, Pa., to be its leader, asked local units to prepare contingency plans for demonstrations and civil disobedience in the event of a U.S. invasion of El Salvador or Nicaragua.

LONDON

Roman Catholic Basil Cardinal Hume has asked Anglican Canon Ivor Smith-Cameron, chairman of the Association of Black Clergy which includes Roman Catholic priests, for advice on how his Archdiocese of Westminster can better minister to London's black community.

NEW YORK CITY

Judith Weidman, an ordained United Methodist minister, has been named editor-director for Religious News Service, America's major ecumenical news agency. Weidman, who has been an RNS marketing specialist for six months, succeeds Gerald Renner.

GENEVA

The Rev. Arie Brouwer, 49, formerly top executive of the Reformed Church in America, is reported to be one of three top nominees for the position of secretary general of the World Council of Churches when the current office holder, Dr. Philip Potter, retires at year's end. Brouwer currently heads the Council's social action unit at the headquarters here. Other contenders for the post include the Rev. Emilio Castro, 57, a Methodist from Uruguay—no secretary general has come from Latin America—and a long shot, the Rev. John Bluck, 41, from New Zealand. Bluck, formerly head of the Council's communications unit, teaches at Knox College in Dunedin, New Zealand.

GARDEN GROVE

On July 7, Bishop Robert C. Rusack of Los Angeles ordained the Rev. Duc Xuan Nguyen to the priesthood at St. Anselm's Church here. Duc, reported to be the first Anglican priest of Vietnamese descent, has developed a ministry to the Vietnamese in southern California, and a few weeks before his ordination, Rusack confirmed 25 members of the new congregation.

WASHINGTON

The Episcopal Church's Executive Council has voted to restore funding to the Washington Office on Africa. The Church had withdrawn support because of an Office on Africa pamphlet which urged defeat of President Reagan based on his South African policy. Episcopal leaders felt support for a partisan endeavor was inappropriate. The offending pamphlet was withdrawn.



LIVES LOST AS NEW VIOLENCE THREATENS UGANDAN CHURCH

Namugongo, eight miles east of Kampala, is internationally known as the place of execution of the Martyrs of Uganda, an incident remembered annually with a service of preaching and pilgrimage at both Roman Catholic and Anglican shrines which have been built adjacent to one another in this quiet and fertile area of Uganda.

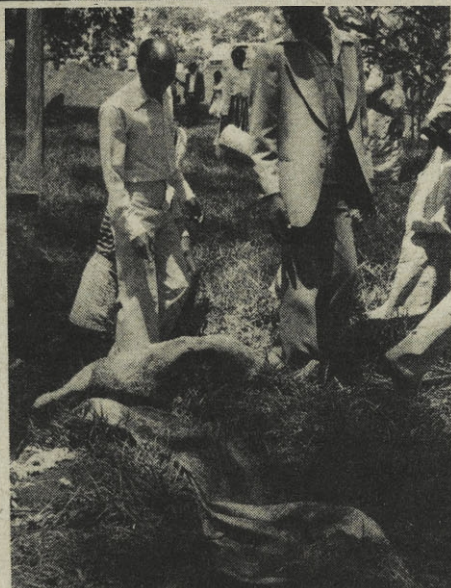
The martyrs were burned on June 3, 1886. But on June 3, 1984, Anglican and Roman Catholic mourners made a different pilgrimage to Namugongo. In fear, disgust, and heavy sadness, more than 10,000 people came to the site of a slaughter which had taken place only days before.

On Monday, May 21, a large number of "men in uniform," heavily armed with automatic weapons, descended on Namugongo and went first, according to eyewitnesses, to the Martyrs Seminary, a theological college of 21 students and four staff members which uses the facilities of the Namugongo Martyrs Shrine, an Anglican landmark. They reportedly asked for the whereabouts of "bandits," a term which in Uganda can mean anything from local hooligans to outright guerrilla units. Later the same armed men returned and shot into a crowd of students, wounding Elizabeth Mulindwa and the seminary's principal, the Rev. Godfrey Bazira. Bazira was then beaten and dragged from the seminary enclosure.

The bishops of the Diocese of Namirembe, upon hearing of the attack, went to the office of Ugandan Vice-President Paolo Muwanga, who on the following Thursday provided armed protection for Bishop Dunstan Nsubuga and his assistant, Bishop Misaeri Kauma, to travel to the still-disturbed area to locate Bazira's body. The badly beaten and decomposed body was taken to Mulago Hospital where shooting was confirmed as the cause of death. The seminary students, who had been rounded up, beaten, and the women raped, had been taken to prison. They were released into the bishops' custody.

Thousands attended the funeral for Godfrey Bazira at Namirembe Cathedral on May 29. The Vice-President attended, and the government issued a statement that it would make every attempt to discover the identity of those responsible for the killing.

The tragic episode ended with the pilgrimage of mourners to the remembrance service for the Martyrs of Uganda on June 3. Many members of the congregation



At the service, above, left to right, Bishops Dunstan Nsubuga of Namirembe, Festo Kivengere of Kigezi, and Mpalanyi Nicyoyo, Assistant of Namirembe, remembered the Martyrs of Uganda and the victims of the latest violence. After the service parishioners walked among the mass graves and vandalized seminary buildings.

walked through the burned wreckage of houses, peering through windows of the late principal's house and the vandalized seminary buildings. Many shallow, hastily dug graves in the banana and cassava gardens testified to the latest violence in which some local residents say perhaps several hundred people died in three days of carnage. The Roman Catholic shrine was also attacked and several nuns raped.

Bishop Festo Kivengere of Kigezi said at the service, "It is only our faith in a living Christ that can sustain us through these evils. We saw these signs in Amin's time, and we are seeing them again now. We must see through the tragedy to the Lamb of God," a reference to the vision of St. John the Divine.

Kivengere said the Buganda area was not the only part of the country experiencing crimes of violence and cited the shooting of a registered nurse in his see city of Kabale.

The bishops of Namirembe issued a formal statement of protest to Uganda's President Milton Obote, decrying the wanton destruction by armed men believed to be regular soldiers in the Ugandan army. While thanking the Vice-President for help in recovering victims' bodies, the bishops pointed to the need for discipline to prevent further such tragedies.

At the funeral service in Namugongo, Kauma called upon the Church to list Godfrey Bazira among the Martyrs of Uganda. Surely for the many worshipers at Namugongo this June 3, the ghostly message of the martyrs was more alive than ever in the present tragedy.



TRINITY COLLEGE

DEAN OF DIVINITY

The University of Trinity College, Toronto, is seeking a Dean of Divinity to administer the affairs of its Faculty of Divinity and to play a significant part in the teaching and research of the Faculty. The appointment will be for a five-year term as of July 1, 1985. At the completion of term reappointment is possible for a further five years. Provision will be made for the incumbent to continue teaching in the Faculty after completion of term as Dean.

The Faculty of Divinity of Trinity College is affiliated with the Anglican Ecclesiastical Province of Ontario and is in federation with the Toronto School of Theology and the University of Toronto. Through the Faculty of Divinity the College is an accredited member institution of the Association of Theological Schools of the United States and Canada.

Applications should be made in writing, accompanied by a complete curriculum vitae, to: Professor R. M. Savory, Chairman, Search Committee, c/o Bursar's Office, Trinity College, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H8. Submissions must be received by October 15, 1984, but the College reserves the right to consider applications and make appointment beyond this date.

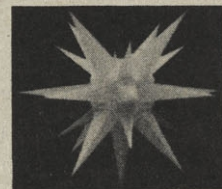
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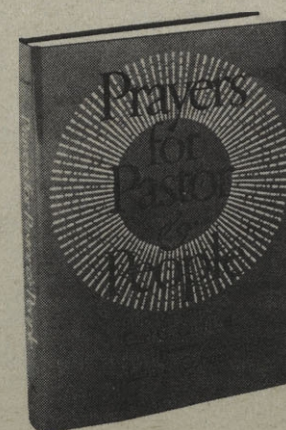
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RESPONSE TO SPONG

I would like to respond to John Spong's question, "How can we sing the Lord's Song in a strange land?" and the assertion that we need to do something about the medieval trappings of our worship because of nuclear physics and Darwin. I believe I am qualified to answer because by profession I am a physicist with a doctoral degree and by persuasion and precious inheritance I am a Christian.

The question comes from the 137th Psalm which I consider so important I have required my children to memorize it. It paints a picture not unlike the one Spong paints although with differing metaphor. Here are the young teenagers of Jerusalem who have just experienced their age's equivalent of a nuclear holocaust. All they knew and expected to endure has perished in violence, and they are slaves in a foreign land and asked to ridicule their heritage. How can they do it?

The answer given is Jerusalem is not made of rocks that can be thrown down and destroyed. The Lord's Song can never be made to mock Him. The captors are also mortals who will one day be victimized in their turn and require sympathy. The captors and the captives are both the children of God and there is no strange land to God, no place where His power is not felt.

If only we can arouse ourselves from a fascination with the holocaust, we can see the disaster is the beginning of a triumph and the holocaust, its fear and suffering, is transcended by a spiritual reality that is eternal and changeless.

Any translation of the Bible gives the same meaning: If I can recall who I am and who you are and who God is, then I am saved!

Instead of seeing scientific advances as conflicting with medieval theology, we can see them as products of the piety and theology of all ages. Jesus told his disciples that a cracker was His body. Today our biophysicists agree—all living things share the same molecular pool. Pharaoh thought of the natural world as a lot of magic controlled by a lot of magicians with variable motivations. Moses saw it as controlled by an All-powerful God who was orderly and rational and infinite and yet cared for His people. Therefore Moses believed that

wind could hold back water and that he could learn the time span and measure it and depend on it, and he led Israel to safety while Pharaoh led Egypt to disaster.

Religious ideas are the evidence of things not seen that we shall surely see because we are made in the image of God and God intends that we participate in creation as His heirs. We will do more than learn to harness nuclear energy, clone our physical bodies in test tubes, and plot the evolution of biological species. We will, says our medieval theology, learn to transcend our mortality and learn that physical things are symbols of spiritual reality even as the words and letters on this page are symbols of ideas and things. We ought to add our own age's trappings to our worship and enrich it. Revelation did not end 2,000 years ago. Miracles are not magic, but evidence of spiritual power not yet understood.

If a nuclear holocaust (or a political one) were to destroy the U.S., my family, and all that I know and I were to find myself a slave in Soviet Siberia, I must remember that the U.S. is freedom and the consent of the governed. I must also remember that I am the image of God and so is my captor. Then I will know there will be a new Daniel, a new Nehemiah, and a new U.S. I will know with certainty that the God of history leads on to the Holy City and that I and my captor are on that road. Somewhere in the horror will be time and place for the expressions of infinite love that will bring great triumph out of seeming disaster.

This is our answer to science, to nuclear war, and to political turmoil. The symbols point to the reality; they are not the reality.

The answer this psalm gives works. The Babylonian captives, by holding to their faith and showing love to their captors, won them over and made them the instruments of the rebuilding of Jerusalem, which has been rebuilt many times. Jerusalem is the place where all who believe in one great, all-powerful God, who governs us in infinite love, build their symbols of faith. The table is not the wood of which it is made, but the imperishable plan in the Maker's vision.

I read two translations of the Bible—one in medieval prose to convey the great

feeling of an infinitely caring God and one in modern prose to convey the logical nuances in familiar forms. In centuries to come, there will be more translations with more meanings to add. It is, after all, an infinite God we worship and not a finite one.

J. Willits Lane
Tallahassee, Fla.

ALL THINGS CONSIDERED

In comparisons of clergy compensation [June Ministry Pages] were in-kind contributions such as cost of operating a car, free housing, discretionary funds, or other benefits taken into account?

William S. Dames
Medford, Ore.

Exchange

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

WANTED

...a paschal candle holder for Kearsley Home, Christ Church Hospital, 49th St. and Monument Rd., Philadelphia, Pa. 19131. If you have one available or would like to donate one, please write to Mary E. Schroller at the above address.

MAIL FOR TOTS

...is looking for people to help cheer seriously ill, mostly shut-in, children. Many are lonely and can use some moral support. If you would like to receive the name and address of a child, write to: Mail for Tots, P.O. Box 8699, Boston, Mass. 02114.



With the theme of praise to God, "Come, let us join our cheerful songs" is suitable as a paraphrase of the *Dignus es* at Morning Prayer. **AUTHOR:** Isaac Watts, "father of the English hymn." **TUNE:** NUN DANKET ALL' UND BRINGET EHR' (Graefenberg), *Hymnal* 1940, No. 370. **METRE:** CM.

1
Come, let us join our cheerful songs
with angels round the throne;
ten thousand thousand are their tongues,
but all their joys are one.

2
"Worthy the Lamb that died," they cry,
"to be exalted thus."
"Worthy the Lamb," our lips reply,
"for he was slain for us."

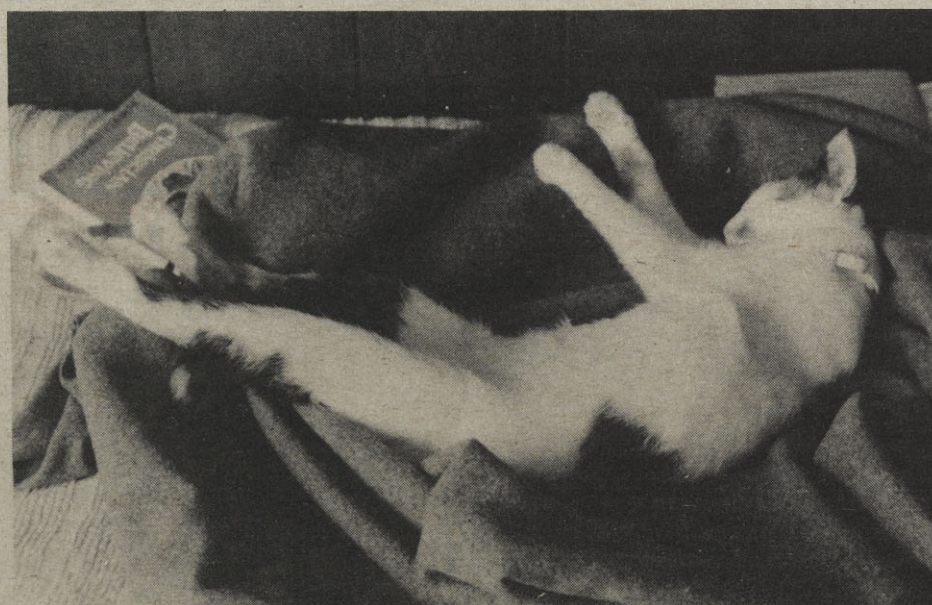
3
Jesus is worthy to receive
honor and power divine;
may blessings, more than we can give,
be, Lord, for ever thine.

4
The whole creation joins in one
to bless the sacred Name
of him that sits upon the throne,
and to adore the Lamb.

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

The Episcocats



"Sometimes, reading about theology can get to you. ..."

Mary H. Miller

Have You Heard

IT PAYS TO ADVERTISE

The Rev. Colin Keys of Church of the Transfiguration in Lake St. Louis, Mo., sends this story: A couple who had been planning to visit Transfiguration "some Sunday" were driving along an interstate highway when they noticed a "The Episcopal Church Welcomes You" bumper sticker on a pickup truck ahead of them. They followed the truck, driven by Transfiguration member John Tolfeldt, off the highway and to the church. Keys remarks, "Our Lord said something about going out on the highways and byways to invite strangers to the feast." This time the invitation was via a bumper sticker.

WHAT'S IN A NAME?

We borrowed this from our friends at *The Lutheran* who report: According to the *Miami (Fla.) Herald*, the church bulletin lists the name of the choir director at St. Paul's Episcopal Church in Salem, Va., as Melody F. Sharp.

NOT-SO-TRIVIAL PURSUIT

We missed Cabbage Patch dolls, but we have been caught by Trivial Pursuit. Thanks to some Canadian friends (where the game originated), we became devotees even before the board game became fad-of-the-year. All that to explain why the announcement of a game called Bible Challenge caught our eyes. Following, as closely as the copyright laws allow, the successful Trivial Pursuit format, this one contains 2,100 Bible questions and answers, plus appropriate references, in such categories as Old Testament, New Testament, Life of Christ, Quotations, Places, People, and the ever-popular General. Looks like a perfect game for a family that is Bible-knowledgeable or would like to be or for a youth group or Sunday school class of any age. For further information, write to: Bible Games, Inc., P.O. Box 1049, Stockbridge, Mass. 01262.

FRACTURED PHRASES

Although you know (we hope) the line that follows "To be or not to be," future generations may not. They may not be learning Shakespeare or receiving a basic grounding in the Bible, mythology, history (especially ancient history), literature, and folklore. While young people can tell you every character's name in *Star Wars* or the complete cast list of *Dallas*, they may lack what was once thought to be common knowledge. The parish leaflet from St. Christopher's Church in Rantoul, Ill., reports the following variant endings for common (?) quotes: "The pen is mightier... than the pencil." "Two heads are... enough." "A rolling stone... plays a guitar." "Spare the rod... and throw in the reel." "Half a loaf is better than... vegetables."

IN THE NEWS

Friends and colleagues were shocked and saddened at the sudden death of the Rev. **Marvin Red Elk**, 39, vicar of All Saints' Church, Minneapolis, Minn., following a heart attack suffered while attending a trustees' meeting at Seabury-Western Theological Seminary... **Dr. Robert Hood** has been promoted to full professor with tenure at General Theological Seminary in New York City, the first black tenured professor in the seminary's history. The Rev. **William Davidson** was promoted to full professor at the same institution for a five-year term, and the

Rev. **David Green** was reappointed director of St. Mark's Library with the rank of associate professor....

Bishop **Andrew Wissemann** of Western Massachusetts delivered the keynote address at the May meeting of the Northeast Region of the Association for Clinical Pastoral Education held at 150-year-old Worcester State Hospital where two Episcopal priests later to become bishops—**Henry Wise Hobson** of Southern Ohio and **Norman Nash** of Massachusetts—helped found clinical pastoral education in 1925.... The Diocese of Virginia donated 300 volumes to the Swem Library of the College of William and Mary, Williamsburg, Va., in memory of the Rev. **George M. Brydon** and the Rev. **George Cleaveland**, both church historians and authors....

Also in Virginia, former Governor **Linwood Holton** delivered the commencement address at St. Paul's College, Lawrenceville, where Bishop **Robert Gibson**, **Pauline Maloney**, **Peter Ridley**, **Arthur Ben Chitty**, and **Charles**



WHAT'S BRIGHT GREEN...?

The youth delegates at the diocesan convention of Central New York weren't hard to spot. All wore T-shirts with this logo which honors their own Bishop O'Kelley Whitaker. The logo, designed by Wayne Davison, is printed on "Kelley" green shirts—of course.

Watts received honorary degrees.... Bishop **David Reed** of Kentucky used the ecumenical Lima Liturgy to celebrate the Eucharist in Louisville for the board of the National Council of Churches.... **William Baker**, Lake Quivera, Kan.; the Rev. **Robert Browne**, Indianapolis, Ind.; **Sonia Francis**, the Rev. **Robert Parks**, the Rev. **Leonard Freeman**, and **Richard Lampert**, all of New York City; **Nancy Montgomery**,

Washington, D.C.; the Rev. **Louis Schueddig**, Atlanta, Ga.; and Bishop **William Swing** of California are the new members of Executive Council's Communication Committee which is to study use of satellite to improve the Church's communications.... **William A. Clebsch**, 60, a founder of the Overseas Mission Society and professor of religious studies at Stanford University, died in June.

Greater Retirement Security

Episcopal Church employers can now provide Greater Retirement Security to every lay employee



The Lay Employees Retirement Plan, endorsed by General Convention and administered by Church Life, is a major breakthrough. Until now many parishes, dioceses and church organizations could not afford to establish a significant pension plan, but this is no longer true....

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SOUTH AFRICA IN BLACK AND WHITE

THEOLOGY IS KEY to understanding South Africa, a fact foreigners often minimize when examining the economic, political, and military aspects of this magnificent and torn country. In myriad forms, Christianity permeates the society.

From the first white missionary in 1737 to the World Alliance of Reformed Churches' decision in 1982 to declare the white supremacist policy of apartheid a sin and the theological justification of it heresy, Christianity has been central to South Africa's politics.

In 1948 the nation's Afrikaners, whites of Dutch descent who comprise 60 percent of the white population, came to power and instituted apartheid, the most restrictive legal blueprint for human relations ever devised. Under apartheid 4.5 million whites rule about 25 million blacks. The whites own 87 percent of the land, the blacks 13 percent. The whites have a law called "influx control" that rigidly regulates the physical movement of blacks. The white government spends about \$113 per year on education for every black child and \$1,075 for each white.

In South Africa, a black cannot legally stay

BY JUNE GOODWIN

overnight in a white's house without special permission. Blacks cannot legally use white public toilets. Blacks cannot legally go into most theaters, restaurants, movie houses, white sporting clubs, country clubs, and churches although special permission can be sought for the last three locales. Blacks cannot legally enter the white side of any store; such setups are still common in smaller towns and rural areas. The restrictions go on and on.

The ruling Afrikaners, reared to believe they are modern children of Israel, preach that they brought God to the heathen Africans and that God gave them apartheid as a way of life. Liberal Christian whites say God could not possibly think up or bless the racism of apartheid. Black Christians—more are here than in any other nation in Africa—cry for *amandla*, power. They avow that God must be on their side because they are the oppressed.

In the middle are ambiguities such as those expressed by Dr. Gert Swart, a minister for a

verligte (less rigid) Dutch Reformed church in Johannesburg which occasionally allows black guest preachers. Swart says ethnicity is a fact of life, "not law. What is wrong in South Africa is the government tried to be the guardian of ethnicity and in the process hurt a lot of people."

Swart says Jesus never said anything about slavery and that He might approve apartheid if "He lived in the society in which it was rife, like ours. He preached salvation from sin, and I think He would, in a gentle way, try to tell people to improve race relations."

"When I was a little boy, I accepted apartheid without question. Today I feel apartheid is wrong, but I'm not willing to say whoever approves of apartheid is not a Christian. I can never say that."

In these interviews gathered for my book, *Cry Amandla! South African Women and the Question of Power* (\$22.50, paperback \$11.50, Holmes & Meier, New York, N.Y.), four South Africans speak about their beliefs and about apartheid. Their attitudes, which appear on the next page, stand at the core of almost obsessive political conversations in South Africa.



Photos by June Goodwin

GABRIELLE MALAN lives in a rich suburb of Johannesburg with her husband, who is a minister in the Dutch Reformed Church which has been described as the ruling National Party at prayer. She is heavily involved in Afrikaner church activities and when interviewed had just returned from three weeks' travel in the veldt with 100 young people to camp out and do "Christian work."

**We Afrikaners
believe
God is in control**

**God is
on the side
of the blacks**



KITTY DUMA is an "upmarket" black who lives in the township of Soweto near Johannesburg, speaks seven languages including Afrikaans, and was a staunch Anglican when interviewed. Her journalist husband was detained and tortured in 1977 but was later released after acquittal in a political trial.



SHEENA DUNCAN is a white English-speaking liberal, a past president of the Black Sash organization which assists blacks in trying to understand apartheid laws. She also works for the South African Council of Churches, a liberal black and white group headed by Anglican Bishop Desmond Tutu which helps establish centers in churches to advise blacks.

**We cannot
cooperate
with the government**

**I don't denounce
God just in case
He's there**



Photo by Enoch Duma

THENJIE MTINTSO is a resident of Soweto. She became a friend of black nationalist Steve Biko, who died while in police hands in 1977. As a leader in Biko's Black Consciousness movement, she was detained five times without charge and tortured. She fled into exile in 1979 and has joined the banned African National Congress, which aims to overthrow white supremacy. She was reared an Anglican. She is shown with her son Lumumba.

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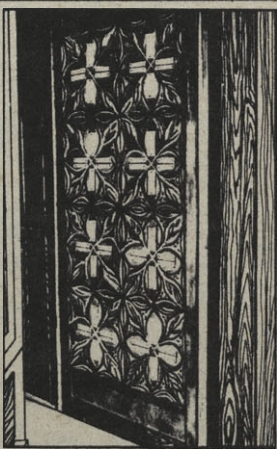


The Reverend
A. Edward Sellers, Jr.,
Rector
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GABRIELLE MALAN

"We have this sense that God plans everything. Nothing happens without His willing it. There is a certain task for us in this country, and until it is completed, we have to stay here.

"Now the question is: 'Why did God ever bring us here?' Christianity started in North Africa. It was quite a glowing thing. But it just petered out. Every trace of it was lost except for the small remnant you find in the Coptic churches in Ethiopia and the north. Otherwise the flame was extinguished. Yet God started a new Christian flame down in the south—right down at the southern tip. I often think He could have started that anywhere—in the Congo, in Gabon. Why right down at the southern point? I'm not quite clear on that, but anyway, we have this sense—we have to stay here.

"This is why you find the English [speaking white] people leaving. We could also leave. We've got lots of friends overseas. There are a few countries we love, and we could be quite happy there. But we are going to stay here to the very last. Now, people think that is stubborn of the Afrikaner, but it's not really. It is realizing that God is in control.

"You know, it's a miracle really. In our struggle with the British who wanted to take over this country [in the Anglo-Boer War at the turn of the century], 260,000 women and children were killed in the first concentration camps in world history.

"After the Boer War there was nothing. The farms had been burnt down; everyone went back to his farm and found ruins and had to build from there. They were so poor, so very poor. The Afrikaner came through that period. So we Afrikaners look at everything that happens in world history and our country's history as being part of the plan of God.

"We're interested in reaching people when they are young. We want them to form a group with a real sense of dedication." [The concept of "groups" of people is a prime tool of apartheid which operates on the premise that people of different races and languages should associate almost exclusively with their "own kind." Malan believes the division of people into "groups" is God's way of averting human conflict.]

"Why did they [Africans] riot [across South Africa in 1976 and 1977]? Why were there instigators? They want to take over. There'll be a revolution in England. France will fall. Italy's going to go. The Americans have lost their leadership in the world. The Russians are gaining very fast. It could be the end time which God has ordained. But all over the world, not only in this country. I don't know how long."

KITTY DUMA

"Afrikaners don't see blacks as human beings. If they had their way, they would just cut off black hands and let the hands work for them and do away with the blacks. The Christians are the worst in this country."

Would Jesus have accepted apartheid?

"No. If He had, He would have come as a king. Look, Jesus didn't say things directly. Everything was in parables. He was in a position to own thousands of slaves, but He didn't. Why did He choose to be a servant and die for the sinners? He said, 'Your ways are not my ways.'

"You learn not to go along with what the white man does with the Bible. You must go according to what the Bible tells you. Mind you, not only white people use the Bible for their own ends; our own black people do, too. Those independent African Churches with their mammoth memberships are mostly headed by illiterates. If you can swindle, people will follow you."

Do you think God is on the side of the blacks?

"He is!"
Is God on the side of the whites?

"He's not. When you sit and think, surely God is on our side because we're not doing the bad things. At this stage, I could be against religion because of what I've seen. But religion is one thing you cannot control in a human being. If a person believes, you cannot take it away from him easily. Years ago, before the white man came here, the black people believed in God in their own way. But the missionaries surely confused everybody—which is why you find people believing in ancestors and in God at the same time. There was someone called Qamatha in Xhosa, which was, I would say, God, a supreme being."

After a revolution, will Christianity endure in South Africa? Or do you think the country will become communist?

"I don't want to answer that one. We don't know. These young people don't feel they have to go to church. It's a phase. Once they get older what are they going to do?

"How can Afrikaners possibly be Christians and do the things they do? How can they believe in Jesus when they discriminate the way they do? Apartheid affects

everything. It's this undermining of one's brain because of the color of your skin. That is what bugs me; you find it all over.

"We've been brought up with this thing that dark is awful. I think it came from the missionaries. They did a lot of harm in this place. They associated light to white."

SHEENA DUNCAN

Christianity is deeply rooted in the black community, said Sheena Duncan. Parents force children to attend church and rear them to respect ministers. Yet now the teenagers are rejecting religion for political reasons.

"Maybe we are seeing the last generation of black Christian leaders. I think the criticism by young blacks that Christianity props up the [apartheid] system is correct. The Church supports all sorts of militaristic functions in our society. This praying for the 'boys on the border' [white soldiers]. I'm not saying they don't need our prayers. But in white churches, there is no suggestion that blacks on the other side of

the border are also our Christian young."

Citing the churches' blessings of regimental flags, she said, "In a sense, we're already in a wartime situation."

If overseas money is cut off for the South African Council of Churches (SACC), wiping out assistance for political detainees and their families, what would you do?

"I, and others I know, would join in a confessing Church—the Bonhoeffer idea. There's a lot of talk about it now, but it's not urgent yet because work is still being done in SACC. It is a sort of back-to-the-catacomb, underground Church which declares: 'We cannot cooperate with the government; we are going to stand firm as Christians and go wherever our belief takes us.'"

THENJIE MTINTSO

She said she didn't like the feeling in Christianity of someone peering over her shoulder; it made her feel guilty. Her idea of God was of a protector. "In fact, I transform Him into a human being."

Continued on page 8

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:

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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.

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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.

KYD

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☐ Africa ☐ The Holy Land ☐ Dominican Republic

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

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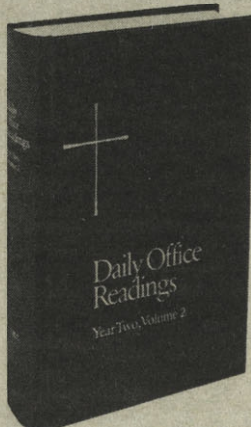
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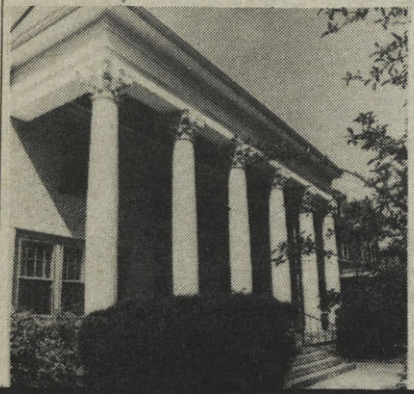
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Southern Ohio hears of Nigeria's problems

by David Sumner

With income from oil less than half what it was six years ago and the worst drought in all recorded African history, Nigeria is suffering greatly, Professor A. Denis Baly of Kenyon College, Gambier, Ohio, told a recent gathering in Cincinnati.

The drought, affecting 80 percent of Africa, means many Nigerian towns are without water. Hospitals have no drugs. Some teachers have not been paid for six years, and "the whole economic structure is showing signs of breakdown."

Baly said corruption and economic problems were the compelling reason for the military coup that brought General Buhari to power early this year. The military government, seen as benevolent and with good intentions, is a way to "buy time to deal with the economic and political problems."

The Rev. Isaac I. Ihiasota, a Nigerian studying telecommunications in Michigan, also spoke at the meeting which is a continuation of a Partners in Mission Consultation between Southern Ohio and the Nigerian Dioceses of Ijebu and Lagos. He said Nigerian students, who come to the

U.S. "because you have the best universities," are now experiencing staggering financial problems because, since the military coup, families are unable to send money outside the country. Students want to stay in the U.S., he noted, but they have a standing invitation to study free in the Soviet Union.

Ihiasota suggested that multi-national companies with branches in both the U.S. and Nigeria can help the students. Families in Nigeria can deposit funds with local branches, and the company can then credit a U.S. branch which will make payment directly to the college the Nigerian student attends.

Southern Ohio's Archdeacon Lorentho Wooden cited a problem at Rio Grande College in Ohio where Nigerian students are so far behind in tuition payments that the college has had to prohibit new foreign students from entering without a year's advance payment.

Twelve of 14 Province V dioceses are linked as Partners in Mission with one or more of the 22 dioceses in the Province of Nigeria.

David Sumner is editor of *Interchange* of the Diocese of Southern Ohio.



Pope John Paul II greets the Rev. Jean Dementi of North Pole, Alaska, during a stop-over in Fairbanks on his Asian tour. Dementi, an Episcopal priest who has cancer, was invited to meet the Pope during his audience with a special group of elderly and handicapped Alaskans. In her hand Dementi holds a card for the Pope which says, "Your Holiness, we women priests bring a new dimension of wholeness to our Lord's ministry."

SOUTH AFRICA

Continued from page 7

Are you in the process of now working out what you think about Christianity?

"I'm not going to work it out; it's not an important aspect of my life." You used to think it was.

"I made it important. It was a state of mind. Even when I did talk about Christianity, I was holding onto a supernatural power which exists after the ego ends, which you cannot control and which cannot give you any answers.

"When Father [Aelred] Stubbs talks about Christianity, I tend to go off, my mind doesn't grasp it all. When he explains why he thought Steve Biko was a Christian, I can accept it. . . if it was so. . . Steve was not a Christian, but unintentionally, he became Christ, the savior of our people. He fought for the kind of justice Christ stood for. He died like Christ died that we may live. Now Steve has joined—how to call it—the holy spirits, let's say; and while his own spirit lives in us, we pursue what Steve stood for.

"On the whole I'm fed up with Christianity. In South Africa it's used to perpetuate slavery. Most youths rebel against it. They see how its philosophy of turning the other cheek allows the white rulers to control black minds. Looking to Christ for

salvation, you don't do anything on your own."

She described how South African whites extract segments of the Bible to secure black acquiescence. For example, in Hebrews 13, Paul says, "Obey them that have the rule over you and submit yourself."

"That helps the Vorsters [former Prime Minister John Vorster] stay in authority; one must follow the authority. Blacks get hit every day and then say, 'Oh, it's God's will.'

"Christians say they don't fight for material things in this world, but fight for the hereafter. . . so oppression in this world is not their problem. Whites have instilled this in blacks.

"The whites are not as Christian as we are. When I was in jail, I said, 'Oh, God is providing.' It was an escape. Father Stubbs said it was not an escape, that God was revealed to me.

"Even now I'm not an atheist. I don't dismiss God. Just in case He's there, I'm not going to denounce Him."

June Goodwin was a journalist for *The Christian Science Monitor*, *Reuter News Agency*, and *National Public Radio*. In 1977 she won the Overseas Press Club Madeline Dane Ross award for reporting that shows concern for humanity. She now lives in Oberlin, Ohio, where she is preparing for a lecture tour on South Africa this fall.

Anglican Council Van Culin prepares for Nigeria parley

BY BOB LIBBY

You walk through a London courtyard behind Westminster Abbey, down a narrow street, up a flight of stairs, and ask for Sam. If you're looking for an Anglican Vatican, these modest offices at Number 14 Great Peter Street are the closest you can get. They house the Anglican Consultative Council and its secretary general, the Rev. Samuel Van Culin.

In June, Van Culin and his small staff were busy preparing for the gathering of the Anglican Consultative Council in Nigeria, July 10-29, occurring as you read this. The meeting is the ACC's sixth since 1971, an outgrowth of the 1968 Lambeth Conference of Bishops and a way to meet more frequently than every 10 years and to include laity and clergy.

Approximately 75 representatives from 27 self-governing Churches, which make up the 66 million-member Anglican Communion have gathered as guests of Nigeria, the largest member-Church outside the United Kingdom. More than 10 percent of Nigeria's 100 million-plus population count themselves Anglicans.

Van Culin, who is coordinator, consultant, and enabler for the meeting, wouldn't predict what would happen in Nigeria, but its agenda includes four general areas: mission and ministry; dogmatic and pastoral theology; ecumenical relations; and Christianity and the social order. These are al-



Roy Cuckow photo

Samuel Van Culin

Sees some positive signs for Anglican-Roman Catholic unity in this summer's ACC meeting.

so the broad themes of the 1988 Lambeth Conference.

The Lutheran World Federation meets concurrently, and Van Culin says one dis-

cussion subject is full communion with the Lutherans.

Another ecumenical item is Anglican-Roman Catholic relations, which Van Culin says are "now at a watershed point which will test the seriousness of both communions." He thinks the Pope's visit to England was a positive sign. "For the first time in history the Pope visited and participated in a liturgical event in a non-Roman Catholic Church." In this regard Van Culin hopes for strong support for the Anglican Centre in Rome which he sees as a "continuing resource for the Anglican-Roman Catholic dialogue."

A request from the Church in Kenya for a discussion of polygamy may well catch the secular press' attention. Kenya asks for amplification of the 1968 Lambeth statement that says "monogamous lifelong marriage is God's will for mankind." Africans describe divorce in the west as "sequential polygamy." Van Culin hastens to add that the discussion will be in the context of strengthening family life.

Peace in a nuclear age and the role of the Church as peacemaker and reconciler will be key issues. Australia and Kenya will share models of creative encounter between the Church and the political order. "Our whole approach to social problems is to begin with the data supplied by the Churches," Van Culin says.

A comprehensive study of developments in the Anglican Communion, prepared by one of Van Culin's predecessors, Bishop John Howe, will be distributed at the meeting, and Van Culin says when it is released, "we will know more about who we are as Anglicans."

In many ways the 1984 Anglican Consultative conference will begin the process of dialogue which will culminate in Lambeth 1988. The Archbishop of Canterbury urges bishops "to bring your diocese with you when you come to Lambeth." Van Culin says bishops will be able to do just that because the process will begin four years in advance in Nigeria.

Bob Libby, publisher of *The Florida Episcopalian*, was in England in June.



W. E. Honey photos

Biblical garden blooms in downtown Albuquerque

by Thelma E. Honey

A wrought-iron gate in the midst of downtown Albuquerque, N.M., offers access to a peaceful, shady haven, the biblical garden at St. John's Episcopal Cathedral at Fourth Street and Silver Avenue.

Plants mentioned in the Bible that are available and suitable for this climate are here as well as substitutes where necessary. An olive tree, a fig tree, and a pistachio tree stand in protected spots near the south-facing walls.

Although the redbud is not mentioned in the Bible, one grows here because it grows in the Holy Land and is believed to be the variety of tree from which Judas hung himself. Flax reminds one of the linen garments noted in the Bible, and American laurel and locust were substituted for the biblical laurel and carob. Basket-of-gold represents mustard, and the "bitter herbs" are reflected in lettuce and sorrel.

The garden is the result of work by Rosalie Doolittle, author of *Southwest Gardening* and local radio commentator. When she began to landscape St. John's courtyard, she knew nothing about biblical gardens, but news of what she was doing spread, and she received help from other states and from local gardeners.

Doolittle maintains the garden herself as a memorial to her mother, Bertha Schell Logan, but plans an endowment to insure permanent future care.

Thelma-Honey is an Albuquerque-based freelance writer.

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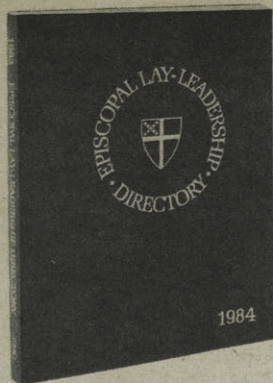
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SISTER ANNA Aiding peace in Ireland

by Margaret Houk

Called to "do something" in Northern Ireland by Mother Teresa of Calcutta, Anglican Sister Anna arrived in Belfast in 1972. There she found young women whose hands trembled, old men whose kitchen walls showed bullet marks, and children suffering from nervous disorders. The "something" she and seven other nuns—four Roman Catholic and three Anglican—did was arrange inexpensive holidays for old people and the deprived young, secure medical attention for the ill and injured, and petition politicians to assist families on both sides of the Roman Catholic-Protestant struggle with their housing difficulties.

She joined All Children Together (ACT), a movement to establish "shared Christian schools by consent," that is, integrated schools where parents desired them. Sister Anna says 98 percent of Belfast's population hates the violence, only one-half of 1 percent are radicals, and the rest are impressionable, ill-advised young men.

ACT, which Sister Anna eventually chaired, managed to have the Westmin-

ster Education Act passed in 1978 to establish the machinery for integrated schools, but only one school, about to close, implemented it. So in the fall of 1981, ACT founded Lagan College, Northern Ireland's only fully integrated post-primary school. Lagan College now has 165 students. With more room it could accommodate others who have applied. Its goal is an enrollment of close to 300, which would qualify it for almost total government support.

Her companions have been reassigned, but Sister Anna continues to carry on Mother Teresa's goal, living on a fragile "Peace Line" in the one mixed street between two segregated districts where 200 homes were burned in one night of rioting. She does not wear a habit because she feels regular dress gives her better access to people of all faiths, and she sees her work as an extension of the prayers of her community, the contemplative Sisters of the Love of God based in Oxford, England, to which she returns each year for a month of renewal.

Sister Anna, who wears a crash helmet as she travels around Northern Ireland on a moped, visited the U.S. last summer. She says the way to fight Northern Ireland's rigid sectarianism is to have people meet each other, to break through the isolationism of polarized housing, social habits, and schools which breed bigotry, fear, and violence.

Sister Anna says conditions are improving slowly. Every night, somewhere in Belfast, one can find a "shared [integrated] prayer group," she says. "People do change. It takes time, but terrorists do see the light. . . . There are miracles of forgiveness, too, . . . and [in the] endless patient fortitude of thousands of victims of 10 years of terrorism.

"It is not the Churches who lead the conflict. It is the worldliness, compromise, and ineffectiveness among us which is weak in dispelling sectarianism."

To minimize economic differences at Lagan College, students wear uniforms which have a crest composed of a bridge over the Lagan River, two doves signifying peace, a rising sun for resurrection and a new day, and the school's motto, *Ut sint unum* ("That we may all be one"), from St. John's Gospel.

Those who wish to support Lagan College can send contributions to: Ireland Fund for Lagan College Appeal, 29th Floor, 100 Federal St., Boston, Mass. 02110. Contributions are tax deductible.

Margaret Houk is a free-lance writer from Appleton, Wis.

Young people discover what disabilities mean

by Anita Monsees

What does it feel like to have a hearing problem? To be blind? To need a wheelchair to move around?

Young people in the Diocese of Central New York learned some answers to those questions at a diocesan youth forum on disabilities held at Trinity Church in Syracuse. Guided by adult leaders, the young people experienced firsthand feeling disabled.

Among the simulation exercises was a spelling bee in which words were pronounced unclearly to help the young people understand hearing loss. Participants bumped around the room in heavily fogged glasses or blindfolds, tried using a wheelchair, and attempted ordinary tasks wearing gloves.

They also heard from and talked informally with the Rev. Nancy Chaffee (see photo), a recently ordained priest who heads the diocese's ministry among persons with disabilities. Chaffee, born with cerebral palsy, discussed how she felt bucking a system that insists she is unable to function as a whole and productive person. Chaffee drew a distinction between disabilities—"things that interfere with the way I do things"—and handicaps. "We become handicapped only by the attitude of others," she said.

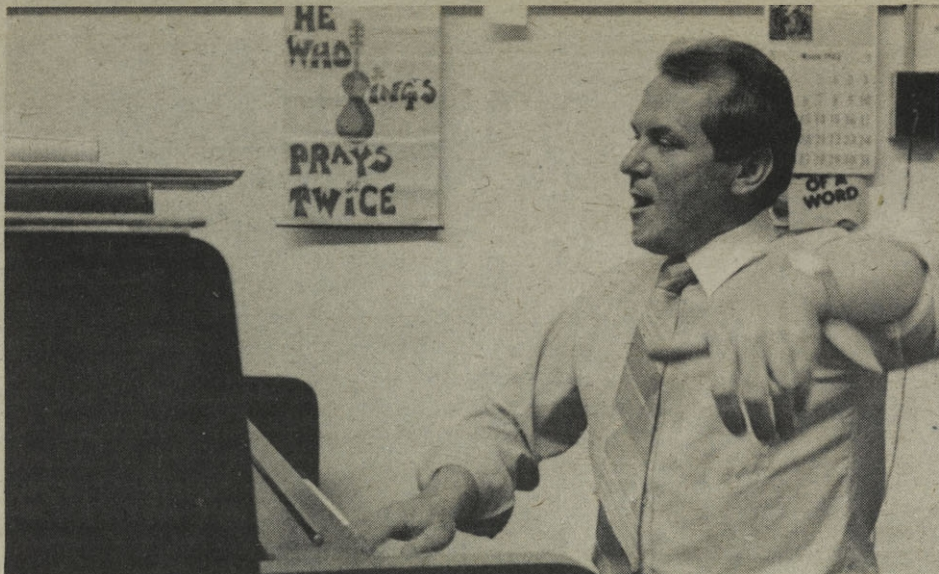


The Rev. Nancy Chaffee (center), who was born with cerebral palsy, shares some of her experiences with young people who attended a diocesan youth forum on disabilities in Syracuse, N.Y.

In small groups the participants talked about stereotypes, about their own perceptions of disabilities, and about ways in which the Church might be more accepting and helpful.

This was the third diocesan youth forum. Previous forums focused on the nuclear question and on chemical use and abuse.

Anita Monsees is editor of *The Messenger* of the Diocese of Central New York.



THEY WORK HARD—AND THEY LOVE IT!

by Ed Berckman

"The entrance on the high D was one-quarter off, gentlemen."

"Lousy, altos. Just lean back and listen."

"This piece is tough, no question. Let's do those last few bars—very slowly."

What a way to spend Thursday nights—two hours practicing difficult choral works like Bruckner's *Mass No. 2 in E Minor* under a demanding choirmaster! But chorister Curt Winkle calls it "my favorite activity of the week. I come dragging in every Thursday—and then I feel so good."

"You work really hard, and then you're refreshed," says another.

"We're corrected but not fussed at."

"He stretches us."

"He" is Herbert O. Kuebler, choirmaster

and organist at St. Stephen's Church, Terre Haute, Ind., since 1969 when he stopped to visit during a sabbatical leave from his position in Stuttgart, Germany, and was offered a job.

This is an all-volunteer choir which has become what St. Stephen's rector, the Rev. Joseph Rickards, calls "the primary, ongoing parish organization."

That is so not because annual spring concerts pack the church—although they do—or that the voices of the choristers are exceptional—in 15 years there have been only two real solo voices, Kuebler says—but because as alto Nancy Rickards explains, "Nothing else demands that kind of commitment. And there's a real sense that this is an offering."



What makes participation so rewarding is obviously not just the results produced on Sunday mornings, but the process, the work together to achieve that sound. "Challenge is the important thing," says Kuebler. "If we buckle down and work on it, we can conquer anything." Recent anthems include works by Handel, Tchaikovsky, Mendelssohn, Purcell, J. S. Bach.

But these are not singers who come only to display their talents in the anthem. "We're not a performance choir on Sundays," says Dorothy Burleigh, who moved from Houston recently. "This is the quietest choir during sermons I've ever heard."

All but two of the 16 singers are church members and, in fact, are among the most active in parish leadership and ministry. Four of them have been or are vestry members. Two are on diocesan committees. Members are active as chalice administrators, lectors, youth leaders, altar guild

members, and serve on various educational programs and parish committees.

Kuebler had a master's degree in church music from the Conservatory in Stuttgart as well as four additional years of training in voice. He played concerts all over Europe before taking his church position in Stuttgart. He avoids sentimental 19th-century works and prefers music with scriptural texts. But what he gives the choir involves more than skill and training. "It's important that you show enthusiasm for things," he says. "I can deal with people. I cope with their problems without putting them down."

"That's known as love," says Nancy Rickards. Perhaps it applies as well to the attitude of each member to their choir and the music they sing.

Ed Berckman, editor of *The Church Militant* of the Diocese of Indianapolis, sang briefly in St. Stephen's choir when he was in Terre Haute.

CENTRAL AMERICA NEEDS OUR HELP NOW

At its June meeting, Executive Council commended a report prepared by the Presiding Bishop's Central American Task Force (see May issue). The report posed three questions:

- Has east-west polarity so influenced U.S. foreign policy "that no analysis can exist outside its structure"?
- Does the U.S.-Central American relationship foster partnership or continued dependency?
- Does the U.S., itself the product of an 18th-century, European-rooted revolution, adequately understand "post-colonial revolutions" and their often disparate outcomes?

The report, which Council directed be sent to all bishops and congregations, reviews the political, cultural, and economic climate of Central America today as well as the work of the Episcopal Church there. It makes a number of recommendations

to members and agencies of the Episcopal Church here and in Central America, to the Anglican Consultative Council which began its meeting July 10, and to several other Anglican bodies.

The region's pervasive fear and uncertainty are a major theme of the report. They arise from different sources in different countries. Tiny English-speaking Belize fears the influx of Spanish-speaking refugees and Guatemala's continuing claims to its territory. Some Hondurans fear unwillingly becoming America's "51st state" while others fear a Nicaraguan invasion. Nicaraguans fear a U.S. invasion, and Episcopalians there disagree on support for the present government. Also provoking fear are the persecution of native Indians, particularly of the Miskitos, the documented horror of El Salvador's death squads, and the impact of world economics.

The Episcopal Church did not have jurisdiction over all Central America until 1957. Earlier Anglican work from Belize was mainly to British and Americans in the

region and to English-speaking Indians. The present move toward indigenous and autonomous Churches creates an urgent need for resources for evangelism and theological education. Economic and military instability have created human needs the Churches cannot meet with their own slender personal and financial resources.

In an unusual move, Executive Council sent an open letter which urges all Episcopalians to support the Central American Churches, to pray and work for peace in the region, to educate themselves about the area, and to support ministries to Central Americans now in the U.S.

EXECUTIVE COUNCIL IN BRIEF

During its June meeting in Burlingame, Calif., Executive Council confirmed 15 additional Jubilee Centers: St. Luke's Jubilee Center, Atlanta, Ga.; Sanford Christian Sharing Center, Sanford, Fla.; Trinity Episcopal Church, Muscatine, Iowa; St. Andrew's Church, Milwaukee, Wis.; The House of Prayer, Newark, N.J.; Grace

Episcopal Church, Elizabeth, N.J.; St. Bartholomew's Episcopal Church, New York, N.Y.; Trinity Cathedral, Pittsburgh, Pa.; Church of the Advent, Cincinnati, Ohio; Highland Educational Project, Northfork, W.Va.; Appalachian Peoples' Service Organization (APSO), Blacksburg, Va.; St. Luke's on the Island, Wheeling, W.Va.; Trinity Episcopal Church, Morgantown, W.Va.; Holy Cross Jubilee Center, Shreveport, La.; and Turner House, Kansas City, Kan.

Council also:

- welcomed Archdeacon Lincoln Eng of Oregon and the Rev. Lyle Noisy Hawk of South Dakota as new Council members;
- greeted Patrick Gilbert of the Society for the Promotion of Christian Knowledge;
- authorized \$15,000 for the production of two videotapes and other material to prepare dioceses and congregations to use the new Hymnal; and
- learned of efforts to provide centralized distribution of religious video programs to local cable stations.

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MINISTRY

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

Reconocimiento de la cultura deseada por el Misionero

Back in the 1950's, the members of St. Simon's Episcopal Church in San Fernando, Calif., used genuine adobe bricks to construct a church building in traditional Spanish-mission style. They did most of the work themselves with adobe similar to that used hundreds of years earlier for the Mission San Fernando.

They did not know it, but their style of architecture and choice of building material were prophetic. Today St. Simon's Church is a major center of Hispanic ministry for the Diocese of Los Angeles.

"One of my projections for the Los Angeles area is there will be 20,000 more Episcopalians with Hispanic background 20 years from now," says the Rev. Jose Carlo, rector of St. Simon's and Hispanic missionary for the Diocese of Los Angeles. He is supposed to spend half his time in each job, but on many days he's on the road visiting existing or possible locations for new congregations. Carlo has just completed a five-year plan for Hispanic ministry that is now being implemented.

"Work started among Hispanic people in Southgate last December; now there are about 150 people every Sunday. There is a small nucleus of people in El Monte. I just attended a first Communion for 50 kids in Huntington Park—there were 300 there. Here at St. Simon's we began a Spanish service at Easter."

Carlo talks on about new developments in Hispanic ministry in the Los Angeles area. He also talks of hopes for an expanded ministry among people of Hispanic background. "A great challenge for us here in Los Angeles is to have most of our churches culturally bilingual. This means that while they may not all have liturgy or pastoral care available in Spanish, they would give recognition to the Hispanic culture and roots of this area. Much Hispanic work can be done in English. For example, here at St. Simon's our church school and youth

work are in English. Cultural sensitivity is more important than language."

How can congregations give recognition to Hispanic culture?

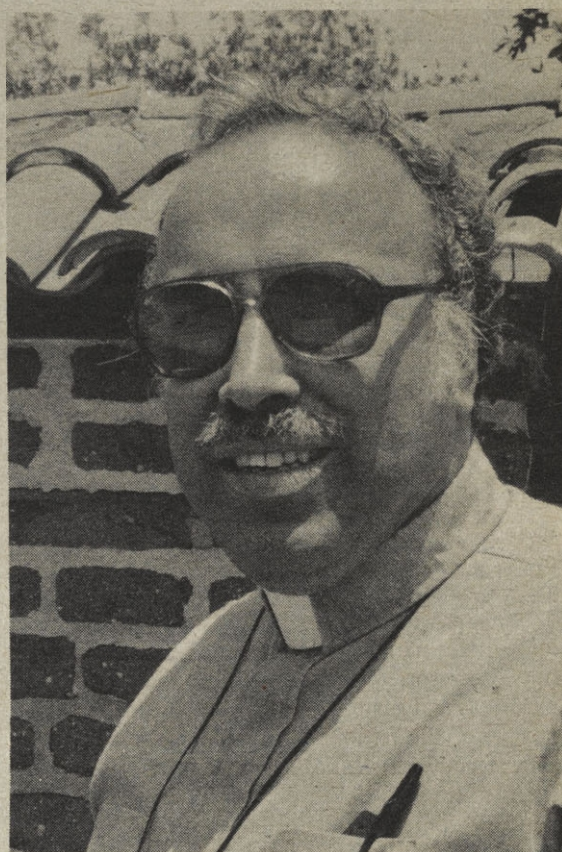
Carlo names several ways. "Cinco de Mayo could be celebrated as a holiday just like the fourth of July. Choirs could sing music written with Spanish words just as some do in Latin." The Hispanic missionary says he is using clergy workshops and other gatherings to underscore the need and possibilities for cultural sensitivity.

Jose Carlo is quick to point out that the concern for Hispanic ministry in Los Angeles pre-dates his arrival by many years. "Epiphany Parish in East Los Angeles has long been a center for this work. Spanish services were being held years ago in Santa Ana and other places."

The missionary says Canon Oliver Garver and others on the diocesan staff have been "pushing Hispanic work for years." Bishop Robert C. Rusk of Los Angeles has been studying Spanish and is now able to celebrate liturgical rites as well as speak informally with the large segment of his diocese that is Hispanic.

Carlo, of Puerto Rican background, was reared in New York City. He came to California as a civil engineer in the space industry and attended St. Augustine's-by-the-Sea Episcopal Church in Santa Monica. He graduated from the Church Divinity School of the Pacific in 1961, then went to Costa Rica where he served for 19 years after having agreed to go there "for awhile."

Many assume that the similarities between the Episcopal and Roman Catholic Churches means Anglicans have less difficulty ministering among people of both Roman Catholic and Spanish backgrounds. Carlo, however, says this may not be the case. "Those similarities can work against us as well as for us. Many of these people can see no differ-



Jose Carlo

ence at all. We are not a great enough change for them."

Carlo is aware that the Diocese of Los Angeles is a place of many cultures and traditions, especially Korean and other Oriental groups. "These other cultures present a challenge to both Anglos and Hispanics," he says. "We all need to broaden our outlook." He mentions the urban coalition in the diocese which provides a roundtable for discussion among people of many ethnic backgrounds.

"Some time ago a Chinese-language mission was started in Monterey Park. A service in English was added later. Now they are thinking of one in Spanish. That's progress."

Editor's Report

Some unsolicited advice for small congregations

I cannot recall that anyone associated with a small congregation has ever asked me for any advice. Which does not for one minute stop me from giving it!

I do have some advice for those in small churches. The small church I am talking about is not only small in number of members, it is also small in its image of itself. I am talking about the kind of place where growth seems impossible, where most of the people who care are over 50, where the prospect of dwindling support from the diocese or some outside source is real, where most of the members think the only reason their full- (or part-) time priest continues to serve is because that priest does not have another offer. Any other offer! I am talking about the kind of place where there is the feeling that when the bishop comes, he is coming to a place he really wishes he did not have responsibility for, a visitation that is more duty than joy.

You know the kind of place I am talking about. And now for the advice!

First, do not think your place is the only place like this in the Episcopal Church. The truth is many more places are similar to yours than are different from yours. Were the churches like the one described above to disappear, *The Episcopal Church Annual* would be a much thinner volume! I know you will derive no comfort in the simple fact you are not the only congregation in such a state. Just stop acting as though you are the only such place, that's

all! You are not an oddity in the Episcopal Church. You are a norm.

Second, do not believe for a minute that you must stop being a part of the Church. To say that a group of people in a given place cannot be a part of the Church just because they are so few is downright un-Christian. One can say you do not meet the "minimum criteria for mission status" or some such thing as that. One can say our present standard of at least one full-time ordained person per congregation and one nice paid-for building per congregation does not work for you. One can say the Episcopal Church does not yet have an understanding of how to accommodate you, how to relate to you, how to support you. But one cannot say you are not a part of the Church. If anyone tells you that, you tell him he is wrong.

Third, be attractive! You know how some people look when they are in crisis: unshaven, hair uncombed, no attention to dress, haggard looking. Everyone understands, of course. The same is true of some churches in crisis. But no one understands. People just think the place is a dump. If you are the sort of church I am describing, be attractive. Keep things painted, cleaned, mowed, picked up. Look like a church where people care even if most are close to not caring. Be attractive even though you might not attract anyone or anything. On the other hand, however, you just might. You might attract a few people to membership who are more interest-

ed in new life than in status. You might even capture the attention of an unemployed priest who might want to help while waiting to become an archbishop. You never know what will happen, but it is worth finding out.

Fourth, do something different. Radical. Strange. Fun. Just for the sake of it, perhaps. Do something that proclaims to all that yours is a church that is small but not dead, troubled but not sour, and very much alive. Think of something new or give a unique twist to something you are already doing. If you have a bake sale, give away to the poor one loaf of bread for every loaf sold. Take responsibility for keeping one of the town parks picked up. Put on a play. Do something. The bishop may not notice, but the editor of the diocesan newspaper might. You'll feel better if you're known as a church that is doing something in addition to worshipping, caring, and loving.

Fifth, if none of this is inspiring or useful, do not become upset or cranky. Just keep on doing what you feel you must do. Because even if you know nothing but gloom in your life, even if the future seems bleak, even if no one seems to care, even if all you receive are some useless suggestions from some crazy editor—believe me, you are doing more for the Church than you will ever know. You are needed. You are important. Even if you won't act like it.

—Dick Anderson

Preacher, pastor, priest and colleague

by James L. Lowery, Jr.

Clergy are colleagues in ministry: colleagues with other clergy, colleagues with those in the helping disciplines, and colleagues with laypersons, the front-line ministers of the Christian Church. I wish clergy acted as colleagues more of the time for that is a model of ministry truly fitting the Pauline teaching of "one body, many gifts."

Many of us were taught to operate as lone rangers. We saw in action the "Father knows all" and "Father does all" model and copied it. We operated as jealous guardians of our own turf versus our next door neighbor's. Our cooperation with our neighbor was either on the order of "I'll scratch your back and you scratch mine" or combining in order to survive, such as electing a mutually satisfactory representative from our deanery to the diocesan council. Within the borders of that turf, we gave our sacrificial all for our people.

Perhaps we should not be blamed for adopting the lone ranger model. We learned it in seminary from our professors, who operated on an academic model: One digs up a new idea; one puts it into the hopper of the free market of ideas; the fray of dialogue and criticism and contradiction begins; if the idea survives the maelstrom of that conflict, it joins the perennial deposit of our heritage. This model is good and has been tested, but it is not necessarily suited to the practice of Christianity in the front-line community.

I suggest the collegial style is better. This allows many different talents to complement each other. The variety of ideas that turn up in a cooperative brainstorming session humbles the single thinker and practitioner. It teaches the person to examine a plan before launching fiercely into the deep, thus preventing many foolish mistakes. It allows for diversity within a greater unity, which is an Anglican hallmark. Additionally, it carries stronger influence with most people, who see the idea or plan as not just their beloved rector's new wild idea. One place to look for colleagues is among our peers in ordained clergy life. Fewer grand heroes, more colleagues sharing in ministry.

An example of clergy as colleagues is their joining in a regular group for continuing education and peer support. The group would talk in a disciplined way of a case history in ministry from one of the members. Members would make critical assessment, affirm what was done, and make suggestions for improvement.

Another example is agreement among clergy of an area to refuse to celebrate the marriage of people from another parish without that cleric's permission and joint policies on marrying non-members and non-churchpeople. The clergy still have room for different practices provided the policy has overall guidelines and a conscience clause. Much is taught about Christianity by showing clergy are not operating unilaterally, that they use each other's resources and experience to aid each other. Collaboration, not competition; collegiality, not lone-rangering.

Colleagues in Helping Professions

We can be colleagues with all in the helping disciplines. I am distressed by the mindset in certain parts of the Church that looks for wisdom only within church leadership and not from other helping disciplines within God's good creation. Some hospitals and health centers are learning to work through health delivery teams which involve doctors, surgeons, nurses, social workers, chaplains, physiotherapists, and ward aides—and if the ward aide has the best relation to the patient, then the team teaches him or her to do an outsized amount of the healing with that given patient. The same has long been true with ministry in many places.

Twenty years ago I profited in a town-and-country, two-church situation from the arrangement in one village where time and time again the priest, the school superintendent, the police chief, the

doctor who was also health officer, the lawyer who was also probation worker, and the justice of the peace would meet in the office behind the latter's hardware store to plan discipline and support for a teenager, bent on getting into more and more trouble, who had just run afoul of the law again. Very effective ministry was done by these colleagues.

Lay-Clergy Collegiality

Laypersons do 99-44/100 percent of the Church's work. A goodly portion of them are fine leaders and skilled ministers. In many cases, they prove truly honorable colleagues.

Not so many years ago I resided in a neighborhood where the Roman Catholic parish was short of priestly staff. Instead of bewailing their state, they turned the situation around. The staff of the parish became two priests, two executive secretaries, a professional lay director of religious instruction, several permanent deacons, a number of lay parish assistants, three lay extraordinary ministers of the Eucharist.

The setup worked well. Parishioners entering the hospital nearby were spotted either by a Roman Catholic nurse in the admissions office, by the Episcopal priest, or by the Baptist minister. These people relayed the news to the Roman Catholic parish office. Lay visiting and pastoral care teams, the members well trained over the years,

made hospital visits. The night before surgery, a priest brought the Eucharist and gave opportunity for the sacraments of reconciliation and anointing. Thereafter the extraordinary ministers of the Eucharist regularly brought Communion. The level of ministry in the hospital improved over the previous highly clerified practice. This was a fine collegial ministry of lay and clergy persons. One body, many gifts, in united, effective ministry.

Summary

Be colleagues in ministry, not competitors or individual entrepreneurs. One can be collegial with the clergy; one can experience collegiality with other helping disciplines; laypersons and clergy make for effective colleagues in ministry—all within the "college" of the Christian Church, the school of love and care.

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

Steady progress is the word on Montana's last frontier

"My name is Jackson Gilliam. I'm from Montana. I'm here because the bishop sent me."

A round of laughter greeted this remark from Bishop Jackson Gilliam of Montana when participants introduced themselves during a Coalition-14 communication workshop in Scottsdale, Ariz., last May. The conference laughed with the Montanan—not at him. The communicators were pleased that the bishop from Montana had chosen to attend himself!

Gilliam, who serves one of the geographically largest Episcopal dioceses in the United States, came to the conference to sharpen his skills as a communicator. He didn't need much urging to sit for awhile in a place shaded from the hot Arizona sun to talk about Montana. "It's a big diocese," he said. "About 650 miles, east to west. There are some 150,000 square miles."

Gilliam is bishop for the 6,000-7,000 Episcopalians scattered across the mountains and prairies of Montana. The diocese has 46 congregations served by 35 clergy. "Montana is a last frontier. We have the lowest rate of population growth of any of the Rocky Mountain states. There is a decline in both mining and ranching, two of our major industries."

Jackson Gilliam looks the way you would expect a bishop of Montana to look—tall, with a rangy build kept firm by hiking in the great outdoors. His speech is slow but not quite a drawl. He proves to

be a thoughtful conversationalist, weighing words before using them.

The bishop had been rector of Church of the Incarnation in Great Falls for some time when he was elected in 1968 to head the diocese. "Oh, I knew the job that had to be done at the time I was elected," he said. "There is only one way to be Bishop of Montana. You can't shrink that 150,000 square miles, but you can divide it."

That's what the newly-elected bishop proceeded to do. His work is bearing fruit after 16 years. Deans have been appointed to represent the bishop in each of several regions. This move "sort of spreads the episcopate around," according to the bishop. It also means he spends less time in his automobile.

"I still drive on most visitations to congregations," said Gilliam. "It's the only way to do it. But the deans are effective, and I don't have to get behind the wheel anymore for every problem that comes up."

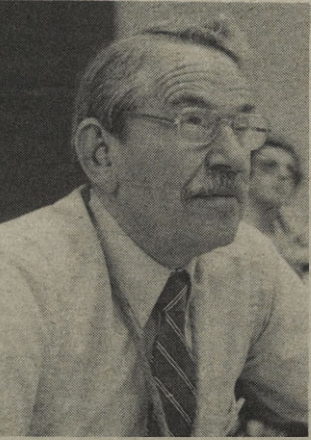
Deaneries are neither novel nor unique. So why does the system work better in Montana than in other places? "We're a family-type diocese," said the bishop. "People know each other."

What of the future?

"I don't see any rapid growth, but there are signs of steady progress. Our small towns are either holding their own or losing. We're experimenting with the use of clergy who are raised up by local congregations and prepared for ordination in the diocese. I am ordaining three soon, and we'll see how it works out."

Gilliam has told the people in his diocese that he will retire at the end of next year. For the diocese that will mean the beginning of a new chapter in a story that is already reading pretty well. For the bishop it will mean more time at home, less time driving and more opportunity for photography and hiking and perhaps the opportunity to serve some congregation on an interim basis.

"We have had very little stress in Montana over issues," observed the bishop. "One of my interests is in conflict management. The ministry of being bishop in Montana has been glorious for me. I'd do it all over again if I could."



Jackson Gilliam

Vancouver Voices: The Sixth Assembly of the World Council of Churches, Charles H. Long, paperback \$2, Forward Movement Publications, Cincinnati, Ohio. (Discount for quantity orders.)

Its title serves this little book well for the plural "voices" is a helpful way of approaching the World Council of Churches. Both critics and champions of the WCC often speak of the Council as a single entity with one voice whereas it is actually a large, diverse collection of interests and units—many voices speaking on many subjects. Those who criticize some aspects of the Council from an informed position almost always find other WCC programs or interests they support. And those who champion much of what the WCC does are at the same time often critical of this or that. Grasping what the World Council of Churches is, exactly, and what it does is difficult. *Vancouver Voices* is a big help in this regard for it not only reports the actions and moods of the Sixth Assembly held last August, but serves as a good introduction to the Council. Congregations where questions about the World Council of Churches arise would do well to have a batch of this well-written book on hand—not only to provide answers to some questions, but to stimulate good discussion and thinking about the WCC and about ecumenism.

BOOKS

A Vision of Hope: The Churches and Change in Latin America, Trevor Beeson and Jenny Pearce, paperback \$6.95, Fortress Press, Philadelphia, Pa.

The Church Is All of You: Thoughts of Archbishop Oscar Romero, translated and compiled by James R. Brockman, SJ, paperback \$6.95, Winston Press, Minneapolis, Minn.

If you need one book that gives a well-informed capsule view of both Central and South America, try *Vision of Hope*. Written as a study document for the British Council of Churches, it presents social, political, and economic issues as well as a brief history, country by country. The Episcopal Church's work, however, is not mentioned. *The Church Is All of You* makes one regret again the murder of the Archbishop of San Salvador. Henri Nouwen's introduction rightly calls him: "A man *con fide* [with trust], an unlimited trust in Jesus Christ." The deeply moving excerpts from Romero's sermons show him as a gentle shepherd and advocate.

Called: New Thinking on Christian Vocation, M. Basil Pennington, OCSO, paperback \$7.95, Winston Seabury Press, Minneapolis, Minn.

Are Christian vocations restricted to ordained or monastic life? Pennington affirms the importance of every vocation within the interwoven human fabric. In the uniquely Christian call, he includes marriage as well as ordained and celibate ministries. No other person will be called just as we are by a faithful God who invites us into the intimacy. This is an author who takes seriously the role of parents in counseling their children and who handles the issues of women's ordination and the call to alternate life styles with compassionate understanding. He discusses the role of spiritual father or mother in discernment and gives practical guidelines for establishing vocational counseling centers. *Called* will be of interest to those exploring choices and to anyone attempting to guide others in Christian vocation. The many biblical references to God's call in the past will deepen the reader's reflection on ways to live faithfully in today's world.

—Sylvia W. Crouter

Sylvia W. Crouter is a rancher near Dubois, Wyo., and a lay leader at St. Thomas' Episcopal Church there.

Ministry resources from the Church Center

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

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

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

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

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

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

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

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

Pamphlets prepared to assist Episcopalians in practicing stewardship through planned giving are available from the Office of Stewardship, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. They include:

Charitable Gift Annuities: A Guaranteed Income for Life

Charitable Trusts: A Way to Give While Lowering Your Taxes

Gifts of Life Insurance to the Church

Your Will: A Key Part of Planning for the Future

A Gift You Can Live In: The Life Estate Contract

VIDEO PROGRAMS

The following programs are available from the Communication Office for use by congregations or civic groups and may be requested in 3/4-inch Umatic format or in VHS or Beta format

(please specify which format is desired when ordering). Cost is \$28 for the Umatic format and \$23 for the Beta and VHS formats on a sale basis only. Unless otherwise indicated, all programs are 28 minutes in length. Longer tapes will be priced slightly higher.

1. **Black Ministries of the Episcopal Church** documents how blacks have ministered in and to the Church in the past and highlights some of the people and places presently engaged in this dynamic area of our Church's outreach.*

2. **Ireland Today**, a timely discussion of current political/religious tension in Ireland and the responses of the Anglican Church as explained by two active and involved members of the Church of Ireland.

3. **Apartheid**, a discussion/interview with the dean of Capetown, South Africa, the Very Rev. Edward King, examining the historic realities of this multi-racial nation and the Church's role in creating solutions.

4. **Caring About Cities**, a documentary showing the activities of the Diocese of Connecticut in the area of urban ministry with particular attention to its work in inner-city areas.

5. **Sing a New Song**, a musical examination of current Hymnal revision by Ray Glover and Alec Wyton with a live audience sharing in the singing of some new and some revised hymns from the *Hymnal 1982*.

6. **Christian Education**: Educators from the local, regional, and national church levels share their experiences, problems, successes, new ideas, and hopes for the future in this field.

7. **Youth Event**: Highlights of the 1982 Episcopal Youth Event in Urbana, Ill., are documented together with the hopes, the thoughts, and the concerns of many of those who participated.*

8. **A Year of Reconciliation** celebrates in word, music, and pageant the 75th anniversary of our National Cathedral in Washington, D.C., and its place as a house of prayer for all people.

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

10. **In Common Cause** documents the first interim

eucharistic sharing between Lutherans and Episcopalians at the Washington Cathedral in January, 1983, together with a discussion by leaders of both denominations.

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

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

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

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

15. **That All May Have Life** examines two major programs of the 1982 General Convention one year later—Next Step in Mission and Jubilee Centers—including a look at the Lewistown, Pa., parish which became the first Jubilee Center.

16. **A Turning of Time** documents the spirit and concerns of the men and women who will soon be the movers and shapers of our Church and our world through a five-day New Year's gathering of Episcopal college students and chaplains in the Colorado Rockies. Included are meditations by Bishop Desmond Tutu.

17. **To Make Peace**—video coverage of the major speakers and events which made up the Episcopal Peace Conference held in Denver, Colo., in April, 1983—looks at the biblical, theological, and historical concepts of peace.

18. **Feed My Sheep** shows four examples of Christian ministry to people caught in today's economic squeeze, the "new poor." These unique programs from San Francisco, Calif.; Denver, Colo.; and Loraine and Elyria, Ohio, are largely staffed and supported by laypersons.

19. **The Holy Land: A Pilgrimage** is a sensitive and unusual view of Christians at work in Israel in these troubled times and includes their special comments and insights. This beautiful and thought-provoking video experience is a joint effort of Episcopal video communicators from San Francisco and New York. (Note: This video is available only through the Episcopal Radio/TV Foundation, Atlanta, Ga.)

* These programs are 27:50 minutes in length.

VIDEOTAPE PRICES REDUCED

All videotapes on sale through the Communication Office at the Episcopal Church Center in New York City have been sold for \$35 each since 1982. Volume of sales and a new contract for tape duplication have enabled the Communication Office to lower the cost to \$28 per tape for 3/4-inch Umatic format tapes and to \$23 for VHS and Beta format 1/2-inch tapes. These prices are for tapes 28 minutes in length.

Muffet's curds and Mary's ewe looked at from a Christian view

by Joan Grein

Once upon a time there was a young woman who wanted to go to the ball, whose fairy godmother made it possible, and the young prince fell in love with her only to have her vanish. Everyone knows Cinderella. What we don't know is Shel Silverstein's poem, "In Search of Cinderella," in which the prince searches from "dusk to dawn" in every town, fitting damsels with the glass slipper. Silverstein concludes, "I love her so, but oh/ I've started hating feet." Wonderful! As young children and adults read these miraculous, imaginative stories of the heart over and over again, we interpret and reinterpret them. Silverstein simply and effectively points out to us that we all know nursery rhymes and fairy tales for their intrinsic value, from one generation to the next, for myth and meaning—the ordering of one's world and orienting oneself within it—gives understanding and calls us into being.

Recently, I presented a program on "Rhyme and Reason" at St. Michael and All Angels' Church in Mission, Kan. I did it for many reasons, none of which seemed too important. My thinking started with addresses I heard at the 1982 Triennial Meeting of the Women of the Episcopal Church. That meeting was my "light in the attic," to borrow from the title of Silverstein's book. The message, "Go forth into the World," was a command for all ages for all seasons," directed Presiding Officer Betty Baker. The outstanding speakers—Herbert O'Driscoll, John Westerhoff, and Tilden Edwards—set forth the issues: ecology, family, and spirituality.

When I returned to Topeka that autumn, I planted parsley and sang ditties to the parsley and the children until finally one night our 10-year-old Sara whispered from her top bunk:

*Hush! Hush! Whisper who dares!
Christopher Robin is saying his prayers.
And her friend in the lower bunk answered:
From ghosties and ghoulies and long-legged
beasties
And things that go bump in the night,
Good Lord, deliver us.*

I just loved it. One child reminded me that the beginning of private prayer is secret, immediate, and urgent; the other child picked up on the universality of communal prayer, having learned it from her Australian mother. Not a new insight, just renewed. Fresh again. It was now 1984.

For me came the question: "Could I combine what I knew about nursery rhymes and fairy tales with some form of ministry?" Let me say right off that my idea of ministry and my program on "Rhyme and Reason" do not go hand in hand. My idea is big, far-reaching, dramatic; my reality is "one does what one can." So I invited myself to St. Michael's. I learned an important, uninvited, and unspoken lesson: It is hard for loving, Episcopal women to say no to the bishop's wife when she asks to come to call even though she is a good friend. The lesson called to mind part of the bishops' wives prayer:

*...grant that our concern for one another may
strengthen us in all our relationships and enable
us to impart to others the joy of serving Thee
with grateful hearts. . . .*

We planned a program which we associated with women—their word forms, their thought patterns—because frequently men will say they do not know children's literature. But try "Jack be nimble. . ." on your friends. My male friends will respond, "Jack be quick. . ." every time because it's one of their favorites. Some will even continue to look at Little Jack Horner and digress into its meaning or their opinion of it. During my lifetime, Humpty Dumpty has been used to illustrate the necessity for a president, prime minister, and bishop to maintain delicate balance. Yet Hans Christian Andersen could not take his tales seriously—a pity for many scholars believe they are the most beautiful.

The Snow Queen? The Emperor's New Clothes? Rapunzel? Little Red Riding Hood? Cinderella? Alice in Wonderland? Pinocchio? The list goes on



and on—Danish, German, French, English, Italian. They

express not merely what we have found out for ourselves, but also all we care to learn from the memories of other men, from the common sense of the community, from the pages of literature, from the labors of scholars, from the investigations of scientists, from the experience of saints, from the meditations of philosophers and theologians.

Everyone holds onto them because they bring back to us the best from our own childhood.

For us to give shape and meaning to our conflicts and tensions, our deepest emotions, our craving for subtle logic is important:

Children's literature seems to capture our attitudes, feelings, . . . defines and exemplifies the modern western world's complicated idea of childhood and humanity.

For generations we have worried about the baby in the treetop while singing that poem as a soothing lullaby. In "Rockabye," Silverstein puts to rest that conflict:

*And who put you up there
And your cradle too?
Baby, I think someone down here's
Got it in for you.*

Each of us remembers asking questions when things didn't quite make sense. Edward Lear takes perfect nonsense and creates perfect logic. Whoever heard of a bird and cat loving each other? But the owl calls the cat beautiful and lovely, and she exclaims, "Oh, what an elegant fowl," so they marry and dance by the light of the moon. Would we miss it?

As a child I asked repeatedly, "What are curds and whey?" Little did I know that Little Miss Muffet is thought to have been Mary Queen of Scots and that that particular rhyme was one of a flood of political poems written during the Tudor reigns from Henry VIII to Elizabeth I. Most rhymes which we today consider nursery rhymes were not written for children at all. They flourished because they served as buffers for Englishmen who could openly express their dissatisfaction with the Church and monarchy's misuse of power. Still, they are preserved for us by the nursery rhyme. Elizabeth I was greatly loved, and she rode to Banbury Cross, but others did not survive as well—Philip of Spain went home and never came back again!

"Long ago and far away" is one of the most beautiful lines while "Ring around the rosies" is a perennial favorite of children on playgrounds. The point is children will continue to preserve both the beautiful and not so good on the playgrounds, in the quiet of their bedrooms, with their teachers in the classroom, with their families in the family rooms, even with the encroachment of television on their time and computers in their space. They were written for the listener, to entertain, to be passed along.

Freudians, feminists, literary critics, our teenage daughter Leslie, and I have had a field day with Little Red Riding Hood. "Now, really. . ." said I. And she said, "I never thought she should have spoken to that vicious wolf." Good work, Mother! Then she added, "And I resented the hunter's having to save her." We all have our opinions and analyses.

Bruno Bettelheim in *The Uses of Enchantment* sets forth a strong and convincing argument for fairy tales:

The child intuitively comprehends that although

these stories are unreal, they are not untrue; that while what these stories tell about does not happen in fact, it must happen as inner experience and personal development; that fairy tales depict in imaginary and symbolic form the essential steps in growing up and achieving an independent existence.

The Bishop of Kansas uses the story of Rapunzel occasionally to illustrate that as long as she is imprisoned in the tower and hears the words of the wicked witch, she is imprisoned in every way. Only when she sees her beautiful face reflected in the eyes of the prince does she know she is not ugly. She is set free. The prince, on the other hand, loses his sight for his eyes are gouged out when he leaps from the tower. Years later he wanders into the desert where she lives a wretched life. She recognizes him, two tears fall on his eyes, his sight is restored. The symbolism is so apparent for us—the fall, the tower, the blindness, the reflection of oneself through the eyes of another. We understand it; we believe it because we all want to be loved into existence by each other for each other. We are set free.

One of the best writers in literature is Christina Rossetti, the outstanding poet of the Oxford Movement. In "Goblin Market" the language, the rhythm, the inner life of deep quality rescue me from a terrible, dizzy, sinking, depressing sensation I experience on department store escalators during the holiday frenzy when the ads pop out and the noise pulsates "to buy, to buy, to buy." I am retrieved from the Madison Avenue abyss by the poem's "own laws, language, it's own special air."

In the land of Oz, where the wind blows all the time, we ask the clouds, "White sheep, white sheep/ where do you go?" and we are compelled to remember the issues of our times and the great role nursery rhymes and fairy tales have to play in our lives.

Americans are especially fond of "Mary had a little lamb. . ." because it is ours. We have taught it and read it until children everywhere claim its commonality, its shared history. We cannot change the title to "Peggy had a little pet. . ." From the very beginning, we are taught that naming calls us into relationship. We do this at baptism. The most basic concepts, that God loves us and that we are called to be faithful, is spoken in that nursery rhyme. Not by accident does the lamb linger patiently about after it is rejected from the classroom, and not without meaning do the children ask the critical question, "Why does the lamb love Mary so," to which the teacher replies, "Mary loves the lamb, you know." Conscious intentionality is called into being. Nursery rhymes and fairy tales illumine our theological understanding.

Not to rationalize, not to reduce meaning, is a tricky business. To believe one can name and order and give meaning is dangerous. We remember too well arrogance which does not face up to good and evil and our own double natures. Theophan, the recluse, calls us to use "the mind in the heart"; nursery rhymes and fairy tales give us the art form "to open the imagination to wonder, the mind to conjecture, and the inner spirit to healthy growth." Rhyme and reason offer a ministry of language; its message is meaning.

Joan Grein lives in Topeka, Kan., where she likes to fly kites, jog at sunset, take pictures of wild flowers and tall grass. She is a third-year student in the EFM program of the University of the South, and she says she is learning some French drinking songs. Her husband is Bishop Richard Grein of Kansas. They are parents of four children.



Art work by Sandra Anderson

McGuffins with a spiritual motif

by Leonard Freeman

Step right up, folks. Get your spirit-world hot. Right here, folks, at your local the-ay-ter. The hot hits of the summer, presenting your basic spiritual-type adventure any way you want it.

You say you want your basic totem religion? The sacred stone and blood sacrifice, the quest for the Grail and all that? Then *Indiana Jones and the Temple of Doom* is awaiting you.

Personal salvation and regeneration are your forte? Join the good ship "Enterprise" in *The Search for Spock: Star Trek III*.

The cataclysm of Judgment Day? The god/spirits run amok? "We're talking real Old Testament stuff here, your honor," says one of the heros of *Ghostbusters* (or, as it's popularly known, "Curly, Shemp, and Moe go parapsychological").

Of course, if you want your basic violating nature's gifts, evil let loose through human stupidity/cupidity, Jekyll-and-Hyde stuff, then there's that ever-popular *E.T.* with teeth, *Gremlins*, just hanging 'round to shiver your timbers and pick your pocketbook.

Each of this summer's four movies has a supernatural or other-worldly McGuffin, Alfred Hitchcock's name for the plot around which the rest of the chase runs. The McGuffin here is semi-religious. Even this season's lesser films have a mythic motif. Robert Redford's *The Natural* retells the Arthurian legend with a baseball theme complete with an Excalibur-type sword/bat, and a sweet sleeper, *The Karate Kid*, relies on personal discipline and spiritual development.

Our summer quartet is not generally for kids. Controversy arose over whether the two Steven Spielberg bombshells, *Indiana Jones* and *Gremlins*, were mislabeled "PG" instead of "R." *Indiana Jones* squeaked through a "PG" rating by only one vote, and Spielberg himself said he wouldn't let a 10-year-old see the middle 20 minutes. Interestingly, *Star Trek III*, the least cutesy, most talky, and least kidsy, is the least violent.

The Spock movie has the obligatory

battle with the evil Klingons, but it's really a throwback to the peace/love/flower-power days of the series' origins. It also presents a good argument against, of all things, cremation. Spock's soul cannot be resuscitated, and he will die eternally unless it can be reconnected with his actual body. The erstwhile Admiral Kirk and crew—they're all there—track down the body on planet Genesis (get it?) where it was jet-tisoned at the end of *Star Trek II*.

Just like in those old Saturday afternoon serials, something else was going on when we thought he was dead dead. It's a pleasant way to spend a Saturday, but you do wonder how long these guys can lumber out in their space suits before they're all ready for the Genesis planet.

Indiana Jones and the Temple of Doom is, on the other hand, straight knock-your-socks-off stuff even faster paced than its progenitor, *Raiders of the Lost Ark*. It's a pre-quel which occurs before Indy (Harrison Ford) became famous with the Ark caper. But it's also grittier, bumpier, and definitely heavier—as in more nasty.

Indiana, on his way back from a diamond deal that nets a blonde and a dead friend, is sidetracked to a starving village in Asia where someone has not only stolen the sacred stone on which the village's well-being depends, but has taken the children as well. A young Maharajah, an underground Kali cult, and assorted mayhem lie between Indy and final victory.

That mayhem should make you pause on your way to the box office with your 12-year-old. Necklaces of chopped-off thumbs, soups featuring eyeballs, whipping of emaciated children, still-pumping human hearts torn out, and assorted such tortures are not my idea of fun. I felt betrayed by a movie that so many kids were primed to see. Of the two films with controversial ratings, *Indiana Jones* is the more objectionable.

Gremlins is fairly intense. It flips from cute little fuzzy stuffed toys called Mogwai and a good-natured boob inventor of a dad and his family to serious business before you can shift gears. A warning of what's coming helps.

Mogwai were known to wise old Orientals but kept back from an essentially stupid western civilization because of the obvious, but stated anyway, "You are not ready." Owning a Mogwai involves three rules: Keep them out of the light, don't get them wet, and never ever feed them after midnight. So Dad buys one for Billy,



Indiana Jones' latest adventures are mined with mayhem and, like another of the season's offerings, *Gremlins*, may be too gruesome for young children.

and, well, guess what?

After the cute little fur ball has been subjected to all three treatments through stupidity, cupidity, and other faults to which this plot assumes decadent westerners are prone, it regenerates and repopulates into lots of nasty scaly things called gremlins led by a particularly obnoxious type named Stripe.

How Billy and Gizmo (the original fuzzball) fight off the baddies is the basic tale. Apart from an early scene where Mom does gruesome battle against the gremlins with various deadly kitchen appliances and a downer tale of why a young girl dislikes Christmas and Santa Claus, *Gremlins* is a fairly entertaining if innocuous little film. Since every kid within two miles is going to want the action figures and will have memorized the book and purchased the T-shirt, you might as well catch it now to keep your credibility.

Ghostbusters is just flat-out fun. *Saturday Night Live* alumni Bill Murray and Dan Ackroyd are joined by Harold Ramis and Sigourney Weaver in a Three Stooges-type romp through the world of the weird. Three young parapsychologists are bounced from the hallowed academic halls and set up shop as the ghostbusters of the title. For a price they will remove whatever is haunting your house and tuck it away in their own electro-magnetic storage system. Unfortunately, the local Environ-

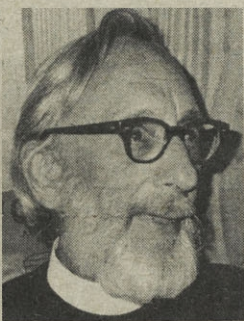
mental Protection Agency rep decides to pull rank, lets the various apparitions out onto an unprepared New York, and.

You want Doomsday? We've got Domsday! A particular apartment building on Central Park was built by a fanatic architect as a door into the world for the destructive Hittite god Zuul, and Judgment Day is upon us unless our boys can save us from it. Another nifty little flick.

One can easily see why all four of these films have been hits at the box office. In addition to being well-produced, generally entertaining, and following familiar footprints (the trekkies, raiders, *Saturday Night Live* crowd, and *E.T.*), their common semi-religious plot device strikes a responsive chord right now in American society.

In the end, *Indiana Jones* actually invokes the powers of the sacred rock to win the day. In *Ghostbusters*, Dan Ackroyd is asked, "Don't you think that maybe the reason we're having all these troubles is the dead are rising, like it says in the Book of Revelation?"

This phenomenon could be a new fundamentalism, general occult faddishness, or just plain superstition. But it could also be an opportunity to touch some real spiritual bases, and it marks a gnawing interest as to whether these "religious" words we've inherited and bandy about really do mean something.



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