

Title: *The Episcopalian*, 1984

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EPISCOPALIAN

ON THE MOVE AGAIN?

Executive Council's vote to sell the Church Center raises the possibility of another move, page 8.

TOOLS FOR EQUIPPING THE SAINTS

Four pages of Christian education resources to help bring the faith alive for all ages, pages 22-25.

WHEN BAD THINGS HAPPEN TO CHRISTIANS

A stroke brought new strength to the Ebbesons; a grieving father found a way to ease the pain of his daughter's death; and a rector learned to live with his failing sight, pages 12-13.

PARADOX OF THE HELPING HAND

The question for Christians, says Bishop John Burt, is not whether the poor are deserving, but whether we can afford not to stand with them, page 26.

HAVE COLLAR, WILL TRAVEL

Now a new resource—interim rectors—can help parishes live temporarily without a rector, page 19.

PASSING IN REVIEW

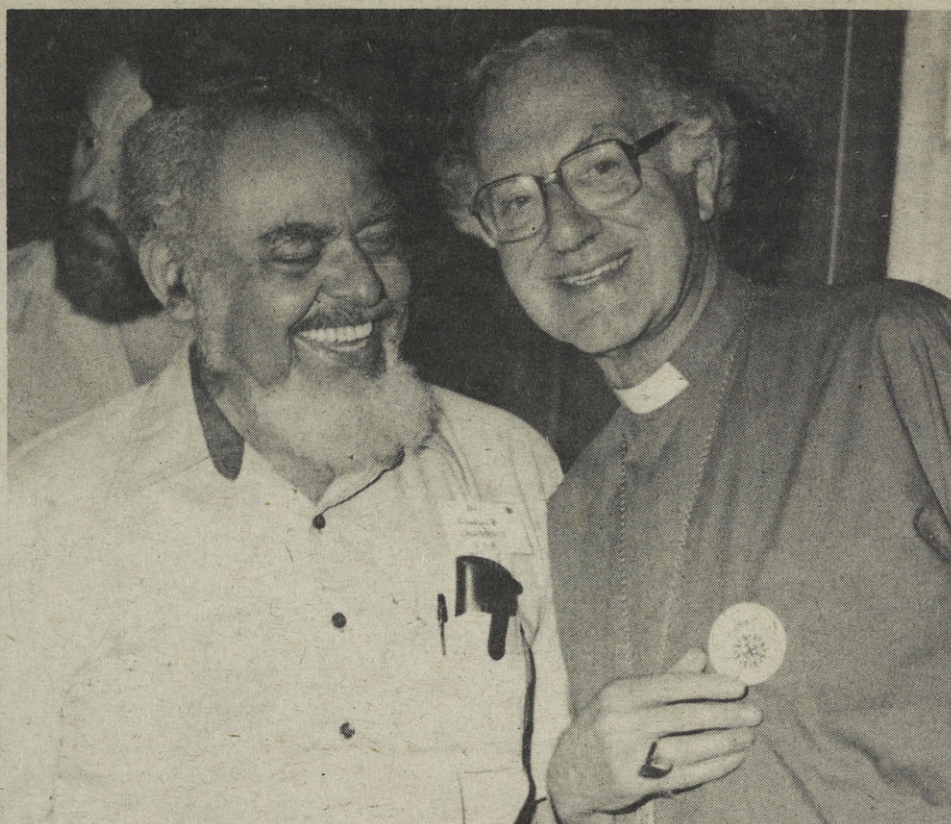
Book notes feature Frederick Buechner, page 20.

AT MUSICIANS MEET

Hymnody and harmony are the order of the day when Anglican musicians gather together, page 18.

COMMUNICATING

From the Episcopal Radio-TV Foundation in Atlanta comes the latest C. S. Lewis magic, page 16. And this publication's own Henry McCorkle is switching gears, page 14.



ical Relations, and Christianity and the Social Order. Dean Frederick Borsch, chaplain at Princeton University, chaired the section on Dogmatic and Pastoral Matters. Other U.S. delegates were Dr. Charles Lawrence, president of the General Convention's House of Deputies, and Bishop Edmond Browning of Hawaii.

The Dogmatic and Pastoral Matters section dealt with two marriage problems

In Nigeria at the ACC meeting, Dr. Charles Lawrence, left, shares a light moment with Archbishop of Canterbury Robert Runcie who sports the ACC's symbol on a button.

confronting various parts of the Communion—Anglican/Roman Catholic intermarriage and polygamy, an issue presented by the African Churches. In a report, Bishop David Gitari of Kenya said that whether polygamists who become Christians should be admitted to Communion, whether Christian wives of polygamists should be admitted to Communion, and what to do about Christians who become polygamists are questions facing African Churches. He pointed out that the Bible has no clear position on polygamy and that western Christians generally ignore the seriousness of the issue for African Christians.

Another resolution states: "The mission of the Church is to proclaim the good news of the Kingdom; to teach, baptize, and nurture the new believers; to respond to human needs by loving service; and to seek to transform unjust structures of society." Produced by the Mission and Ministry section, this resolution approached mission from the standpoint of ministry, examining the whole scriptural tradition of a "sending God," and concluded that evangelism and social responsibility are partners.

The Rev. Winston Ndungane of South Africa chaired the section on Christianity and the Social Order. One of the resolutions the Council passed states that "Christians are under an obligation to work together harmoniously for the good and well-being of all. . . . They are compelled to love those whom God loves and give particular attention to the marginalized, the oppressed, the refugees, and the prisoner."

The ACC passed a resolution from the Ecumenical Relations section which may prove significant—and controversial—in the

Continued on page 6

At ACC in Lagos: A robust forum

by Ruth Nicastro and David Sumner

LAGOS, Nigeria—Meeting here July 17-27, the Anglican Consultative Council's 63 delegates from 46 nations passed a number of resolutions, heard addresses by the Archbishop of Canterbury, and visited in Nigerian homes and churches as well as with Nigerian head-of-state General Muhammadu Buhari.

In his closing address on July 26, Archbishop of Canterbury Robert Runcie said the Anglican Consultative Council "is now a spiritual reality of common worship, deep friendships, and a forum for honest and sometimes robust exchange of opinions."

Runcie, who also serves as ACC president, said, "I know now that oppression and suffering can never destroy the Christian Church, but complacency, internal squabbles, taking things for granted, lack of vision—that's a different matter." He

stated that with relationships between the autonomous Churches, the ACC, the Lambeth Conference, and the Primates' meetings, ". . . it is easier to envisage how decisions can be taken and how the Anglican Communion could express its mind."

Common issues and concerns facing member Churches of the Anglican Communion set the agenda for ACC meetings. It serves as a consultative body without legislative authority over the member Churches.

The Rev. Samuel Van Culin, ACC secretary general, said in his opening address, "The work of the Council is based on the commitment and conviction that no single Church is alone within the Anglican family and that each is a mutual partner with the others in the full ministry and mission of the Church."

The delegates divided into four sections for daily meetings: Mission and Ministry, Dogmatic and Pastoral Matters, Ecumen-

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*Gayle Erwin offers
principles to help build
Jesus' style education*

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World News Briefs



YORK, ENGLAND

Restoration work is already underway on York Minster's fire-ravaged south transept, and donations to help restore the famous Gothic building are reportedly pouring in from all over the world. The work is expected to cost nearly \$4 million and could take up to five years. Experts have decided that dismantling the gable containing the famed rose window is not necessary; the glass cracked by the fire can be repaired with a silicone sealant. The fire, believed caused by lightning, destroyed the roof of the transept and left the interior filled with charred timbers and debris.

ORLANDO, FLA.

A requiem Eucharist was celebrated at St. Luke's Cathedral here for Bishop Henry I. Louttit, 81, who died July 24. A native of Buffalo, N.Y., Louttit had served as suffragan bishop and bishop coadjutor of the old Diocese of South Florida before serving as its diocesan from 1951 to 1970. At the close of his tenure, the diocese was divided into the Dioceses of Southwest, Central, and Southeast Florida, and Louttit served briefly as Bishop of Central Florida. The bishop is survived by two sons, the Rev. Henry I. Louttit, Jr., and Dr. James Louttit, and by five grandchildren.

BUDAPEST, HUNGARY

The Episcopal Church's ecumenical officer, the Rev. William Norgren, brought Anglican greetings to the Lutheran World Federation Assembly which met here in July. Anglican Bishop Desmond Tutu, who heads the South African Council of Churches, thanked the Lutherans for support during the Eloff Commission hearings. In a related action, the Assembly voted 222-23, in secret ballot, to suspend the membership of two white South African Churches, the Evangelical Lutheran Church in Southern Africa and the German Evangelical Lutheran Church in South-West Africa (Namibia), for failure to give clear witness against apartheid or to work vigorously for unity with black Lutherans.

SAN FRANCISCO, CALIF.

On the eve of the Democratic Convention some 3,200 persons, including a significant number of delegates, attended a "Service of Interfaith Witness" at Grace Episcopal Cathedral here. Participants had answered an invitation to reflect on the "moral and ethical values and direction of our country" with respect to the budget, the arms race, and U.S. intervention in other countries. Roman Catholic, Jewish, and Protestant leaders participated in the service which included a Zen meditation and a Spanish song by Salvadoran refugees. Bishop William Swing of California lauded the service "because so many people of faith who are separated by faith are here for a moment united in common worship."

RACINE, WIS.

Verna Dozier will conduct the annual De

Koven Foundation fall retreat here. Open to men and women, the retreat is scheduled for October 26-28. Information is available from Sister Mary Letitia, 600 21st St., Racine, Wis. 53403.

NAIROBI, KENYA

During its recent meeting here, the All Africa Council of Churches heard an opening address by Zimbabwe's President Canaan Banana and a report from its general secretary, Maxime Rafransoa. The Council created a commission on human and peoples' rights chaired by Anglican Bishop Henry Okullu of Maseno South (Kenya).

WASHINGTON, D.C.

The Prayer Book Society will hear George Gallup, Jr., when it holds a national con-



Roger Richard photo

SEE SAN FRANCISCO, CALIF.

ference here October 12-14, but it will not be able to use the National Cathedral for a special service. Bishop John Walker of Washington turned down the Society's request, saying, "At present there are no 1928 Prayer Books in the Cathedral nor may they be brought in for a service of worship." The Rev. Jerome Politzer told a media luncheon at the National Press Club here, "We will lead a candlelight procession, . . . we will hold outside services in the parking lot or on a street corner."

SYDNEY, AUSTRALIA

A board for ministry and training of the Anglican Church has suggested that a newly elected bishop live with another bishop as an apprentice for a month before assuming office. Archbishop Peter Carnley of Perth says that at present new bishops are left to "sink or swim" and given no resources to prepare themselves for their new responsibilities.

LEXINGTON, KY.

The National Institute for Lay Training, legal successor to the Church Army, has become a part of the Episcopal Theological Seminary in Kentucky. The Institute,

now an ecumenical agency, provides adult lay training through a non-residential two-year program and short workshops.

BURLINGAME, CALIF.

Members of the Council for Women's Ministries celebrated its first anniversary at its summer meeting here. The Council is a coalition of Episcopal organizations representing a wide range of women's interests. During its business session the Council recommended to the national Church a 1985 budget of \$198,750 for women's ministries, including a one-time item for training and sending representatives to the International Decade of Women Conference in Nairobi, Kenya, next July.

MONTREAL, CANADA

Organizers of this month's visit by Pope John Paul II to Canada are reportedly considering the use of women to distribute Communion at the Papal Masses. Although use of women is common in Canada, this did not occur when the Pope visited the U.S.; then the Vatican banned the use of any laypeople, men and women, from distributing the elements. If Canada cannot find enough priests—an estimated 2,000 to 6,000 are needed at outdoor Masses—"there is a distinct possibility" that women will take part in the services.

NEW YORK, N.Y.

Representatives of the 50 chapters of Integrity gathered here for a national convention in mid-August. The Rev. Malcolm Boyd, an author and advocate for homosexual civil rights, preached at the opening service. President Robert Armstrong said he hopes the convention will carry on the reorganization currently underway in the 2,000-member organization and point to new goals. Integrity recently moved its headquarters here from California.

KWANGJU, SOUTH KOREA

According to a report in *The New York Times*, Christianity may overtake Buddhism as the most popular religion in South Korea within the next few years. The number of Christians has doubled in the last decade and is expected to double again in the next. Presbyterians, who number 5 million, are the largest denominational group. Over 1.5 million Roman Catholics greeted Pope John Paul II when he visited in May. The report also states that the Rev. Moon Sun Myung's Unification Church is only a minor factor in South Korea.

ANTELOPE, ORE.

Bishop Rustin Kimsey of Eastern Oregon said he was "deeply grateful" that a court upheld diocesan trusteeship of an ecumenical church in this small town of 100 people. The Antelope city council, controlled by followers of the Baghwan Shree Rajneesh who have a large ashram here, sued to regain ownership after the church's board gave the Episcopal diocese trusteeship in 1981. The church building has always been used for a small congregation.

HYMNAL PREVIEW 1982

With a theme of Praise to God, this hymn, suitable for dedicating an instrument of music, was written by Fred Pratt Green, one of England's finest contemporary hymn writers. Upon his retirement from the Methodist ministry in 1969, Green was appointed to work on a supplement to his Church's hymn book and became a prolific and profound hymn writer. **AUTHOR:** F. Pratt Green (born 1903). **SUGGESTED TUNE:** ENGLEBURG, Charles Villiers Stanford, *Hymnal* 1940, No. 366, *Hymns III*, No. H-170. **METRE:** 10. 10. 10. 4.

- 1
When in our music God is glorified,
and adoration leaves no room for pride,
it is as though the whole creation cried
Alleluia!
- 2
How often, making music, we have found
a new dimension in the world of sound,
as worship moved us to a more profound
Alleluia!
- 3
So has the Church, in liturgy and song,
in faith and love, through centuries of
wrong,
borne witness to the truth in every tongue,
Alleluia!
- 4
And did not Jesus sing a psalm that night
when utmost evil strove against the Light?
Then let us sing, for whom he won the fight,
Alleluia!
- 5
Let every instrument be tuned for praise!
Let all rejoice who have a voice to raise!
And may God give us faith to sing always
Alleluia!

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**PRESIDING BISHOP'S FUND
GRANTS TOTAL \$346,000**

The Board of the Presiding Bishop's Fund for World Relief in June granted \$125,000 for relief, rehabilitation, and development projects and \$171,500 to refugee and migration programs.

The major disbursement was a grant of \$35,000 to the Diocese of San Joaquin to assist refugees in a fast-growing Hmong-Lao community in the Fresno, Calif., area. The third phase of the Philippine Episcopal Church's development program received a \$30,000 grant, and the Church of the Sudan received a similar one.

The Diocese of Thailand, the Church of the Province of South Africa, and the Diocese of Alabama received grants for nutrition programs. Help for refugees went to the Diocese of Faisalabad for Afghans in Pakistan; to the Diocese of Nairobi, Kenya; to the Diocese of Nicaragua; and to the Diocese of Central Philippines for Indochinese refugees in Manila.

Hunger, education, job skills, housing, and agriculture were among the domestic U.S. programs funded, and many dioceses received grants for refugee services. An Episcopal Church Center-administered scholarship program for refugees received \$25,000.



COMING OR GOING, the 1,200 young people who attended the five-day Episcopal Youth Event on the campus of Oklahoma State University, Stillwater, were identifiable by their red T-shirts. Bobbie Beville, Episcopal Church Center youth coordinator, said those attending came from all across the United States, Scotland, Nigeria, the Bahamas, the Virgin Islands, Panama, Honduras, and Mexico. The group shown arriving at the event—for which Presiding Bishop John Allin was chaplain—is from the Diocese of South Carolina.

Photos by Dick Crawford

**AND IN LOS ANGELES,
A YOUTH COORDINATOR**

Leslie Seage, a member of St. Patrick's, Thousand Oaks, Calif., is the new coordinator for the Deanery One Youth Project in the Diocese of Los Angeles where she will be a consultant, publish a quarterly paper, and develop a resource guide and training model. Seage, who will operate from All Saints-by-the-Sea, Santa Barbara, was hired with a Venture in Mission grant.



GREETINGS

Cards from the Presiding Bishop's Fund for World Relief — what a thoughtful and generous way to send greetings to your family and friends this Christmas!

I am come that they might have life, and that they might have it more abundantly.

**I am
come that they
might have
life.**

St. John 10:10

I am come that they might have life, and that they might have it more abundantly.

St. John 10:10

A

Choose between these two striking cards. Card A catches the eye with its clean graphic message, lettered in maroon and royal blue. Card B is a splash of deep green and burnt orange, carrying the same message:

I am come that they might have life, and that they might have it more abundantly.

— St. John 10:10.

Inside, the cards read:

May God's great gift of his Son continue to bring abundant life and joy in this blessed Christmas season and throughout the New Year.


These cards do more than send greetings. The **tax deductible contribution** you make when you order them goes through **The Presiding Bishop's Fund for World Relief** to the poor and unfortunate of the earth. With these cards you affirm your support of the Fund's work and ministry in disaster relief, rehabilitation, development, and refugee/migration affairs. That's why so

B

many people send our cards to friends — and family — in lieu of Christmas gifts.

Don't put it off. **No orders can be accepted after November 1.** Just use the coupon below, indicating the number and type of card you would like, and enclose a sacrificial offering.

The Presiding Bishop's Fund for World Relief reports its program and finances to the Executive Council of the Episcopal Church through the Council's Standing Committee on World Mission in Church and Society.



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for World Relief**
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Switchboard

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

DEEPLY OFFENDED

I know your gazette is edited by women and that, moreover, it does not welcome feedback from its readers. I am nonetheless constrained to express my resentment toward your celebration (July issue) of an event which in a single year lost the Church 20,000 communicants, ended our intercommunion with more than 250,000 fellow Catholics, and set back the ecumenical movement at least a generation. I refer, of course, to the creation in 1974 by four headline-hunting bishops of a new order of priestesses. Ten years later this tragic novelty remains an anathema to all but a tiny minority within the Catholic Churches and an embarrassment to our Protestant friends. Both charity and common sense dictate that this scandal, another wound in the body of Christ, be suppressed. Thus I find your breezy hype for these misled ladies deeply offensive.

H. W. Gleason, Jr.
Shippensburg, Pa.

LACK OF PROTECTION FOR ABUSED CHILDREN

I found the article (July issue) regarding Kentucky's recent changes in its Child Protection Law of particular interest. My husband and I have been foster parents for about four years. We have become acutely aware of the lack of protection there actually is for the abused child. This article demonstrates how we as a society continue to protect the parents of these children. When do we begin to do something for the suffering child?

Emily Bost
Tulsa, Okla.

PRAY WITH ABS FOR BIBLE DISTRIBUTION

Thank you for including news of the American Bible Society's work in your May issue. It's good to know the readers of *The Episcopalian* want to hear how ef-

fectively the Word is being shared among those who hunger for it all over the world. You will be interested to know that at this year's mid-point [our] distribution in the U.S. is 13.3 percent ahead of a year ago. All indications are things are going to continue that way. Please join with us in prayer that they do.

John Duguid
American Bible Society
New York, N.Y.

PERVERTED VERBIAGE AND MYOPIC METHODOLOGY

I can't be alone in "reacting aggressively" to some of the terminology listed under "Baptizing Neuro-Linguistics" in the July issue. It left me stunned and incredulous, searching for another possible (harmless?) interpretation: It can't be serious; it's a joke... a joke? I could simply dismiss it as just so much perverted verbiage spawned in an overly-sophisticated group mentality with its myopic focus on methodology. But no, I'm outraged by the use of names with negative connotations to categorize some of our fellow human beings: children of God, remember? Doesn't sound to me like a way to "build a caring Church!" Incidentally, I was not impressed with the methods prescribed.

Trudie Kazlauskas
Berkshire, N.Y.

ARE YOU WITH HIM?

With stores and businesses open every Sunday, those of us in retailing are denied enjoying Easter with our families. Because Easter is not a national holiday, we must work for straight pay. Easter has a meaning for 90 percent of Americans: Columbus Day has meaning to almost no one, yet it is a national holiday. When holidays were planned, Sunday was considered a holiday. Christmas, New Year's, and Thanksgiving are all holidays with Christian

roots. I believe we should work toward establishing Easter as a national holiday for the good of Christian Americans.

Gary McCartney
Casselberry, Fla.

Exchange

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

VESTMENTS NEEDED

A busy senior citizens' ministry needs stoles, chasubles, burse veils, a paten and chalice because of a theft. A private sick Communion set and a Christ the King crucifix are also requested. Donations can be sent to Mrs. Armand Byron, 35 Goff Ave., Apt. 206, Pawtucket, R.I. 02860.

EVANGELISM AIDS NEEDED

A parish in the Philippines needs help from charismatic parishes for a renewal program as well as books about the charismatic renewal and other reference books, teaching materials, and visual aids. Also needed are vestments, altar linens, bells, chalices, and candle stands for a newly built outstation chapel. Write to: The Rector, St. Thomas' Episcopal Church, Dagupan, Tabuk, Kalinga-Apayao, Philippines.

NEEDED: A GIFT OF SIGHT

Pledge your eyes will live after you, giving sight to the blind. Sign an eye donor pledge card—available from your local eye bank or Eye-Bank for Sight Restoration, 210 E. 64th St., New York, N.Y. 10021.

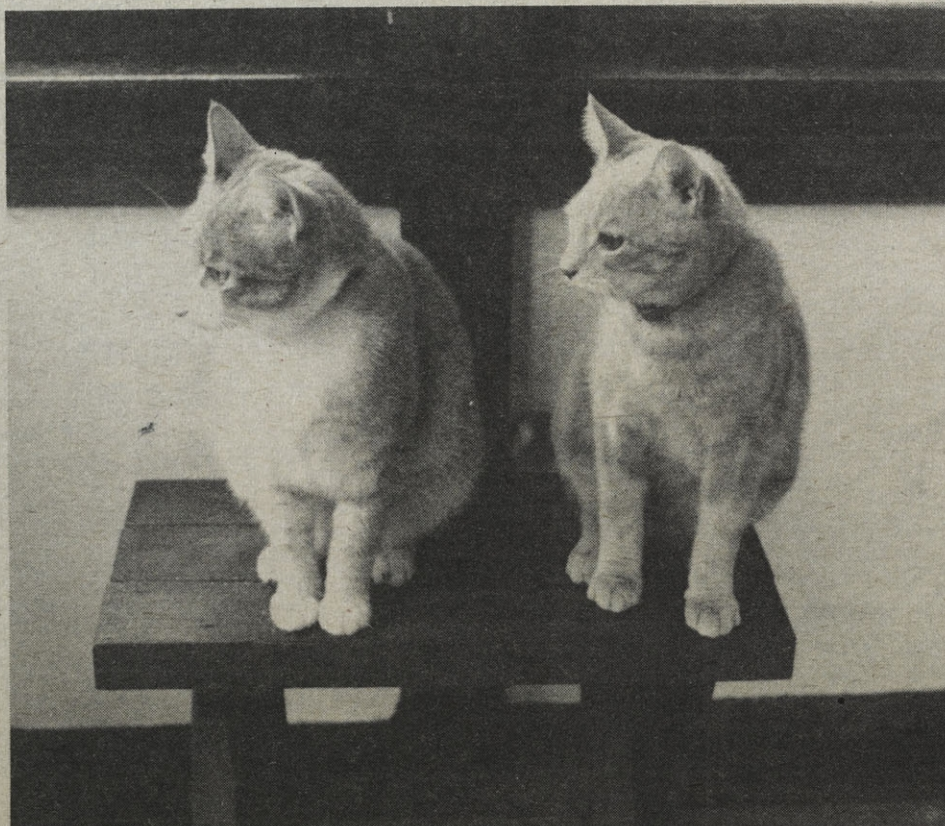
EPISCOPAL YOUTH WORK IN APPALACHIA

Some 36 young people and eight adult leaders this summer painted and repaired houses, weeded gardens, laid the foundation for a mission church, and hosted a Fourth of July dinner for nursing home residents during two workcamp weeks arranged through APSO (Appalachian People's Service Organization).

One group of 15 teens and three adults spent the week of July 1-8 at Cullowhee, N.C., housed at St. David's Church there. The 21 teens and five adults at St. Timothy's, Barnes Mountain, Ky., included a West German exchange student and three local youths. In addition to building the foundation of the church, this group also planted and staked 1,500 tomato plants.

A videotape of the North Carolina week's work will be available soon from APSO, Box 1007, Blacksburg, Va. 24060.

The Episcocats



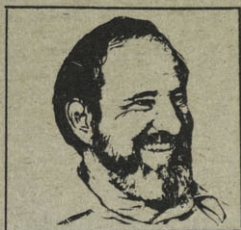
"I think we are about ready for the Marriage Encounter weekend!"

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Richard Chase

Principles to help build education in Jesus' style

BY GAYLE D. ERWIN



Education is what we call the process of passing along knowledge and values and the process of shaping behavior. For the Christian there is a dimension beyond that—the passing along of life. Only life begets life.

For years the Church has taken its signals on how to educate from the world and not from Jesus who said, "A student is not above his teacher, but everyone who is fully trained will be like his teacher." (Luke 6:40 NIV) We have brought stu-

dents away from life into a classroom. Jesus drew students into the middle of life. We have limited the time for education to an hour or two. Jesus gave all His time to educating His disciples. We have gloried in ever-larger classes. Jesus chose 12 to be "with Him." We have kept teachers in isolated non-revealing lecture roles. Jesus exposed His life to the disciples. We dump our children into a reservoir of bodies and leave their training to strangers. The Bible gives the first responsibility to parents.

If you are a teacher struggling with a classroom setting or some other limitation imposed upon you, the following principles should be seen as an encouraging call rather than a frustrating lack.

Education in the Jesus style has teachers that walk with students, revealing their own lives and struggles—teachers that fulfill the servant qualities of Jesus. Education in the Jesus style recognizes that the student is the reason for being, not the teacher or administrator, and shapes its

actions accordingly.

Education in the Jesus style trains people to be members of the kingdom first, not citizens of the United States or any country first. The teachers and other workers, in their chosen structure, model the kingdom for the students.

Education in the Jesus style prepares the home to be the major force for spiritual training. Education in the Jesus style discerns the difference between the law of love in the kingdom of God and the forces of culture and tradition and does not teach culture and tradition as the kingdom way.

Education in the Jesus style keeps the number of students for any teacher limited to the number he or she can love and closely associate with. Education in the Jesus style does not use any means of evaluation that will lessen a person's view of him- or herself.

Education in the Jesus style does not build any system of discipline that is not born out of and supported by an intimate

Reflections

relationship with the disciplinarians.

Education in the Jesus style uses as its criterion the equipping of the students to be everything God has gifted them to be. It does not use a profile of other expectations as a mold into which they must fit.

Education in the Jesus style views the long-term impact and prepares for the whole of life. It is not subservient to fads or programs to benefit the educational system rather than the student.

Education in the Jesus style recognizes love as the goal of life and not knowledge for its own sake. It recognizes that knowledge of God properly taught produces lives that love as Jesus loved, live as he lived.

Gayle Erwin is pastor of Glengrove Assembly of God Church, La Puente, Calif., a teacher and lecturer. From *The Jesus Style*, ©1983, by Gayle D. Erwin. Used by permission of Ronald N. Haynes Publishers, Inc., Palm Springs, Calif. 92263.

IN PORTSMOUTH, ENGLAND

Mary Rose remains buried in Sarum Rite

On July 19, for the first time in centuries, the Latin words of the Sarum Rite were chanted in England's Portsmouth Cathedral. The occasion was a Requiem for the 700 sailors of the Tudor warship *Mary Rose*, which sank on that date 439 years ago. The ship went down, with all hands, in full sight of land while Henry VIII watched in horror.

The specially written service liturgically spanned the centuries—beginning with the Latin Sarum Rite, moving to the 17th-century English *Book of Common Prayer*, and ending with prayers from the modern Roman Rite and from the Church of England's recent *Alternative Service Book*.

The Sarum Rite was sung to music composed by John Taverner, who died the year the *Mary Rose* sank. The final hymn was the familiar and traditional Navy hymn, "Eternal Father, strong to save."

The search for the *Mary Rose* began almost 20 years ago, and the hull of the ship was finally raised in 1982. Much discussion has ensued since then about the proper way to honor the crew and the proposed burial service. At the time the *Mary Rose* sank, the schism between Rome and England was only 12 years old, and to judge by the religious relics found in the wreck, the sailors still considered themselves Roman Catholic.

One of the earliest changes made by the then emerging Church of England was reading the lessons in English after they had been sung in Latin. This was done using Spenserian English: "I am the resurreccyon and the lyfe."

The participating clergy dressed for the occasion in vestments of Sarum red with black and silver. These were not antique, but newly-commissioned Passiontide vestments belonging to the Cathedral of the Advent in Birmingham, Ala., and lent because they greatly resemble the vestments worn for funerals in the 16th century.

Many of the 1,000 participants had no direct connection with the *Mary Rose* but had lost family members at sea and saw this as the service their relatives never had.

The bones of one crew member were placed in an English oak coffin made by a retired Royal Navy shipwright. The coffin was lined with pitch discovered in the wreck, and, in Tudor custom, oak leaves and moss were placed inside. During the service, the coffin was placed beneath a commemorative slab close to a plaque in honor of all English ships of the line named *Mary Rose*.

The hull of the *Mary Rose* and artifacts recovered from the wreck are now on display in Portsmouth. As the bones of other crew members are recovered, they will be placed in an ossuary at a naval hospital.

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'This kind of Church will never die'

by David E. Sumner
Anglican Press Cooperative

The women danced and sang in the street as they marched to greet the Archbishop of Canterbury when he came to visit Ijebu-Ode, a town of 20,000 an hour's drive from Lagos, Nigeria. As the Most Rev. Robert Runcie emerged from his automobile, the crowd of 50 women rushed to surround him, bringing their greetings with native drums and tambourines.

Runcie had come to preach at the Cathedral Church of St. Saviour during a weekend visit from the sixth meeting of the Anglican Consultative Council, the triennial council which discusses common issues among the member Churches of the Anglican Communion. And as he entered the Cathedral yard, he stopped to greet a

little girl who presented him with a bouquet of flowers. At the Lagos airport earlier in the week, he had said, "Archbishops are not more important in the sight of God than the two little children who greeted me with flowers and fruit as I took my first steps on Nigerian soil."

The Cathedral was packed with over 500 people coming from throughout the Diocese of Ijebu, a diocese the Archbishop described as "one of the strongholds of Christianity in this area." Painted across the front wall in the native Yorabu language were the words, *Mimo, Mimo, Mimo, Olurun Olodumao* (Holy, Holy, Holy, Lord Jesus Christ). The service, including the hymns, was all in Yorabu. When the Archbishop began to preach, he spoke in slow and distinct English, the official

language of the country which has nine native languages and many dialects.

Runcie spoke of the need for tradition and order in Christian faith and the com-

'To keep great tradition and energy and enthusiasm, we need unity that is stronger than all disagreements.'

plementary need for enthusiasm and vitality. "There are religions with a great sense of tradition and ties to their past, but they have no power to renew themselves. In various parts of the world I have seen their temple ruins buried in the sands. There are other religions full of energy and enthusiasm, and they catch a lot of people. But because they have no deep roots in tradition and history, they quickly wither away."

He posed this question to the Nigerian congregation: "How are we to hold together in our faith a great tradition but also energy and enthusiasm for our faith?" The key, he said, is "finding a unity in Christ that is deeper than all disagreements." But, he added, this involves several things.

First, it means dependence on the Bible. "A strong Church is one which looks to its Bible to tell us the stories of the faith. A strong Church is one which venerates its Bible." But, he said, "it also allows its thinkers to study the Bible carefully and look for fresh interpretations. . . . Where the Church is strong, they let the Bible speak in new ways."

Worship is of equal importance. "A Church has to worship to remind itself of the one to whom glory is given." Reminding the congregation of Paul's words, "Let all things be done decently and in order," he pointed out, "You sit in pews in this congregation, you have stained glass windows, and there is a certain order to the worship."

On the other hand, "We must not let our faith be stiff and formal. We must allow the character of our people to come into the worship." He applauded the Cathedral's use of drums and "movement in the choir" by saying, "It's been African



in character and not just English."

Evangelism is the third aspect of a vital Church. "Evangelism has traditional ways, all good and necessary. But we need to spread the Gospel in new and enthusiastic ways. We need to 'gossip the Gospel' by bringing it into our everyday conversation."

Evangelism is more than talk, though. "We have to proclaim the Gospel by our lives. It means honesty and keeping promises. One's life should be one so others say, 'You can depend on him or her. She's a real Christian. . . .'"

Recalling the need for tradition and enthusiasm, he said, "If a Church is to be alive, it has to have this mixture."

He shared a personal story of a visit to a congregation in rural England. "It was a gloomy day, and I wasn't feeling very cheerful," he reflected. "[But when I entered the church], my heart was lifted as the singing of the people lifted the room. They had such enthusiasm. One woman was baptized, and she was so happy that she knocked off my mitre!"

As he left that church, he thought, "Here is the body of Christ. This kind of Church will never, never die."

A robust forum Continued from page 1

wider Anglican Communion. It asks "member Provinces which do not ordain women to consider taking steps to allow women lawfully ordained in other Provinces to officiate on particular occasions during temporary visits."

The General Synod of the Church of England in July defeated a "women ordained abroad measure" which would have allowed visiting ordained women to officiate in English parishes. A group called "Priests for Women's Ordination" has indicated that some of its number plan to invite visiting women to celebrate "illegal Eucharists," according to *The Church Times* of London.

During the first weekend, delegates visited in Nigerian homes in the surrounding area, and some preached at local churches. Runcie preached at the Cathedral Church of St. Saviour, Ijebu-Ode, in Ogun State.

On July 20, Runcie and 20 ACC delegates paid a visit to the Nigerian head-of-state. Runcie told the General, "The warmth and affection I have experienced

have demonstrated, more than any sermon or address, the sincerity and love of the Nigerian people. I am aware that we are meeting in Nigeria at a time when there are certain tensions between your country and mine. It is my belief that Christian people have a special responsibility in such a situation. . . ."

The new chairman for the Anglican Consultative Council is the Ven. Yong Ping Chung of Malaysia in the Province of East Asia. He succeeds John Denton of Australia, who served between 1980-84.

In an interview at the close of the session, Denton stated, "I think there's a new vitality in most parts of the Anglican Communion. . . . I don't think you're going to have that kind of vitality poking out through the surface internationally without a great deal of spiritual activity and enrichment going on in the Churches these people represent."

Ruth Nicastro is editor of *The Episcopal News* for the Diocese of Los Angeles. David Sumner is editor of *Interchange* for the Diocese of Southern Ohio. Both attended the ACC meeting in Lagos as members of the communications staff.



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CASTRO NAMED TO HEAD WCC

The Central Committee of the World Council of Churches chose the Rev. Emilio Castro, 57, a Methodist minister from Uruguay and for 11 years director of the WCC's Commission on World Mission and Evangelism, to be the organization's next general secretary.

Earlier in the year the Council's publication, *One World*, said the job of leading Christians in over 300 Churches on every continent called for "a range of gifts in one person that would normally be shared among 10." At a time when the World Council's critics say it is more interested in social change than in spiritual matters, the Central Committee was perhaps wise to choose "a bridge-builder between those who want to emphasize the role of the Church in the world and those who favor the evangelical approach," as former general secretary Willem Visser 't Hooft describes Castro.

During the Rev. Philip Potter's 12-year tenure, his advocacy on social issues drew support from Third World Churches but criticism from conservative churchmen in the U.S. and Europe who provide a large share of the Council's annual budget.

Emilio Castro is known and respected by churchmen around the world, including the Russian Orthodox who reportedly would not support the nomination of an American, the Rev. Arie Brouwer, another leading contender, because of his nationality. During Castro's time with the World Mission and Evangelism section, he learned to appreciate Orthodox spirituality and became aware of the variety and intensity of evangelistic renewal around the world. One of the highpoints of his work was the acclaimed international world mission conference in Melbourne, Australia, in 1980.

But his social conscience was well developed during his years as a pastor in Latin America. He has been called one of the shapers of liberation theology although he denies being a systematic theologian. Rather, he says he tries "to make liberation—a passion for the marginal, the outcast, the periphery, in the name of Jesus Christ—a central dimension of all my preaching and writing."

He echoed these sentiments in his first post-election conference. When asked about armed liberation struggles such as those the Council's critics claim it supports through the Programme to Combat Racism, Castro said he personally believes "justice must always be sought by the power of non-violence," but he added that his Latin American experiences "have taught me not to judge, not to condemn brothers and sisters who adopt an attitude different to my own."

His first press conference was conducted in English, French, German, and Spanish; Castro speaks all those plus Italian and Portuguese, lending credence to the thought that perhaps the Council did find one man with the talents of 10.

Castro also told reporters he does not come to his new position with his own

agenda. He said the general secretary should not be "the one who brings fresh ideas." His job is to help the Council fulfill its own "clear vocation," which he described as the vocation "to pursue resolutely the unity of the Churches, the struggle for justice in the world, and the evangelization of the world." The general secretary's job is to hold "these tasks together."

Castro had recently left the Council's staff to work on a doctorate and "had his trunks packed" to return to Buenos Aires to head his alma mater, Union Theological Seminary. In his acceptance speech, he asked his Latin American compatriots' prayers for his "personal and vocational dilemma" and hoped Latin American Churches would see his appointment "as a contribution made in love by them to this cause which we all have in common."

Castro will return to the Council's Geneva office on Jan. 1, 1985, as the Council's fourth general secretary and the first Latin American to hold this international ecumenical post.



REAL (TRUE) LOVE AND HOPE: Orphan boys who live at El Hogar de Amor y Esperanza (Home of Love and Hope) in Tegucigalpa, Honduras (see April issue), try to share a little of the love and hope they have found at the home founded by the Episcopal Church of Honduras. Last spring the boys raised \$26 and sent it to Presiding Bishop John Allin for the Presiding Bishop's Fund for World Relief to use for "the people of Africa so that they can buy medicine for the poor and sick."

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ARTS IN LITURGY

St. David's Church, Shelton, Wash., will host a festival of the arts in liturgy on September 15 for the people of Province VIII. The Rev. H. Boone Porter, editor of *The Living Church*, is the principal speaker. The festival is designed for sharing ideas, information, and skills, particularly with small churches in mind, according to its coordinator, the Rev. Donald Maddux of St. David's. In addition to displays and workshops, the festival has an "adoption department" to find new homes for unneeded vestments, hangings, and other church appointments.

For further information, contact Designs for Living, St. David's Church, P.O. Box 339, Shelton, Wash. 98584.

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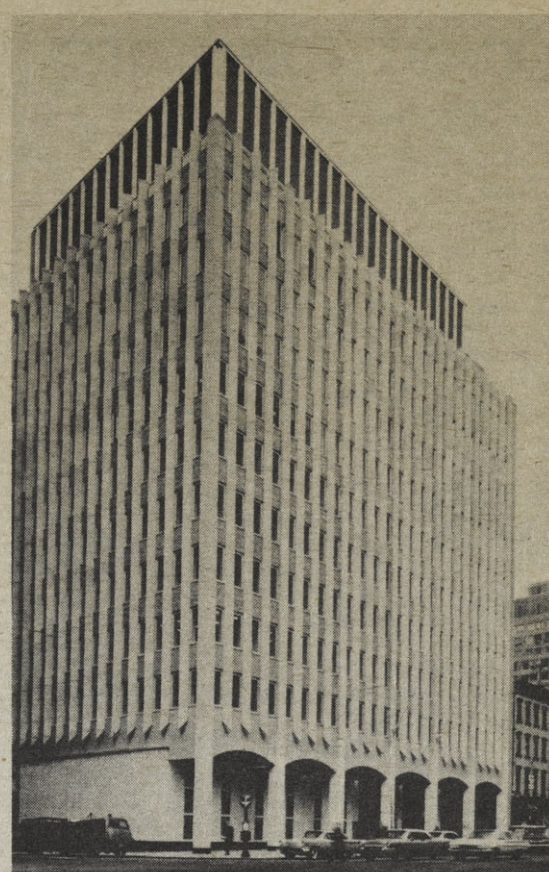
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ANOTHER MOVE FOR CHURCH CENTER?

From 281 Park Avenue South, left, which housed its headquarters from 1894 to 1963, the Church moved to 815 Second Avenue. A proposed sale now raises the question of another, perhaps more extensive, move for the Church's national headquarters.



by Janette Pierce

Current negotiations for sale of the Episcopal Church Center building at 815 Second Avenue in New York City add another chapter to the history of a national administrative center for the Church.

The history is not long. The Church was over 100 years old before an administrative center existed.

The first step toward centralized administration came late in the 19th century when the offices of the Domestic and Foreign Missionary Society moved into their own building, the Church Missions House at 281 Park Avenue South in New York City, in 1894. At that time the Church had no Executive Council and staff to act between triennial Conventions.

Nor was the Presiding Bishop elected: He was simply the senior bishop who presided over the House of Bishops while retaining all his diocesan responsibilities. His other major duty was to oversee, and as often as possible participate in, the consecration of bishops. He was not the administrative head of the Church. Most of his work was done from his own diocesan office. The first Presiding Bishop elected, John Gardner Murray, took office in 1926. Presiding Bishop Henry St. John Tucker, elected in 1939, was the first to resign from his diocesan office, which he did in 1944, to work full-time as Presiding Bishop.

The Church's organization began to change after World War I. In 1919, General Convention voted that "the Presiding Bishop and Council, as hereinafter constituted, shall administer and carry on the Missionary, Educational, and Social work of the Church, of which the Presiding Bishop shall be the executive head." Convention also directed the Presiding Bishop and Council to hire their own staff which, after discussion of other sites, remained in New York at 281 Park Avenue South.

Thereafter growth was rapid. In 1894, church offices had occupied one-sixth of the building, but by 1926 the National Council, as it was then called, was discussing the need for larger quarters. The Depression and World War II intervened, but by the early 1950's the staff had completely filled the building at 281 and overflowed to additional buildings: in New York for printing and mailing; in Greenwich, Conn., for Christian education and The Seabury Press; and in Evanston, Ill., for research and field study.

In 1960, the National Council, on the advice of its Committee on Housing the Business Operations of the National Council, decided to build an Episcopal Church Center "on the corner of 43rd Street and Second Avenue near Grand Central Station, the United Nations, and the East Side Airlines Terminal." It approved final plans

for the 12-story building, including a ground-floor chapel and bookstore and a penthouse apartment for the Presiding Bishop. The cost, including land acquisition and preparation and construction, was \$5,741,292.

In the spring of 1961, then Presiding Bishop Arthur Lichtenberger asked for "major donations" from individuals to defray the cost of the new "world headquarters." During the next two years more than 5,000 donors made gifts ranging from \$1 to \$419,000. With these gifts and money from the sale of the New York, Greenwich, and Evanston buildings, the Church needed to borrow only \$2,800,000 (at 5.5 percent interest!) to pay for its new headquarters. That mortgage was repaid in May, 1983.

During the spring of 1963 the staff members, some with reluctant looks over their shoulders at the old building, moved to the new. At 815 Second Avenue they had triple the space previously available, permitting all the staff to be under one roof. Additional space was available for

offices for Church-related agencies.

The official dedication was held on "a bright, brisk afternoon in late April." At the cornerstone Bishop Lichtenberger placed several symbolic items in the building's foundation: a cross, a Bible, a *Book of Common Prayer*, the Constitution and Canons, a 1961 General Convention Journal, a United Thank Offering Blue Box which had belonged to the foundress, and a list of contributors to the building.

Now, 21 years later, Executive Council has found the building inadequate to meet the needs of the Church's 1980's operating style. Also, the 1982 General Convention had raised the question, which surfaces intermittently, of the possibility of locating the Church's headquarters outside the New York City area.

While Executive Council, acting as the board of directors of the Domestic and Foreign Missionary Society, may decide to sell the Church Center building, the General Convention has final decision-making power on the headquarter's future location.

BUT COUNCIL GETS SECOND CHANCE

A four-member team negotiating the sale of the Episcopal Church Center at 815 Second Avenue in New York City announced July 9 that Executive Council will have another opportunity to discuss the matter. Reportedly the action came just before the members were ready to sign an agreement of sale.

The decision to resubmit the subject when Executive Council meets October 29-November 1 came in response to churchpeople's complaints about the "process and quickness of the decision." In June, Executive Council voted, 21-13, to allow the sale negotiations, but at that meeting members had no prior notice of the sale, nor was it listed as an agenda item.

In their statement, negotiators said the \$26-million offer from a tax-exempt entity, rumored to be the Caribbean countries of Trinidad and Tobago, was received less than a week before Council met in Burlingame, Calif., on June 6 (see July issue).

In an open letter to Council members dated July 9, the negotiators said "the Church at large was somewhat taken by surprise." Both the Synod of Province II and New York's diocesan council passed resolutions in June, objecting to the speed with which the decision was made.

Critics of the sale have also cited the 1982 General Convention resolution asking Council to study and report in 1985 on "the desirability and feasibility" of relocating the Church Center. The decision

to sell the present building without completing the study shortcircuits that process, they say.

In its memo to Executive Council, negotiating team members Matthew Costigan (treasurer), Harry Havemeyer and Thomas Tisdale (Executive Council members), and Bishop Alexander Stewart (executive for administration) noted that while their plan allows five more months to consider the action, resubmitting the authorization "does not mean however that an agreement could not be signed in the interim, subject to the approval of the Executive Council" in October. Their lawyers said "the action taken was in accordance with our Canons and bylaws."

The topic may be discussed—at least informally—at the September 30-October 5 meeting of the House of Bishops.

GEORGE GALLUP DIES

The father of the public opinion poll, George Gallup, died in July. Gallup, 82, an Episcopalian, had checked America's pulse for over 50 years. He devised his first poll in the 1920's when his mother-in-law was campaigning in Iowa to become secretary of state, and he founded his own polling business in 1935. The Gallup organization, now headed by his son George Gallup, Jr., pioneered in sampling attitudes on such subjects as worship, prayer, and, most recently, the impact of religious television programming (see June issue).

A TENSE SITUATION

IN HAWAII PRAYER BRINGS SOME PEACE

by Dana Black

To set the stage: Feelings are running high on the island of Hawaii. A U.S. Navy ship, the USS *Quellet* (FF 1077), is due to come into port to participate—along with the Japanese training ship, *Kaiwo Maru*—in the International Festival of the Pacific. Some people wish to stop her because she is capable of carrying nuclear weaponry. Some wish to stop her because she is a vessel of war. Some wish to welcome her as proof of our nation's might. And some wish to welcome her as goodwill ambassadors of the Navy. Factions exist within the factions. Name-calling, accusations, and threats fly. The county council amends its decision to keep all nuclear capability out of Hawaii. The revised ordinance exempts U.S. Navy vessels from the ban. The community is being torn asunder.

On Thursday, July 19, the USS *Oulette* would arrive. Talk of a human blockade across the harbor entrance was verified. One man said, "They'll have to run us down or stay out." The Coast Guard prepared for trouble.

In the words of the Rev. Edwin Bonsey, rector of Church of the Holy Apostles, "There have been the usual expressions of blame, . . . tossing innuendo back and forth, . . . and all these things are signs of anger. We have all been injured whether we have been active in this controversy or not. But who has offered healing?"

Who, indeed, could offer healing to the city of Hilo and the island of Hawaii? Many people felt they could no longer trust political leaders who could not make up their minds. Old prejudices surfaced. Because the Japanese Chamber of Commerce sponsored the International Festival of the Pacific, Japanese members of the community became one focal point of the increasing animosity. James Albertini was the most visible activist fighting the presence of the *Ouellet*. Albertini happens to be a Christian. Many Japanese are Bud-

dhists. Although Albertini called for understanding and love, mutterings of mistrust could be heard in the community. "What do they care? They aren't even Christians" was heard in various forms.

Who would offer healing? On Wednesday, the day before the ship would arrive, ministers representing virtually every faith in the islands gathered at Church of the Holy Apostles to plan a prayer service. That afternoon they gathered again, this time at the pier at which the *Ouellet* would dock.

As the priests prepared, the crowd milled about. Some came to demonstrate actively against nuclear arms, and others came to shout them down. Many "came down to be a body in the crowd." When the ministers began to talk, silence fell over the crowd. Bonsey began with a prayer for the reconciliation of Hilo and the Navy and for the reconciliation of the U.S. and Russia. The Rev. Peter Vaught, a Methodist minister, called for "love, reconciliation, oneness. . . . We do not want to be identified with one side or the other," he said, but "have come now to pray for peace. Let it be." The Rev. Mr. Dumas, a Buddhist, called for people to "rely on our Lord completely and 100 percent and not on man."

Toward the close of the service, anger had left the faces of many bystanders. Love for one's fellow man—no matter how his beliefs differed from one's own—had replaced it. The crowd was asked for prayers, which were offered with fervency: "for the healing of wounds in this community and the world," "the spirit of peace and aloha," "the strength to become better people." One man released a flight of doves. As the prayers ended, the *Kaiwo Maru* tolled seven bells. Like Buddhist prayer bells, their beautiful chiming seemed to carry the prayers to heaven.

As the crowd dispersed to await the arrival of the *Quellet*, someone commented, "You know, if this whole nuclear thing hadn't happened, we wouldn't have gotten to see the ugly side of each other. But now that we have, and have had to pray together, I can love you even though I still don't think you're right. Maybe this won't stop some future nuclear war, but it just may stop this war at home."

Dana Black lives in Mt. View, Hawaii.

SPCK is no elderly lady with side button boots



Patrick Gilbert

by Bob Libby

The Society for Promoting Christian Knowledge is 286 years old, but its general secretary hopes people don't see it "as an elderly maiden lady with side button boots."

Patrick N. G. Gilbert, who presides over the Society from an office in refurbished Holy Trinity Church Marylebone, London, defines its work: "The SPCK is the oldest missionary society in England and was in part responsible for founding the Episcopal Church in the United States. It is presently a vigorous worldwide society helping in the publication and distribution of Christian literature."

Since 1698 the SPCK has established libraries, distributed 30 million books and Bibles worldwide, published *The Book of*

Common Prayer in 150 languages, and now supports publications and communication projects in 110 nations. "We're now able to ship basic Christian books into every country behind the Iron Curtain with the exception of Albania," says Gilbert, and the recovering Church in China under the leadership of Bishop Ting has given the Society the opportunity to furnish books for the Church's seminary library. The current allocation program indicates interests as varied as assisting the publishing house of the Ethiopian Orthodox Church to partial funding for an ecumenical publishing enterprise in Papua, New Guinea.

Gilbert is the first layman to hold the post of general secretary; he was preceded by 36 clerics. He was also the youngest, assuming the post in 1971 at the age of 36 after a career with several secular publishing enterprises. As SPCK's general secretary, he heads England's third-oldest publishing house with the third-largest chain of bookshops in the United Kingdom. The SPCK grants program last year distributed \$365,000.

An American branch of SPCK, housed at the School of Theology on the campus of the University of the South, Sewanee, Tenn., opened this year to raise money to support SPCK's world mission. Gilbert says SPCK/USA is producing a list of project requests in companion dioceses so churchpeople can choose projects closest to their own interests. The American unit is also raising money to send 2,000 Prayer Books in Spanish to Honduras. Gilbert hopes the first year will involve Americans in at least 50 projects, "even if the contribution is only \$100 each."

Bob Libby is publisher of The Florida Episcopalian.

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Programs: Friday, October 19

7:00 PM Welcome — The Rt. Rev. William C. Wantland
Bishop of Eau Claire & Chairman of ECM

7:15 PM First Speaker — "WHO DO YE SAY THAT I AM?"
The Rev. Herbert A. Ward, Jr., Executive Director,
St. Jude's Ranch for children; Boulder City, NV

8:45 PM Said Compline and adjourn

Saturday, October 20

8:00 AM Said Morning Prayer

8:30 AM Continental Breakfast

9:00 AM Second Speaker — "MY LORD AND MY GOD"
The Rt. Rev. William L. Stevens,
Bishop of Fond du Lac

10:15 AM Coffee Break

10:30 AM Third Speaker — "THE SPIRIT OF ANTI CHRIST"
The Rt. Rev. Stanley Atkins, Bishop of Eau Claire,
Retired and Chairman Emeritus of ECM

11:45 AM The Holy Eucharist

1:00 PM Buffet Luncheon

2:00 PM Fourth Speaker — "BE NOT FAITHLESS, BUT BELIEVING"
The Rev. Canon John W. Howe, Rector,
Truro Episcopal Church, Fairfax, VA

3:30 PM Coffee Break

3:45 PM Fifth Speaker — "MY GRACE IS SUFFICIENT FOR YOU"
The Very Rev. John Rodgers, Dean, Trinity
Episcopal School for Ministry, Ambridge PA

6:00 PM Evensong and adjournment

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Churchwomen United: Pieces to Peace

"We were all part of one great spiritual body of women," said Eleanor Smith of the meeting of Church Women United held at Purdue University in Indiana this July. Smith is Assistant Presiding Officer of the Triennial Meeting of Episcopal Churchwomen.

The ecumenical organization for women is best known for its three annual international events: World Day of Prayer, May Fellowship Day, and World Community Day. Some 2,800 women from every state, 62 countries, and many denominations responded to the 16th assembly's invitation: "Come! Build a New Earth; Pieces to Peace."

Virginia Ramey Mollenkott—Episcopalian, biblical scholar, educator, and author—was the keynote speaker. Also addressing the women were Guatemalan poet-in-exile Julia Esquivel, who pleaded for justice in Central America; Elise Boulding, sociologist and futurist, who used skills in family relationships, conflict, and peace to present a vision of the future; and Sister Marjorie Tuite, OP, president of the National Assembly of Religious Women, who spoke on social justice. Dame Nita Barrow of Barbados, a president of the World Council of Churches and immediate past president of the World YWCA, gave the final lecture. Barrow is convenor of one of the forums to be held in Nairobi in 1985 to celebrate the U.N. Decade for Women.

The assembly offered "focus sessions" on poverty, prisons, education, militarism, and youth. Workshops were also offered.

Among the Episcopalians present, in addition to Mollenkott and Smith, were Sylvia Corey, head of the Triennial Committee and once a member of Church Women United's Common Council; Triennial Presiding Officer Marylyn Adams; Marge Gross of South Dakota, just named to a national post in charge of personnel for Church Women United; and Helen McAllister, wife of the Bishop of Oklahoma.

Adapted from a report by Salome Breck, editor of *The Colorado Episcopalian*.

Churches get half of charitable giving

Individuals, foundations, and companies gave \$64.93 billion in charitable contributions in 1983. Almost half that total—\$31.03 billion—went to churches and religious institutions, according to a report of the American Association of Fund-Raising Counsel, which makes annual estimates of donations to 300,000 non-profit organizations.

Hospital and health-related groups received \$9.15 billion, schools and educational organizations \$9.04 billion, social welfare groups \$6.94 billion, arts and humanities \$4.08 billion, civic and public organizations \$1.8 billion, and a variety of groups, including the Olympics, received \$2.89 billion.

Despite an 8.1 percent increase over 1982, Association officials emphasize the record amount will not fill gaps left by cutbacks in government support of non-profit organizations.

The rise in foundation giving of 9.4 percent reflects the increased value of the securities which make up the bulk of their holdings. By law, foundations are required to give away 5 percent of their assets annually. The economic recovery was reflected in the 5.1 percent increase in business giving.

Individuals account for almost 90 percent of charitable giving, and their contributions increased by 11.1 percent. The rich appear to be making smaller contributions, however, while those with less money are increasing the size of their gifts: The average gift of donors whose incomes are at least \$1 million averaged 32 percent less, according to 1982 figures, the latest available, while people with incomes below \$30,000 continue to increase the size of their gifts.



The 10th anniversary of the 1974 ordinations of women to the priesthood of the Episcopal Church drew close to 1,000 supporters back to Philadelphia's Church of the Advocate on July 29. The church was filled with balloons and applause when the Rev. Alla Bozarth-Campbell, the Rev. Lee McGee (ordained a year later), the Rev. Carter Heyward, and the Rev. Alison Cheek entered. The Rev. Suzanne Hiatt was chief celebrant at the service which acclaimed women in the priesthood and called on the Church to elect and ordain women bishops.

Photos by Elaine Hodges



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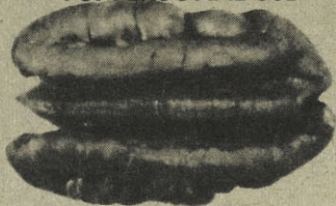
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WHEN BAD THINGS HAPPEN TO CHRISTIAN PEOPLE

'WE HAD A STROKE'

Eric and Helen Ebbeson have found new ways of caring since Helen had a stroke. A wheelchair-accessible garden plot was built by young volunteers.



TEXT AND PHOTOGRAPHY BY CHARLOTTE FARDELMANN

Eric and Helen Ebbeson have led workshops in interpersonal relations for Episcopal churches in many parts of the United States. With David Crean, they co-edited *Living Simply* (Seabury Press, 1981). Active members of Christ Church, Portsmouth, N.H., the Ebbesons served on the National Episcopal Hunger Committee as well as on the Responsible Lifestyles Working Group of Joint Strategy and Action Committee (JSAC). In August, 1982, Helen suffered a severe stroke. The story of the Ebbesons' struggle and Helen's continual healing is a demonstration of what strong church support, faith, and prayers can mean.

Eric Ebbeson waited outside the emergency room as Helen underwent surgery to remove a massive blood clot at the base of her brain. He reports, "I suddenly felt a strange experience of complete calm, and I knew she would be all right."

For the next month Helen lay comatose in a hospital, not knowing who she was, where she was, why she was there, or who all the people were. Her right side was paralyzed. Eric kept a bedside vigil, often reading from the Bible or simply holding her hand. Although Helen has no memory of that month, loving support may have been the foundation for what was to be a remarkable recovery. Medical science has yet to evaluate the effect of love and prayer.

The support was widespread. Groups all over the United States began prayers for Helen's healing. Many prayers were initiated by friends the Ebbesons had made through national church work. The Rev. Stanley Reynolds, an Episcopal priest working through World Neighbors in southeast Asia and Africa, asked people to include Helen in their native-language prayers. This broad prayer umbrella augmented prayers of family and friends and local church members. Eric set the tone with his own prayers, thanking God for Helen's continual recovery.

The breakthrough came four weeks after the stroke. Helen's son Rick brought his guitar and began to play and sing. Somehow the old familiar songs reached Helen's brain. She says, "I sat up in bed and, for the first time, I knew who Rick was and who the children [her grandchildren] were." This was a beginning.

Helen spent three months at a rehabilitation hospital in Boston for intensive therapy training. "It was very painful," says Helen. She worked with speech, memory, moving fingers, legs, and feet. A young priest from Church of the Advent, Boston, the Rev. Robert Malm, began to visit her regularly. With his help, the Ebbesons planned a Thanksgiving service, open to all patients, in the hospital chapel. The Christ Church choir drove from Portsmouth to Boston to provide the music for the folk Mass of thanksgiving for the healing of patients and the care of the doctors, nurses, and staff. The congregation included 35 patients in wheelchairs, many of whom were deeply moved and expressed their gratitude.

By the time Helen returned home at Christmas, she could communicate with clarity but had to use a wheelchair. By spring she was frustrated that she could not put in her usual splendid vegetable garden. One Sunday afternoon, the Christ Church youth group and other volunteers built a raised-bed, U-shaped garden plot on the Ebbesons' patio. "It gave me a great lift," she says. "I grew carrots, peppers, Chinese cabbage, beans, broccoli, tomatoes, and lettuce." Helen did the planting, weeding, and harvesting from her wheelchair.

Helen's recovery has been slow and setbacks discouraging. "Shifts in mood are really exaggerated," she says. "On bad days I feel as if I'm always going to feel bad. Sometimes I am in tears because I cannot pick up the clothes in the bedroom."

No matter what the circumstances, the Ebbesons find strength in the Bible passage they say each morning, "This is the day the Lord has made. Let us rejoice and be glad in it." In the two years since the

stroke, Helen has fully regained her memory and speech while making continual progress in hand coordination and walking. She no longer uses a wheelchair in the house.

For the editors of *Living Simply*, life since the stroke has presented a new phase of simple living. Helen does the cooking from her comfortable living room chair, reaching over to stir-fry vegetables in the wok on the coffee table. Housework, performed by Eric, is kept to a minimum. Time and energy are reserved for getting out of the house. Helen explains, "If you focus your eyes too close to you all day, you get in a rut."

Activities are expanding. The Ebbesons are regulars at Christ Church's mid-week healing service, led by Malm, who accepted the call to become priest-in-charge. They attend a rehabilitation club, a support group for people who have had strokes and disabling illnesses. Because of their former expertise in personal relations, they have been certified as court mediators to work with youth and parents in conflict resolution. A newly acquired 20-foot motor home sits in the driveway, offering a comfortable way for Helen to travel.

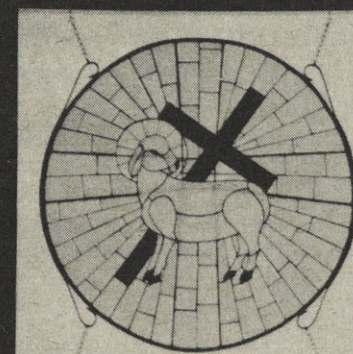
Despite the grief, frustrations, and problems created by the stroke, Helen and Eric are forging a new life together. "We have a new way of sharing, a new closeness," says Eric.

Helen mentions other compensations, "I see more. I see beauty in things. I see beauty in people." She adds, "I have learned who I am and that who I am is not what I do."

Asked what one does when something like this happens in one's life, Eric responds, "You just change your priorities."

Charlotte Fardelmann is a free-lance writer and photographer who worked with the Ebbesons on the book, *Living Simply*.

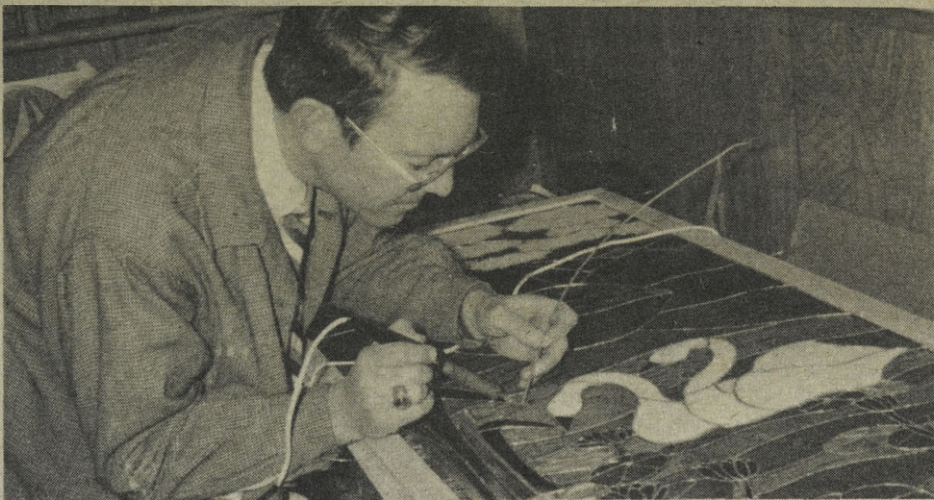
HE TURNED GRIEF INTO A MEMORIAL



by Judy Arthur Lewis

Two years ago Chris Bolieau received the phone call all parents pray will never be theirs. Just two weeks before she was to graduate from college Ellen Bolieau, 22, was killed in an automobile accident.

Their priest and good friend, the Rev. Frank Giles of St. Michael's Episcopal Church in Brigham City, Utah, says both Chris and his wife Dot are strong people, "but Chris isn't the type of person that can



Judy Arthur Lewis Photos

express his feelings easily. There was an enormous amount of grief there."

"They say the loss of a child is one of the hardest things in life," Bolieau says. "If you lose an older person, you lose part of your past, but if you lose a child, you've lost part of your future."

Chris Bolieau is a doer. He's a man who has a bachelor's degree in chemical engineering, a master's in industrial engineering, and works as a mechanical engineer. "The first Christmas after Ellen's death he totally remodeled the house," his wife says. "I think that's the only way he got through it."

In his grief, Bolieau remembered a recovering alcoholic who while he was drinking lost his business and almost everything else. "But he straightened himself out and went back to work as an engineer at the business he had founded. He started making stained glass. It helped fill his time away from work."

St. Michael's had planned to add stained glass windows to the church but found they were too expensive. So Chris, the doer, now bought a book of instructions and went to work. One year later he placed two beautiful glass medallions in a window at St. Michael's as a memorial to Ellen.

The upper medallion has a lamb with a halo and cross, symbol of the Christ. The lower one has a large butterfly, symbol of the Resurrection. But the symbols that surround the caterpillar's metamorphosis make this Ellen's window. Around the butterfly are 13 small emblems that reflect different events of her life.

In his workshop Chris Bolieau is at work on his latest stained glass.

Dogwood blossoms signify springtime in Tennessee, "the time and place of El-

len's conception," and a snowflake is for her birth in Utah in winter. An Episcopal Church shield tells the viewer of her baptism and confirmation.

The lily of the valley is for Job's Daughters, a girls' organization in which Ellen participated in junior and senior high school; a Girl Scout trefoil—she had reached the highest rank in Scouting; a beehive, the emblem of her high school; a red cross, symbol of the organization for which she had volunteered over 600 hours; and her college logo.

A blood drop is symbolic of Ellen's having served as head of two successful Red Cross blood drives at her college. Just under this are two red rosebuds which Bolieau explains "signify the love between Ellen and Richard Carlo, who died in the same accident." They planned marriage that summer.

An Easter lily reminds Bolieau of a joyous occasion—the last time the family was all together—Easter, 1981. Flames are for the fatal accident. The last symbol is a

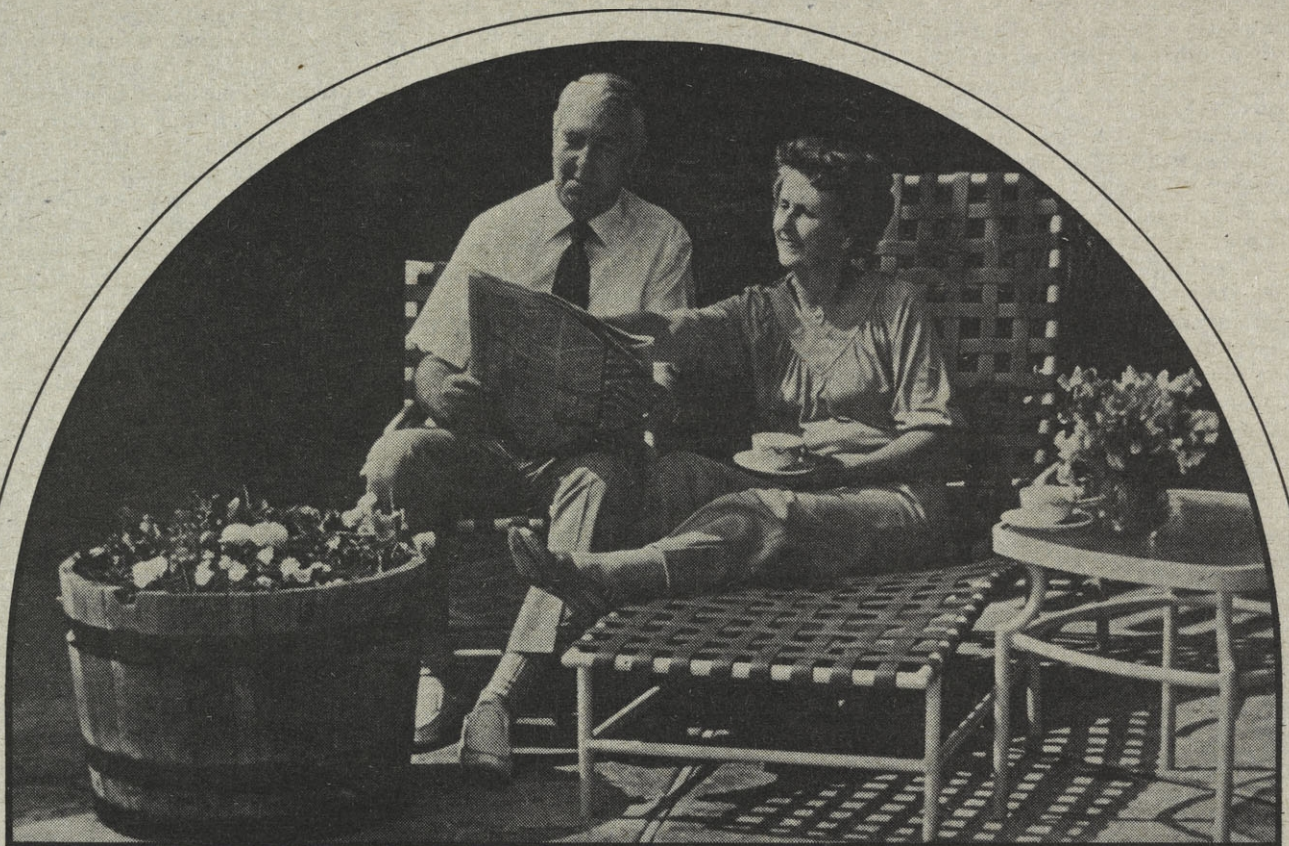
Celtic cross. Ellen's body was cremated and her ashes interred at St. Mark's Cathedral in Salt Lake City where a Celtic cross hangs above the columbarium.

With these memories—some loving, some harsh—Bolieau lived and worked on his memorial for a year, for a long while not telling his wife what he was doing. "I didn't say anything to anybody until I finished the first piece and decided it was good," he says.

So Chris Bolieau, the doer, did something about the loss of the child he cherished, and it helped. "When you're finished, you have the memorial. It's a way of holding onto your memories for future years."

When he talks of the window, his eyes glance at a picture on his living room wall of a lovely, dark-haired young woman. "Ellen was artistically creative and good at handicrafts. I think she would have appreciated my making this window in her memory," he says.

Judy Arthur Lewis lives in Brigham City, Utah.



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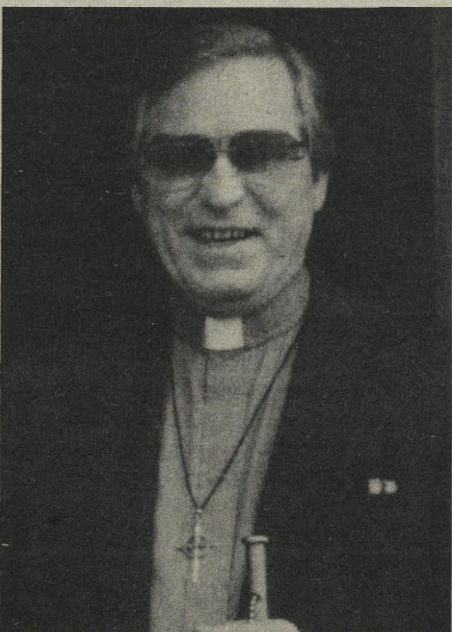
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by Gloria White-Moore

The Rev. Joel Robbins was looking forward to May 16, 1978, his 24th wedding anniversary. The popular priest of St. Mary's Episcopal Church in Texarkana, Texas, thought he and his wife would soon have more time to sit back and enjoy the harvest of years of hard work.

Instead, that day brought "the greatest shock of my life," Robbins says. "After

Continued on page 17

HENRY MCCORKLE TAKES THE MAINE COURSE

With one well-hurled comment, Leo Durocher forever condemned nice guys to a bum rap. This month Henry McCorkle, a large-sized communications missionary who is Mr. Nice Guy himself, leaves as editor-publisher. For two-and-a-half decades he has nurtured and nudged this publication along. In a league where defeat is never more than a month's advertising revenues away and others folded before the last inning, finishing last is no putdown. It's a plaudit.

McCorkle learned his missionary skills from the experts. From Latin America, the Middle East, Europe, Southeast Asia, and Canada he recorded churchpeople at work for *Presbyterian Life*. When his own Episcopal Church asked him in 1959 to begin a new publication, he expanded his definition of missionary to include the wide gamut of Christian activities that carry the Gospel of Jesus Christ into North America.

"I'm the one who nominated him, and I've never regretted it," says the Rev. William Lea, board member. "Henry always saw the big picture and kept it before the Church. He helped us become a national Church when we were fragmented."

His own active churchmanship kept his print ministry authentic. Baptized in Chicago, confirmed in Delaware, and active for 28 years at Trinity Church, Swarthmore, Pa., McCorkle was a vestryman and lay reader and chaired Venture in Mission. In Swarthmore, too, he and his wife Jody, a nursery school teacher, reared two daughters and a son. Henry served on the borough council and helped found the Swarthmore Athletic Association, just two of his community contributions.

An ecumenical Christian, McCorkle was president of the Associated Church Press; helped found the Christian Literature Fund; and co-founded the Religion News-writers Association. He began *The Episcopalian*, a "journal of contemporary Chris-

tianity for the whole Episcopal Church," in New York City but soon moved to Philadelphia. Here he set up a cottage industry in which all staff members did what needed to be done.

"Henry was always able to spot people's skills and shift things around to get the best work out of them," says Jeannie Willis, former associate editor. "And the left-over baggage he handled." Sometimes that meant carrying Episcopocot books to the post office or changing the bottle on the water cooler.

Behind a constantly confessed penchant for procrastination that stretched both deadlines and colleagues' patience, McCorkle hides a bedrock Christian caring and a commitment to accuracy and thoroughness. "Henry is a great, big, loving human being," says the Rev. Myrvin DeLapp. DeLapp, who with McCorkle and his rector, the Rev. Warren Skipp, was part of an every-Wednesday-morning tennis foursome, says, "Henry should run for public office. He's a consummate politician in the best sense. He could raise people's taxes 50 percent, and they'd still love him."

The editor of *The Lutheran*, the Rev. Edgar Trexler, says McCorkle "often arrived late for meetings in a fluster and bluster. But before the meeting ended, I would sit up and get out my pencil for a kernel of insight and truth. He is a delight to have around—easy, affable, cooperative."

The one thing that could dent that affability was carelessness or looseness with fact. A prodigious hoarder and inveterate

newspaper ripper, McCorkle never threw away any piece of paper. The paper piles that obscured his office table were unnecessary, however, as a hedge against lost information. His memory was not only more accurate, but more organized than his office. "Ask Henry" was a constant comment whenever someone had a question. *Where did the House of Bishops meet in 1965? When did the Oxford Movement come to the United States? What is Bishop N's wife's name?* McCorkle always supplied the answers from his facts-on-file brain.

McCorkle based his editorial policy on several abiding beliefs. Even in name the magazine was the original ecclesiastical *People* magazine, produced for the 99 percent of the Church—the laypeople. It always told the faith story through their lives. Those Episcopalians should and must extend their interest beyond the edges of their parish parking lots, McCorkle insisted, and they would if they had factual information, translated into real-life images, about the greater communion. He believed churchpeople had a right to access to that wider Church by virtue of their church membership and financial contribution.

In simple terms, this meant no picture of bricks and mortar—no matter how glorious their history or imposing their architecture—ever made its way easily into print. What happened to the people inside those buildings was the real story. It also meant the General Church Program budget was always that. Never the "national budget," always the program budget, "that which we all do together."

Significantly, one of McCorkle's first reports for the new publication was "The Church and Our Money" in October, 1961, followed that November by an accounting of how that money was spent. The latter became a regular feature, "The State of the Church." Those figures had never been widely distributed so people in the pew could see exactly what happened to their pledges and contributions after they put them in the collection plate.

Those who know McCorkle suspected another reason he printed those statistics. He's a numbers junkie. Give him membership statistics, stewardship results, or even proposed increases in second-class mailing permits over a five-year period, and he'll happily crunch for hours.

If others wrestle with angels, McCorkle wrestles with numbers. He detected a biblical cast to *The Episcopalian's* circulation figures that ebbed and flowed in seven-year cycles, and he delights in combinations of three. In editorials he thanked readers for "perusing us, using us, and even abusing us," and he listed the publication's goals: "to inform, illuminate, and inspire."

McCorkle compiled a prodigious statistical record himself. He was the Church's chief translator under three Presiding Bish-



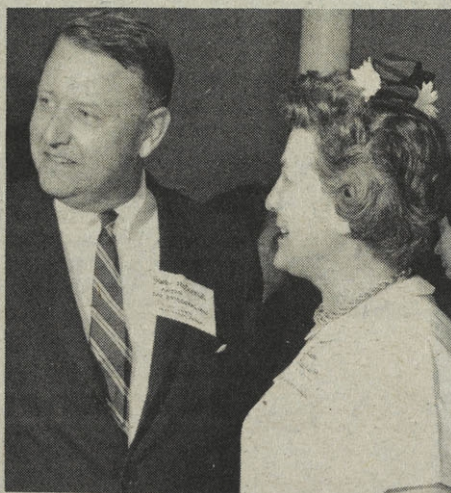
ops—Arthur Lichtenberger, John Hines, and John Allin. He attended nine General Conventions, almost 100 Executive Council meetings, and every meeting of the House of Bishops between 1960 and 1983. He visited almost every diocese, and the feature, "Know Your Diocese," was one result of these trips.

Under his tutelage, the publication interpreted the first Anglican Congress, the second Vatican Council, the Consultation on Church Union, the Death of God movement, the General Convention Special Program, Venture in Mission, the ordination of women, and revisions of both *The Book of Common Prayer* and *The Hymnal*. He converted, cajoled, and sold to push the publication's circulation from 1961's 75,000 to a high of over 300,000, the largest number of Episcopalians ever reached by any publication in the Church's history.

McCorkle once defined communication in transportation terms. "We need to build a highway system to carry information, ideas, and action and reaction back and forth throughout the Church." Information and translation built the highway, and McCorkle's stewardship fueled the vehicle. The publication belonged not to him, however, but to the Church. So though hundreds of churchpeople knew him personally from his missionary trips around the Church, in these pages he kept his own personality in the background, never acquiring the identification with it that, for example, Carroll Simcox had with *The Living Church*.

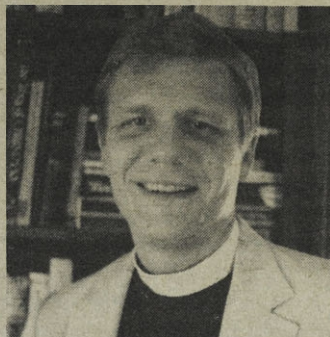
For the same reason he was reluctant to accept the designation of publisher that the Board of Directors offered. The Church was the publisher. Only late in his tenure did he add the title to that of ed-

Continued on page 15



As goodwill ambassador for the publication, McCorkle visited many dioceses. He's shown above in the Diocese of Tennessee in 1968 with Isabel Baumgartner, who edited *The Tennessee Churchman* and served on this publication's board. At left he's shown on the cover of the July, 1977, issue of *The Episcopalian*. And that's McCorkle right up in the front row at a press conference at the 1962 House of Bishops meeting, recording the words of then-Presiding Bishop Arthur Lichtenberger.





BY RICHARD H. SCHMIDT

Even as a child, I looked forward to retirement. That's probably because I grew up within earshot of all four grandparents and four elderly aunts and uncles. I had but to step out my front door and I could walk directly into the home of some loving septuagenarian who had (or pretended to have) nothing else to do all afternoon but teach a little boy how to plant a garden, read from a storybook,

or just sit and talk. To this day, I think of growing old as a pleasant thing, and the signs of age—deep wrinkles, hunched shoulders, white hair—are signs of warmth and love to me.

I imagine retirement to be the period when there is time—time to play with my grandchildren (or someone else's), time to read Hooker and Shakespeare, time to listen more carefully to Brahms and Beethoven, time to take long walks with my wife in the woods or on the shore, time to do some long postponed traveling and writing, time to offer my services to some parish church as a volunteer or part-time assistant. All of this depends upon my continued good health, I know, and that's chancy—but so is everything else in life.

As I have thought about retirement more recently—and the projected date is still 25 years hence for me—I have reached several conclusions. These conclusions come from having talked with retired persons and those who deal with retirees:

- I'm glad we're buying a house. We now live in a rectory, but we still own our home in the community where I served prior to taking my present parish. The rental income from that home covers the mortgage payments, and my wife and I are creating equity which will someday enable us to move into a retirement home of our choice.

- A happy retirement will be a planned retirement. If I wait until I am 65 to begin to consider what to do with my retirement years, I will probably have little or nothing to do. The Rev. Gordon Price, in an article in this issue of *Professional Pages*, tells of a promising possibility for retired clergy in small rural parishes; other possibilities also exist. But the time to begin thinking about them and planning for one of them is when I am in my 40's, not when I am in my 60's. Failure to plan might cause me to fall into the "rocking chair" syndrome Bishop Burrill mentions in his article on Page D of this issue. I like rocking chairs immensely, but part of the reason is they are a

welcome relief from my busy schedule at other times during the day. I doubt I would like spending most of every day sitting in one for lack of anything else to do.

- Unless the economy of the entire western world collapses completely, an event over which I can exercise little control and may as well not worry about, the Church Pension Fund, Social Security, and my personal savings should provide my wife and me with a reasonably comfortable retirement income.

So much for retirement. I have just returned from a delightful summer vacation (let's hope retirement will be as fine!), and it's time to tackle the chores more immediately at hand. But I'm going to continue to think about my retirement and to plan carefully for it. Then perhaps my later years will come close to being as rewarding for me as I imagined they would be as a youngster when I ran across the street or next door to play with one or more of my grandparents.

PROFESSIONAL PAGES

Plan to retire someday? Plan now!

BY RICHARD H. SCHMIDT

Where shall I live?
What shall I live on?
What shall I do with my life?

As clergy approach retirement, these are the three main questions they must answer. But those who wait until retirement is upon them to begin considering these questions usually find their choices limited.

The Church Pension Fund, in conjunction with individual dioceses, has since 1972 sponsored dozens of overnight seminars on retirement planning for clergy. Bishop Gerald F. Burrill, retired of Chicago, heads a team of six clergy, insurance executives, and Pension Fund staff members who lead the seminars.

"What you are now is the result of the foundation you laid in the past," says Bishop Wilburn Campbell, retired of West Virginia and a member of the seminar team. "And what you will be tomorrow is determined by what you do today."

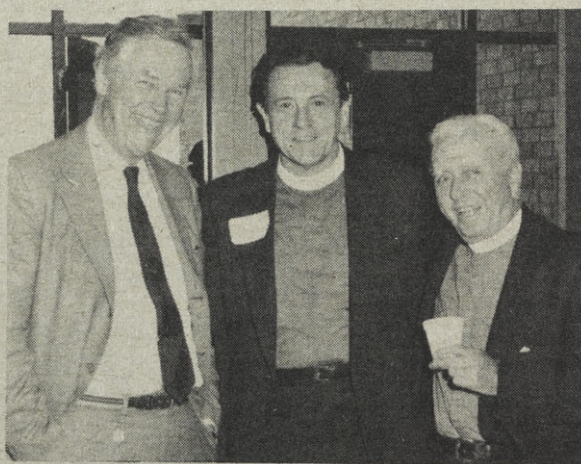
"When people ask, 'What shall I do with my life?' I reply, 'What are you doing now?' If your professional life is absorbing and stultifying your personal and priestly life now, it will do so when you retire. Now is the time to work on your marriage and develop activities and interests which will sustain you in retirement."

All retirees, clergy and otherwise, must decide where to live. Campbell suggests that a clergyman's wife should have a 51 percent say in this decision and that a location should be selected which will afford opportunities for creativity and challenge as well as rest and relaxation.

"And consider selling your house when you retire!" says Paul Norton, retired vice-president of New York Life Insurance Company and a seminar team member. Clergy who own their own homes at time of retirement can often eliminate many worries and increase the housing options available to them by selling their homes and investing their equity elsewhere.

Norton also urges clergy to obtain both a tax-sheltered annuity and an Individual Retirement Account.

Retired clergy have five basic sources of income: the Church Pension Fund, Social Security, earned income, savings, and taxes. "The Church Pension Fund is really more than an ordinary pension fund," explains



Shown at a recent Church Pension Fund Conference in Milwaukee are (from left) Robert Robinson, president of the Church Pension Fund; Bishop Charles T. Gaskell of Milwaukee; and retired Bishop Gerald F. Burrill of Chicago.

Burrill. "It provides disability benefits and continuing death benefits to spouses and dependent children as well as retirement income for clergy and their spouses."

"The Church Pension Fund is perhaps the soundest and most thorough pension program in the country," says team member James Dunning, vice-president

of New York Life Insurance Company. "It is really a kind of ecclesiastical Social Security program and compares favorably to any other pension program I know."

Beginning in November, 1984, retirement income will be figured on the following formula: $HAC \times CR \times .0145 = \text{Pension}$. HAC is the Highest Average Compensation for a priest's eight best consecutive calendar years, figured as stipend plus housing and utilities. CR is the years of credited service in the Pension Fund. For example, if a priest's HAC was \$25,000 and he had served for 35 years, his pension would be $\$25,000 \times 35 \times .0145 = \$12,687.50$ per year.

Social Security provides a supplement to the pension for most retired clergy, but the Social Security program and the Church Pension Fund are operated on a different basis. Social Security is a "pay as you go" plan—today's workers pay for today's retirees' benefits. But the Church Pension Fund is a "fully-funded" program, which means that if no one paid in any more money, assets are such that benefits would be assured for all those presently in the plan.

One of the Church Pension Fund's services is free advice to clergy about any financial matter—retirement planning, buying a home, taxes, savings plans, insurance needs, investment alternatives, indebtedness. A staff of financial advisors is available for counsel with Episcopal clergy at the Church Pension Fund's toll-free hotline number: 1-800-223-6602.

CPF Retirement Conferences

Retirement conferences conducted by the Church Pension Fund are open to all clergy and spouses. Below is a list of conferences planned for the next 18 months. If you wish to attend one, contact the bishop of the diocese in which the conference is scheduled for full details.

September 17-18	Harrisburg, PA
October 16-17	Trenton, NJ
November 14-15	Phoenix, AZ
December 11-12	Jackson, MS

January 15-16, 1985	Houston, TX
February 11-12	Memphis, TN
March 12-13	Concord, NH
April 24-25	Roanoke, VA
May 13-14	Baltimore, MD
June 11-12	Cleveland, OH
September 16-17	Raleigh, NC
October 15-16	Rochester, NY
November 11-12	Chicago, IL
December 10-11	Albuquerque, NM
January 14-15, 1986	Los Angeles, CA
June 11-12	Louisville, KY

Retired priest starts new life in rural parishes

BY GORDON S. PRICE

In June, 1982, I retired after nearly 35 years in the priesthood, the past 24 as rector of Christ Church in downtown Dayton, Ohio. The retirement options were many—hang up the collar for awhile and take a long vacation; seek secular employment with an occasional Sunday supply; accept interim work; go part-time into institutional ministries or as a member of a multiple staff; chuck the whole bit and go fishing.

The Church Deployment Office advised me to update and revise my profile. The Church Pension Fund provided helpful counsel, materials, and resources which made the transition into a new life smooth and orderly. Clergy who belonged to the 18/8 (at 65 we clergymen can expect to live 18 more years and our wives an additional eight) shared their experiences with me.

My wife Ruth and I believe the Holy Spirit worked overtime to lead us through all the options into a different and exciting ministry in two small parishes in rural northeast Missouri—St. Paul's, Palmyra (north of Hannibal near the Mississippi River) and St. Jude's, Monroe City (20 miles southwest of Palmyra). These are two of the oldest churches in Missouri. They have a long history of short-term clergy, punctuated with vacancies, attempts at yoking, and dependency on Sunday supply from St. Louis, 125 miles away. Both places were spending their resources and energies in an attempt to survive. Frustration, anger, and fear of closure were evident. Into this the Spirit led us.

We welcomed the change of pace in ministry and the simpler style of the small rural communities. The

Many retired clergy wish to continue their ministries in a more relaxed setting. Many small rural parishes seek experienced clergy. Can they meet each other's needs?

day we moved in was one of the hottest of the summer, and our refrigerator hadn't been brought in. We had eight coolers filled with ice, food, and drink brought to the door by our new parish family. The Very Rev. Carl Gerdaud helped the parishes and the Prices work out a contract whereby I work nine months of the year. My earnings are less than Social Security and the Church Pension Fund allow. A car allowance is provided. Any ministry in excess of the limitation Social Security imposes is considered volunteer work.

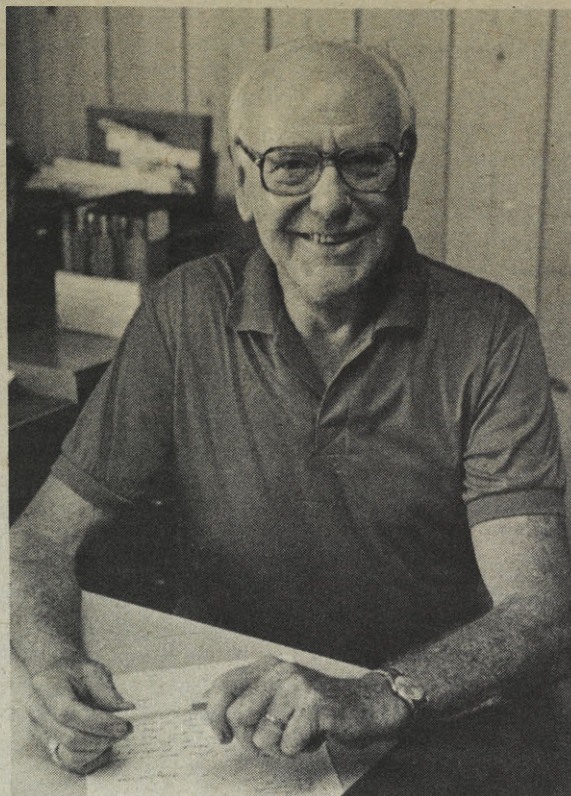
The two vestries and the diocese realize that ours may be a model for ministry in small towns so we are watching the developments closely.

Since we came, we have all had some "firsts." At 66 I signed a 30-year mortgage, and we are buying our first home. Both churches are flourishing and feeling good about themselves. They no longer need help from the diocese. Both are overpaying their Fair Share, supporting UTO, the seminaries, and finding opportunities for ministry in their communities. Resources and energies are being spent on mission and outreach instead of survival. The diocese is looked upon as a partner, not a benefactor. The stigma of being a poor relation is fast disappearing. A new page is being written in the history of these two churches, and they believe that their best days still lie ahead.

St. Paul's has undergone a massive (for us) renovation program and has become involved in Meals on Wheels in Palmyra. On Palm Sunday the largest class of confirmands since 1921 was presented to the bishop.

St. Jude's has created a stir because Ruth Price is coordinating the effort to do in needlepoint the 60 kneelers in the nave. St. Jude's is also spearheading the effort to erect on its property a New England-type bandstand to promote community in the town and bring together in one place the entertainers and the entertained as an evidence that the church cares about the quality of life and cultural opportunities of the town. These are just the first of many firsts to come.

Our first year was as busy as we wanted it to be. Our lives were richly rewarded, and we wanted to encourage others to do as we were doing. Acting on the hunch that this country has many Palmyras and Monroe Citys, and believing that the whole Church would benefit by raising up our experience, I applied to Bishop William A. Jones of Missouri for a grant to survey



the Episcopal Church for data on the deployment of retired clergy. We sent questionnaires to 96 bishops and/or commissions on ministry in November, 1983, and received replies from 47 dioceses.

Among the conclusions we drew were:

- The alternatives and conditions for retiree deployment need to be spelled out in simple terms by the Church Pension Fund and the Social Security Office and made available to bishops and deployment officers.
- Retired clergy are being deployed in many places now, but the demand will grow if given advocacy and publicity.
- Most retired clergy want a continuing sense of worth in ministry, adequate health care insurance, proximity to hospitals and doctors, housing and supplemental income from their work, a sense of the on-

going community of friendship and faith, and an opportunity to share their mature experiences with people inside and outside the Church.

- Many retired clergy feel that the Church Deployment Office and the Church Pension Fund should give more attention to the deployment of retirees.
- Only one diocese has a special organization for retired clergy. All others include them in the normal social and organizational life of the diocese.
- Half of those who responded said they felt no one in their diocese was responsible for the care and nurture of retired clergy. Just under a third said they felt their bishop was responsible, and the rest indicated they felt their commission on ministry was responsible.

Now for a few personal observations. Most small congregations cannot meet the minimum salary and benefit package for full-time clergy presence without substantial support from the diocese. In order to maintain a full-time priest, they are often forced to link themselves with one or more other small congregations, sometimes many miles distant. This means the priest must relate to several social and governmental agencies and spend much time on the road. The result has been wear out, burnout, and in some cases get out.

The future for many of these congregations depends upon the availability of a retired priest. The rewards for the priest are many. My wife and I are experiencing the excitement of a new life at a slower and less demanding pace. We have time to smell the flowers, go fishing, raise a garden, walk down the street and know most of the people, and provide new insights and leadership for these communities based on our rich past experience in the Church.

The age of people in the rural towns is above the mean age of people in the cities and suburbs. This means that an older priest can more readily relate, elicit trust and confidence, and share the ministry in the ethos of the rural community.

Finally, a kind of security and a sense of sustaining partnership exists for the retired (but not retiring) clergy family. We know we will be living and serving among these people until we are called—not to another parish, but to explore the many rooms in the Father's house.



What I don't like about being a parish priest

BY RICHARD H. SCHMIDT

All things considered, I wouldn't trade my life as a parish priest for life in any other profession. Although I've had moments when the grass seemed greener on the other side of the fence and I've toyed with the idea of leaving the parish ministry, the grass on the other side of the fence always looked browner the closer I got to it.

By far the most gratifying thing for me in the parish ministry has been the fact that all five of the congregations I have served have been filled with gracious people who have quickly become dear friends to me and my family. Moreover, I nearly always agree with everything said from the pulpit at the churches where I worship. And my favorite hymns somehow manage to be selected quite often.

But I don't like some things about the parish ministry.

I am unable to do one thing which most other Christians can do—I cannot offer my time and ability as a church volunteer. Since I am paid to be rector of my parish, every time I enter the church it is because it is my job to be at church when things are going on. I choose, of course, to be a parish priest—but on a day-to-day basis, I am at the church because that's

where I'm supposed to be. It never enters my mind, for example, that I might choose to sleep in on Sunday morning. That is not, shall we say, "a viable option." One of the things I like about being on vacation is I can *choose* to worship.

The job of parish priest is horribly inclusive and ill-defined. St. Paul said, "I have become all things to all men." That may have been easy for him, but it isn't easy for me. I feel the need to be a regular visitor in homes and hospitals, a counselor to the perplexed, a teacher of theology, preacher of the Gospel, friend, administrator, intercessor, community leader, celebrant of the sacraments, and scholar—all the while remaining a good husband and father. I am to be firm at times, flexible at others. I should know how and when to talk, how and when to listen. I should be serious but not stuffy. When I spend an afternoon doing one thing, I have the feeling I'm neglecting a dozen other things. "All things to all men"—I sometimes wonder that I'm ever anything to anybody.

It is next to impossible for me to enter the Sunday morning worship in a properly prayerful state of mind. Two minutes before the opening hymn begins, I'm standing in the hall along with the crucifer, choir, lay readers, chalice bearers, and assorted acolytes vain-

ly trying to light their candles, line up in the proper order, adjust their vestments, and exchange the latest bits of personal news. Then I look through the crack in the door and see all the rest of the folks on their knees, quietly preparing to partake of the divine mysteries. If only they knew!

I'm awfully uncomfortable being mistaken for God. Sometime ago I was told that during the bishop's visit to my parish, a 4-year-old in the congregation, noting the stranger in the pulpit, asked his father, "Where's God today? You know—Andy's daddy—God!" That's an awful burden to lay upon a poor sinner like me! Now I doubt that my adult parishioners think of me as God—heaven knows I've done and said enough things to convince them otherwise—but I am still vaguely aware as I stand at the altar that I represent Jesus. He is the real host at the sacramental meal, but there I stand, seen and heard where He ought rightly to be. I sometimes wish I could hide in the pews with the rest of the folks.

But all that aside, the decision I made years ago to be a parish priest was the second best decision I ever made (the best one was when I decided to ask the right girl to marry me)—and if I had it to do over again, I wouldn't change a thing.

THANK YOU, . . .

thank you, thank you. Your response to our appeal in the July *Professional Pages* for help in sending *The Episcopalian* to all ordained persons has already brought hundreds of answers from all over the country. You have funded almost a quarter of the cost of the 6,000 subscriptions no longer being paid for by Executive Council.

We appreciate the notes and additional information you have also sent about current status and addresses. Almost half of those who have returned envelopes so far are in the "retired" category, but we have also heard from rectors, vicars, associates, non-stipendiaries, diocesan and parish staff members, seminarians and their professors, chaplains, missionaries, bishops, and others.

We still need help on some 4,500 subscriptions for the ordained. If you would like to support our effort to inform *all* the clergy of the Episcopal Church, please use the envelope from the July *Professional Pages* or send a contribution to:

Clergy Copies
Box 2122
Middle City Station
Philadelphia, PA 19103

\$4 per subscription is an appropriate guideline.

—Henry McCorkle, Publisher

PROFESSIONAL PAGES

is prepared by
The Episcopalian
as a resource
to church professionals.

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ARMENTO
Liturgical
Arts

- The Columbarium in the living Church revives an ancient and revered tradition of Christian burial within the church itself.
- In the gathering place of the Christian community, burial of the cremated remains of the faithful of the parish, restores the community of the living and the dead.



Ps. 1:3 "... his leaf shall not wither..." is the inspiration for the Leaf Design cast bronze niche cover plate, engraved with names of the deceased. Other designs include The Dove, The Holy Spirit, The Vine and The Lily.

- The Columbarium provides mobility in the event that it is necessary to expand or to relocate. Additional units can easily be added as needed.
- The Columbarium can also be useful as an added source of income to the local congregation.
- The Armento Columbarium is unique, not only that it is modular, easily installed, maintenance free and reasonably priced, but it is also beautifully designed so that it becomes an aesthetically appropriate enrichment of any liturgical environment.
- This Columbarium does not require government permits as many outdoor units do.

A creative revival of an ancient tradition:

"BURIAL in THE CHURCH — not from THE CHURCH"

— Rev. John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122



The Reverend
A. Edward Sellers, Jr., Rector
St. Stephen's
Episcopal Church
Milledgeville, Georgia 31061

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

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

We are pleased and satisfied with this project and believe we will relieve a serious problem for individuals and families for many years to come."



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



B.E. White, M.D.
Chairman,
Columbarium Committee
Trinity Episcopal Church
El Dorado, Kansas 67042

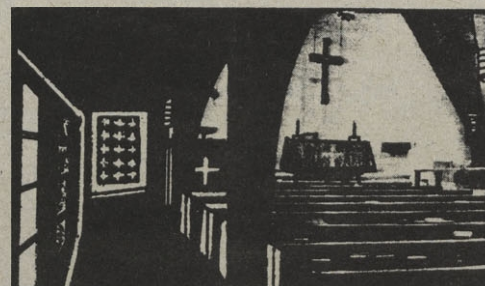
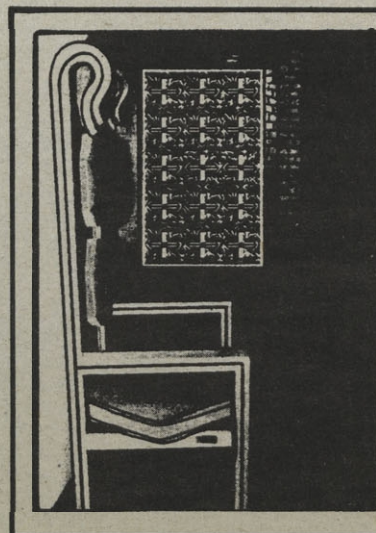
"The proposal to install a Columbarium in our church was first considered by the Vestry who then opted to present the idea at the annual meeting of the entire congregation. The response was very good, and I then initiated my negotiations with Armento Liturgical Arts. I cannot remember being as pleased with any project as I have in dealing with you for the Columbarium.

The Columbarium has now been installed, in a setting which seems perfect for it: in the hallway off the altar. It can be seen, unobtrusively, from almost every seat in the church. I have heard nothing but complimentary comments about it, even from those who do not intend to make use of it.

The installation was done by a master craftsman. He, as well as I, was impressed with the construction and the workmanship of the Columbarium.

The cost has been quite reasonable, the service from you extraordinary, and the Columbarium a work of art. I can only reiterate how pleased we are with it."

Write for FREE Kit of Information



Trinity Episcopal Church, El Dorado, Kansas

Left: Detail: 60 niche Armento Columbarium, with leaf design, 6 niches wide (3'9") and 10 niches high (7'6").

Cremation in the U.S. increased from 4.92% in 1972 to 11.73% in 1982. In Britain over 74% in 1982.

ARMENTO LITURGICAL ARTS • 1011 Military Road • Buffalo, New York • 14217 • Phone: 716-875-2423

The Episcopalian/Professional Edition September, 1984 C

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How to avoid the "rocking chair syndrome"

BY GERALD F. BURRILL

During the past 12 years I have been privileged to develop and conduct conferences for clergy and their spouses as they plan for their years in retirement. These conferences are sponsored by the Church Pension Fund of the Episcopal Church and usually conducted in a diocese in cooperation with the bishop and his staff. We call these conferences "Planning for Tomorrow," and the key word is "planning."

Most of us are inhibited from such planning because retirement seems to mean the end of a productive life, the aches and pains of advancing years, and the waiting for death. We need to be reminded that the life span of this generation has been extended greatly since the days of our grandparents. A priest of the Episcopal Church retiring at the age of 65 will live for 18 more years (the mean) and the spouse, if a female, will live 8 years longer.

This precious time that our ancestors did not have makes it imperative for us to plan. These bonus years can be productive—and joyful—if we use our years of experience in a world that is constantly changing and exciting. How different from the "rocking chair" syndrome that envisions a retirement of useless boredom!

God gives us grace to grow in usefulness in retirement: He can lead us from "strength to strength." The ministry of Christ and His Church is given to us not for a few years (to age 65), but forever, and we have so many ways to minister without getting in the way of the clergy who succeed us.

You will have time to listen to others (we never had time in our pre-retirement years), to be active in the community, to be chaplains in hospitals or prisons. You may be interested in study or research, in conducting retreats and quiet days, or in writing or art. Remember, also, you will have time for golf, swimming, hiking, nature study, and enjoying new adventures of travel.

I think that, when possible, moving to a new location when you retire is a good plan. You avoid the temptation to intervene in your old parish but, more important, you underline the new life by a new community, new friends, new challenges. In the latter years of your institutional ministry, you and your spouse should try out retirement places that may be exciting and interesting to you both.

The Church and our country have made it possible for us to think and plan like this. The Church Pension Fund, now in its 84th year of service to clergy and their families, provides financial support so we

may plan and prepare. The Fund now has invested resources of \$780 million. These funds have been wisely invested in bonds and equities (stocks) and produce income to guarantee a generous pension for a priest and spouse (about one-half of HAC or your salary and housing averaged over the best consecutive eight years). To find out the exact amount of your pension, call toll free, 1-800-223-6602.

In addition to your pension, you will have Social Security benefits which are not integrated (i.e., subtracted from your pension), as happens in almost all secular pension systems. Clergy receive special breaks in federal taxes. Expenses related to housing—such as mortgage payments or rent, utilities, furnishings, maintenance—may be excluded from taxable income in retirement.

The Pension Fund also helps you to resettle at the time of retirement by a gift of four times your first monthly pension check. (Example: If your pension is \$8,000, your monthly check would be \$666.66. Your resettlement check would be \$2,666.64.)

We have so much to be thankful for as we plan for the golden years of retirement. May we use these years wisely and prayerfully that they may be to the glory of God and the enrichment of His Church and His people.

CLERGY CHANGES

BRANSCOMB, W. Maurice W., from St. Andrew's, Birmingham, AL, to Holy Communion, Charleston, SC
BRIGHT, Carl C., from Grace, Sheffield, AL, to St. John's, Florence, SC
CATES, David E., from non-parochial to St. Matthias, Asheville, NC
CLARKE, James M., from chaplain, St. Edward's School, Vero Beach, FL, to All Saints, Tarpon Springs, FL
CRAWFORD, Hayden G., from St. Simon the Cyrenian, Philadelphia, PA, to St. Mark's, Jackson, MS
DAVIS, P. Michael, from St. Thomas, St. Petersburg, FL, to St. Giles, Pinellas Park, FL
DENIG, Robert S., from Christ the King, Frankfurt am Man, Germany, to Holy Comforter, Vienna, VA
DIXON, Jane H., from Good Shepherd, Burke, VA, to St. Alban's, Washington, DC
DUDLEY, Michael D., from St. John's, Youngstown, OH, to St. Luke's, San Francisco, CA
FIDLER, Brian E., from Trinity, Moorestown, NJ, to Trinity-Pawling School, Pawling, NY
FISHER, James A., from Christ, Pearisburg, VA, to All Hallows, Snow Hill, MD
GEERDES, Patricia S., from Christ of the Ascension, Richmond, VA, to Our Savior, Montpelier, VA
GEORGE, Richard M., Jr., from dean, St. Paul's Cathedral, Peoria, IL, to All Saints, Phoenix, AZ
GIBSON, John W., Jr., from Grace, Lockport, NY, to St. Paul's, Edenton, NC
GLENN, Terrell L., Jr., from Our Saviour,

Trenton, SC, to St. Philip's, Charleston, SC
GOLDSBOROUGH, C. Neal, from Immanuel, Old Church, and St. David's, Aylett, VA, to Pohick Church, Lorton, VA
GRANT, James C., chaplain, U.S. Army, from Belford, NJ, to Street, MD
GUENTHER, Margaret B., to chaplain, St. Luke's Hospital, New York, NY
HALL, S. Keith, from St. John's, Washington, IN, to St. Mary's, Martinsville, IN
HAUG, John B., from St. Thomas, Lancaster, PA, to All Souls, Jacksonville, FL
HAYES, C. Thomas, III, from Little Fork Church, Culpeper, VA, to Resurrection, Dallas, TX
HEERS, Theodore A., from St. John's, Carthage, TX, to Trinity, Marshall, TX
HORN, Joseph R., IV, from St. Matthias, Summerton, SC, to Christ, Savannah, GA
HUNT, William H., from St. Stephen's, Ridgeway, SC, to Cathedral of Sts. Luke and Paul, Charleston, SC
IRSCH, Leona, to Zion, Avon, NY
KITAGAWA, John E., from Downtown Cooperative Ministry, New Haven, CT, to Diocese of Maryland, Baltimore, MD
MASON, Charles T., Jr., from St. Paul's, Lock Haven, PA, to Grace, Muncie, IN
MEANS, Jacqueline A., from St. John's, Speedway, IN, to St. Mark's, Plainfield, IN. She continues as chaplain for Correctional Ministries, Diocese of Indianapolis, IN
MERCHANT, Pat, from director, YWCA Women's Victim Advocacy Program, Richmond, VA, to St. Luke's, Atlanta, GA

MILLER, Charles M., from St. Matthew's, Moravia, NY, to Christ, N. Brookfield, MA
MUSGRAVE, David C., from St. Mark's, St. Louis, MO, to St. Alban's, Indianapolis, IN
MYERS, Robert W., from St. Christopher's, Pensacola, FL, to Christ Cathedral, Indianapolis, IN
PERRY, Rex D., from St. Luke's, Baton Rouge, LA, to St. Vincent's, Euless, TX
PHIPPS, Robert S., Jr., from assistant headmaster, St. Stephen's School, Austin, TX, to headmaster, Christchurch School, Christchurch, VA
SANDERS, Patrick H., Jr., from Atonement, Atlanta, GA, to St. John's, Laurel, MS
SENETTE, Douglas J., from St. Francisville, LA, to St. Andrew's, Luling, and graduate studies, Tulane University, New Orleans, LA
SMALL, Laurence, from Christ, Kingston, Jamaica, to St. Mary's, Port Maria, Jamaica
SMITH, Colton M., III, from St. Philip's, Jackson, MS, to assistant to the bishop, Diocese of Mississippi, Jackson, MS
STEWART, David E., Jr., from non-parochial to Ascension, Rembert, SC
TAYLOR, Robert V., to Grace, White Plains, NY
TOWLER, Lewis W., from St. John's, Chesaning, MI, to All Angels, New York, NY
WENNER, Peter W., from Holy Trinity, Manistee, MI, to St. Mark's, Milwaukee, WI
WOODWARD, Donald R. (retired), to Advent, Boston, MA
WRIGHT, Sr. Priscilla Jean, CT, from St. Luke's House, Lincolnton, NC, to Community of the Transfiguration, San Pedro de Macoris, Dominican Republic
YUE, David K. K., from St. Paul's, Hong Kong, to Bishop's House, Hong Kong

HOBBS, William B., to St. Matthew's, Eldred, and St. Joseph's, Port Allegheny, PA
HOWELL, Sydney, to St. Paul's, Willimantic, CT
HURT, Walter H., III, to St. Mary's, Enterprise, MS
KAUTZ, Richard, to St. Aidan's, Boulder, CO
KEENEY, Gail, to St. Thomas, Rochester, NY
KINNEY, Eugenia W., to St. Thomas, Denver, CO
MacGOWAN, Kenneth A., Jr., to All Saints, Woodbridge, VA
McMILLAN, Robert C., to non-parochial
MEADOWS, Terry M., to non-parochial
MONTJOY, Gideon, IV, to Creator, Clinton, MS
MURPHY, Ely S., to St. Luke's, Alexandria, VA
PEETE, Nan A., to St. Mark's, Upland, CA
PEYTON, F. Bradley, IV, to St. John's, Glyndon, MD
PICKARD, Joseph S., to St. Dunstan's, McLean, VA
REYNOLDS, Alan D., to St. Mark's, Glendale, CA
RICHARDSON, Alan W., to St. Matthias, Whittier, CA
STEELE, Steven L., to St. Andrew's, Arlington, VA
TAYLOR, Josephine A., to St. Paul's, Wallingford, CT
TREW, April V., to chaplain, St. Andrew's School, Bethesda, MD
van der HIEL, Rudolph, to Trinity, Antrim, PA
WALMER, R. Timothy, to St. Mark's, Craig, CO
WILSON, Thomas E., to Christ, Blacksburg, VA
WINTER, Laren, to Our Saviour, Colorado Springs, CO

CHANGING?

To help us keep this column up-to-date, please fill out and send this form
TO: Clergy Changes, The Episcopalian, 1930 Chestnut St., Philadelphia, PA 19103

NAME: [] HAS MOVED [] HAS RESIGNED [] HAS RETIRED

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TO: CHURCH OR OTHER POSITION CITY-STATE-ZIP

NEW ADDRESS: CITY-STATE-ZIP

SIGNATURE: Date of Change: / /

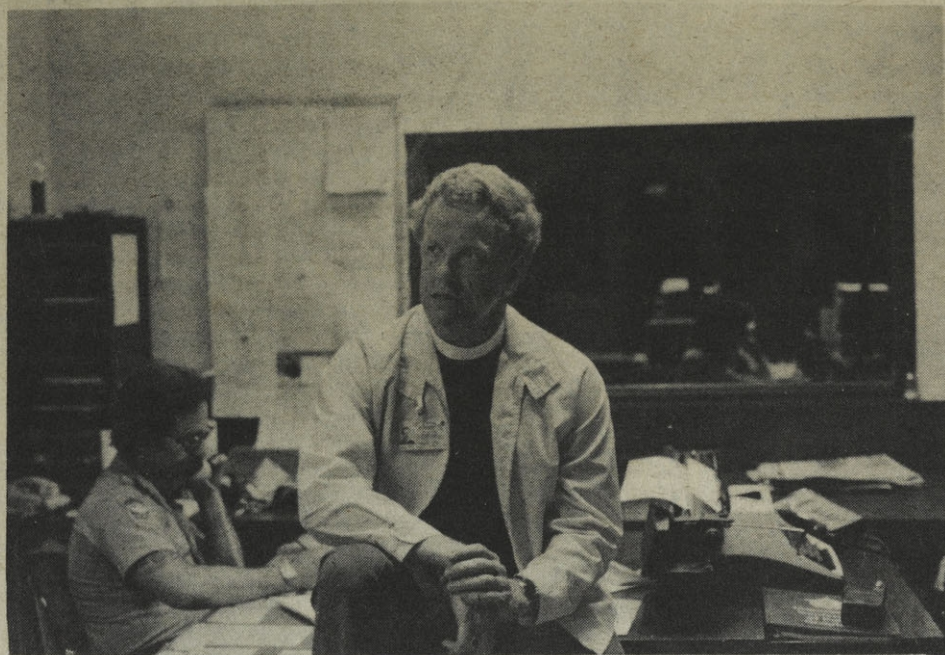
Please type or print in ink. If your address is changing and you enclose the mailing label from this issue of THE EPISCOPALIAN, we'll give it to our Circulation Department.

NEW DEACONS

ALLMAN, Denny P., to All Saints, Inverness, and St. Thomas, Belzoni, MS
BAILEY, R. Lomax, to Grace, Buena Vista, and St. George's, Leadville, CO
BELA, Louise M., to non-parochial
BROUILLARD, Thomas, to Caroline Church, Setauket, NY
CALLAWAY, Richard H., to Good Shepherd, Rocky Mount, NC
CLOSE, Patrick R., to St. Timothy's, Herndon, VA
EDWARDS, Douglas B., to Trinity, Orange, CA
FELLERS, John, to Christ the King, Arvada, CO
FLEMING, Judith L., to St. Michael's, Naugatuk, CT
GAFFORD, Donna, to St. David's, Nashville, TN
HAWKINS, Annwn L., to St. John's, Pasca-goula, MS

RETIREMENTS

BARTON, George L., III, from St. Thomas, Orange, and Emmanuel, Rapidan, VA, on June 30. His address is: 186 Langdon Lane, Orange, VA 22960
BUNDAY, Roger J., from St. Andrew's, Emporia, KS, on September 1. His address is: 4511 N. Woodruff, Apt. 2, Shorewood, WI 53211
GUY, James S., from Cople Parish, Hague, VA, on June 30. His address is: Box 18, El Giza, Westmoreland, VA 22577
PACE, Johnson H., Jr., from St. Mark's, Woodbine, and Christ, St. Mary's, GA, on June 1. His address is: P.O. Box 13151, Jacksonville, FL 32206
PRATT, George L., from St. Michael's, Arlington, VA, on June 30. His address is: Blue Ridge Shores, Rt. 2, Box 247-B, Louisa, VA 23093



"Presence is important," says the Rev. Joseph Sitts of his police-clergy work in Ohio.

Priest finds police work rewarding

by Bob Trebilcock

Christ Episcopal Church sits in the middle of a large tract of suburban land a few miles from Warren, Ohio, on the Pennsylvania border. At its pulpit for the past seven years has been the Rev. Joseph Sitts, a 42-year-old broad-shouldered, fair-haired priest with a deep resonant voice.

On Sundays, Sitts' clerical collar is covered by vestments for Mass. During the week, however, he is often in the back of a police cruiser, and then his clerical wardrobe is augmented by a police department identification card pinned to his lapel. Sitts is a member of the city's Police-Clergy Crisis Counseling Team, a non-sectarian, short-term counseling program manned by ministers of the city.

Working with the police is a return to his roots for Sitts, whose father was police chief in Iliou, N.Y., the small town near Utica where he was reared. Sitts and his brother spent as much time in the jail cells, playing cops and robbers, as any criminals did. When the program in Warren was founded in 1982, he was one of the first to apply. At that time Warren, like many other cities, faced a shrinking budget, manpower shortages, and a rising crime rate. The clergy program was founded to ease the burden by using the community's natural resources.

The clergy team aids officers on calls that require more human relations than law enforcement skills. Death notifications, domestic violence, and child abuse are some of the situations in which Sitts has been involved as a member of the team.

The nine ministers, including a Roman Catholic sister of the Humility of Mary, were sworn in as unpaid members of the police department and given a six-week training course in police procedure and information on local social service referral agencies. The clergy were not given uniforms, guns, or arrest powers. They are not on the streets to play cop or to proselytize.

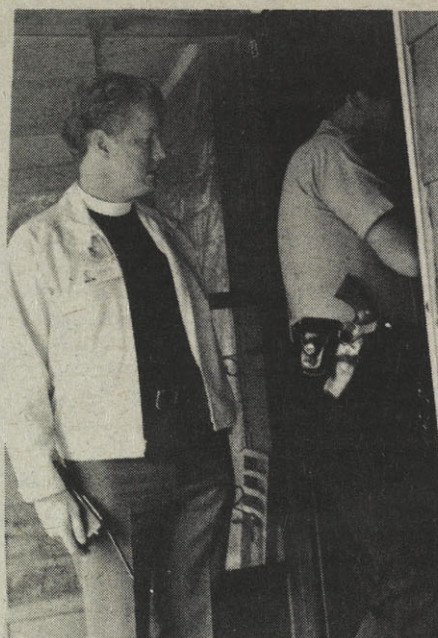
"Our role is short-term counseling and referral," Sitts says with some regret. "It's not long-term, and that's one of the frustrations. In my parish I have an ongoing relationship with the people I counsel. On the streets I always want to know what happens to the people we deal with. Of course, another difference is in my congregation I don't have people pointing guns at me!"

Police work has taken Sitts into many situations far from the comfort of Christ Church's brightly lit sanctuary. Six months ago he assisted when a Vietnam veteran, armed with a rifle, barricaded himself in his trailer. Sitts was able to talk the veteran out of the trailer and into a support group for veterans suffering post-Vietnam syndrome. This June he sat across the kitchen table from an armed electrician

who explained why he didn't want to live any longer. The electrician excused himself from the table and shot himself in the next room.

In spite of the inherent dangers, Sitts considers his work an important extension of the ministry of Christ Church. "Any comfortable suburban church has to be intentional about its outreach," he explains. "It's just not there naturally. We could stay at home and be cozy without any problem at all, but the Gospel calls us out."

The program is also important to Sitts personally, expanding his ability to deal compassionately with people. If cops and clergy have one common trait, it is that both see the complete range of human emotion. But ministers often see a crisis after the storm, in the confines of a pastor's study, a hospital, or a funeral home. Police officers see crisis on the spot, daily.



One difference between parish and police work, says Sitts, "is in my congregation, I don't have people pointing guns at me!"

Backed up with other calls, they often cannot afford compassion when it is most needed. The relationship between the two is a natural combination of complimentary skills.

Another important aspect of the program is working with the officers themselves. Once the newness of riding in a cruiser wore off, Sitts found he spent a lot of his time talking with police officers about the stresses of their job. This became especially apparent during a 21-week

labor strike shortly after the program began.

Sitts arrived at the station one day to find the entire department, including plain clothes detectives, dressing in riot gear to patrol a labor rally. One detective turned to Sitts and said, "I only have a few weeks to go before retirement. I just want to make it."

That tense morning Sitts spent in the station with the men. In the afternoon he walked among the strikers wearing his collar and his police identification card, a neutral bystander among the hundreds of police and strikers, and listened to both sides.

The only clergyman in Warren who attended the weekly rallies over the next five months, Sitts was a safety valve and an emotional crutch on which the police officers could lean. City officials credited him for his assistance, and the Fraternal Order of Police honored him with a citation for his work during the bitter strike. To Sitts this means the police department accepts the clergy.

"Presence is one of the most important things," Sitts says. "I decided early that the uniformed officers were never going to rely on me if they didn't know me. The way to do that was to be down here with them. I knew I was being accepted the day they routinely issued me a flak jacket—I was one of the guys."

Today when Sitts is not on patrol, he goes to his study where he has a police scanner tuned to the frequency the Warren Police Department uses. He likes to listen to the calls that crackle across the air waves. "I just have a habit, in the evenings, of tuning in to see what my friends are doing."

Bob Trebilcock is a reporter who lives in Girard, Ohio.

CHURCH LEADERS COMMEND REFUGEE STATUS BILL

Presiding Bishop John Allin joined other church leaders to commend legislative efforts to give permanent resident status to certain Haitian and Cuban refugees who heretofore have had an undefined or an ad hoc "entrant" status. Reportedly 125,000 Cubans, including most of those in the boatlift, and 31,000 Haitians will be affected.

The bill passed the House of Representatives as an amendment to the Simpson-Mazzoli Bill on immigration. A House-Senate conference committee is trying to reconcile Simpson-Mazzoli with an immigration bill the Senate passed.

MCCORKLE

continued from page 14

itor, a vocation he'd found in high school and pursued in military service when he edited the Camp Gordon Johnson *Amphibian*.

His editing lessons usually consisted of heavy carbon penciled squiggles down the margins of a turgid section of copy. They could also be more dramatic. Jeannie Willis remembers using "fuller" in a story draft. McCorkle appeared in her office with a glass full of water and demanded, "Just show me how this glass can be any fuller."

A GENTLE BLEND

McCorkle's dictionary does not admit the existence of the phrase "grass roots" despite its weedlike tenacity in church circles. He considers the word "very" a blight on the English language. And use "meaningful dialogue" or "pretty good time" in any piece and risk being run down by a bellowing editor in search of the culprit who dared put those words on paper.

In a venture in which one rector's displeasure with two paragraphs in any given 20-page issue can mean the cancellation of an entire parish plan—sometimes as many as 600 subscriptions—an editor with the goal of reaching every pledging family had to hone the old political skill of "the

art of the possible."

"Henry had a sure sense of what the reading public would put up with and what was too far out for them," says contributing editor Mary Morrison. At editorial brainstorming sessions, she says, "he used to let all the ideas whirl around his head and frustrate all us eager beavers by making a kind of gentle blend of it all which suited better than any or all of our single ideas would have done. I was always frustrated by that but in the long run came to see what he was up to and accept it, even though unwillingly."

Adds Jeannie Willis, "The maddening thing was he was always right!"

Indeed, just such husbandry of his fledgling kept it alive to survive the 1970's when decreased financial support and rising costs crushed three of the largest-circulation Protestant denominational magazines. Presbyterians, United Church of Christ members, and United Methodists tried to save their magazines by merger or format change, but by the 1980's they were all gone.

For a hectic six months early in 1974 McCorkle and then Board president Robert Kenyon embarked on a new mission—evangelizing for communications and trying to save the publication from a death already rumored. Reluctantly the board and McCorkle changed the 14-year-old publication from its glossy paper,

four-color cover format to the less expensive tabloid newspaper with the capability of carrying diocesan editions. Characteristically McCorkle cited the stewardship opportunities, the ability to reach more people.

As dioceses joined the experiment, other editors came under his tutelage. "A wonderful mother hen," Joyce Smith, editor of *The Southern Cross*, one of 25 regional editions, calls him.

The Rev. Edward T. Dell, former managing editor, says he doubts "if anyone in the Episcopal hierarchy will ever fully appreciate their luck in having Henry as *The Episcopalian's* first editor/publisher. As a churchman he is as loyal and informed as they come. Henry has a natural vocation for being a layman. He reads in public worship better than most clergymen and graces the vocation. The unusual person Henry is blends seamlessly into the way he did his job."

The Rev. Samuel Van Culin, now secretary general of the Anglican Consultative Council, says McCorkle also could "deal with difficult situations seriously but not grimly. Henry played an important role in helping the Church deal with the difficult issues of the last two decades. He put things in context and had a major mediating influence on the life of the Church."

The McCorkles had a busy summer.

Both son Maynard and daughter Nina married; daughter Laura moved with her husband and two children from Washington state to New York state; and the McCorkles sold their Swarthmore house. With a cockapoo puppy, a gift to Jody from her nursery school children, the McCorkles drove to their new home in Brunswick, Me. From there Henry will make periodic trips to oversee the publication until his successor is named—and to retrieve his California and French Burgundies stashed in a neighbor's basement until cooler transport weather.

The Board of Directors of The Episcopalian, Inc., elected him to membership, so the publication and the Church will continue to benefit from his missionary zeal. But the loss of his caring, dedicated, day-to-day stewardship will leave a gap perhaps best described by a statistic.

Since April, 1960, *The Episcopalian* has carried over 13.1 million words in 292 issues. The words you are now reading—prepared without his knowledge—are the only ones Henry McCorkle did not read and approve prior to publication. Only with diligence—and a small measure of subterfuge—were we able to carve out this space to recognize one of the Episcopal Church's most active laymen. Had he not been behind the masthead, this profile would have appeared long ago. This issue it does—in the centerfold, no less!

PRIESTS ON THE PRAIRIE

by David L. Schartman

I was a 19-year-old pre-ministerial student when I experienced my first Episcopal service as lead tenor sax in a jazz Mass at Calvary Cathedral in Sioux Falls, S.D.

At that time I met and made friends with several Sioux whom I visited on the reservations and in the cities scattered over the plains. These people were not noble savages and never had been; they were noble human beings. Though they lived amid the stalking specters of hunger, disease, and humiliation, from their eyes flashed the distilled essence of humanity: the blinding light of the Creator which is somehow impossibly captured in our mortal clay.

Stalking the plains, also, were men in white robes, Episcopal priests exercising a ministry they have had since the time of President Grant. What they offered with the Episcopal Church was probably the same as what had attracted me: a celebration of the Creator in Creation, a path to salvation, an institution where human dignity and freedom are sacrosanct and the heaven is reason and compassion.

More than two decades have passed, and the old specters are receding. But a new one has appeared—or maybe an old one more clearly visible—default on the covenant between God and man, the vacuum created by leaving a mission half done. We Episcopalians, during Grant's administration, had accepted the responsibility of sharing a glorious message with certain native Americans. Now, in the late 20th century when people are most in need of spiritual expression to insure their very survival, when reason and compassion can best serve as a guidon for family cohesion, growth and change, when our best abilities can be best employed, the white robes are disappearing from the plains.

On my recent trip to South Dakota and Nebraska, I talked with different groups of Episcopalians and heard hymns sung in the language of the Dakota. I found the Holy Spirit is at work, old wine is being decanted in new bottles and new wine ripening in old casks. These people did not ask me to share a need for gifts or buildings. They, each group hundreds of miles apart, had one request—priests.

The plains have congregations where deacons alone have performed Eucharist—for years. A priest in western South Dakota makes rounds in over 5,000 square miles of the prairie, and he is retired. I saw families of children, parents, grandparents, and great-grandparents worship—Episcopalians. Let us give them what they want so they can continue to worship in the way they choose and can gain time to continue to develop their own priests to share the labors with the dwindling few who remain.

We must exercise our responsibility, our covenant, and our compassion. Let us provide the priests. We can be assured that from those priests and the Dakota will flow back the new/old wine that will make the Church a full and more beautiful disclosure of the Creator. And it will—if only we do not let the white robes disappear from the plains.

David L. Schartman is a member of All Saints', Pontiac, Mich.

A BOOK NOTE

Directory of Bible Resources compiled by Ronn Kerr, paperback \$12.95, Thomas Nelson Publishers, Nashville, Tenn. More than 1,500 Bible resources from nearly 200 publishers, producers, and distributors are listed in this catalog. Besides title, author, and description, each entry includes price and order information as well as codes which identify its theological slant and the kinds of persons—youth, clergy, etc.—for which it was produced.



Last time out Narnia scored as a cartoon. The Magician's Nephew will be live action.

Good news for Narnia fans

by Alice Murray Wright

C. S. Lewis fans are in store for a double treat from the Episcopal Radio-TV Foundation in the months ahead. A film version of the sequel to *The Lion, the Witch, and the Wardrobe* is now in production, and a television special on Lewis' life is being made by the BBC.

The feature-length film of *The Magician's Nephew*, part of Lewis' children's fantasy series, *The Chronicles of Narnia*, will be a live-action, state-of-the-art visual effects film for general release. Glenray Productions of Pasadena, Calif., purchased production rights from the Radio-TV Foundation, and principle photography is scheduled to begin in London in the summer of 1985. The Foundation retains the rights as executive producer of the \$20-million movie, which is scheduled for distribution in 1986.

In the meantime, the Rev. Louis Schueddig, Foundation president and executive director, says the Foundation will distribute the BBC's dramatic biography of

Lewis for North American television. The 90-minute special will focus on Lewis' conversion to Christianity and his relationship with Joy Davidman, who became his wife. The story takes place in Oxford, England, where Lewis taught and lived at the time Davidman arrived there from the United States with her two young sons. As Lewis followers know, he surprised his friends and Oxford colleagues, who thought him a confirmed bachelor, by marrying Davidman, who was dying of cancer, when he was 59 years old. Photography will begin January 14.

"With the BBC production, we have a unique opportunity. The BBC is so well respected and Lewis is so well known that we feel we will be able to get a major TV showing," says Schueddig. Completion of *Surprised by Joy* is scheduled for the spring of 1985. Schueddig hopes to televise the production in North America later that year. "We would love to be able to offer this next year as a thank offering to our Church for 40 years of support."

Production of *The Magician's Nephew* follows the overwhelmingly successful television version of *The Lion, the Witch, and the Wardrobe*, an Emmy-award winning production in 1979. The Foundation purchased the film rights to the entire *Narnia* Chronicles from the Lewis estate through the efforts of former Foundation director Caroline Rakestraw, who retired in 1980. After the success of the 1979 animated film, the Foundation began negotiations with production companies to continue the Lewis series.

Glenray Productions, which purchased the rights to produce *The Magician's Nephew*, is headed by the father-son team of C. Ray Carlson and Glenn R. Carlson which has produced numerous youth and family-oriented films. Development of the picture will be done by director Ronald F. Maxwell whose current directing credits include *Little Darlings*, *The Night the Lights Went Out in Georgia*, and *Kidco*. Douglas McIntosh, currently adapting the James M. Cain novel, *Serenade*, for the screen for Francis Ford Coppola, will write the screen play.

In addition to the current production projects, the Radio-TV Foundation is the world's largest distributor of audiovisual materials of Lewis' work. Available for rental are 16-mm motion picture versions of *The Lion, the Witch, and the Wardrobe* as well as audio cassette tapes of other Lewis works. One of the Foundation's most popular items is the 10-cassette album of British actor Michael York reading from Lewis' *Mere Christianity*. Also available is a four-cassette set of York reading Lewis' *The Weight of Glory*. Children's games based on the *Narnia* Chronicles can be purchased for \$11.95 each.

A complete list of materials is available from the Foundation at 3379 Peachtree Rd., NE, Atlanta, Ga. 30326; phone (404) 233-5419.

Alice Murray Wright is a reporter based in Decatur, Ga.

Tips on taking prejudice out of language

This statement comes from the Liturgical Commission of the Diocese of New York, which published it in pamphlet form.

Many people involved in ministry are becoming increasingly aware of an urgency on the part of women and men to address the problem of the exclusiveness of our present worship language. It has become almost fashionable to work toward the use of inclusive language. The problem is: What does "inclusive language" mean?

Basically, it means not assuming that the generic "men" can or should continue to be interpreted as meaning "men and women." Bishop Paul Moore recognized this changing view in February, 1981, when he issued a statement on inclusive language in which he suggested such changes as deleting "men" in the Rite I Eucharist Nicene Creed, changing the Confession to say "judge of all people," giving thanks for "all people" in the Prayers of the People, and in the General Thanksgiving saying "to us and to all people."

These suggested changes and all others that may have trial usage are entirely at the discretion of the rector and the parish. But it is important to understand that women today are less and less accepting the premise that "men, of course, includes women, too." Linguistically it does not, and that needs to be realized by those who minister to women and men in Christ's name.

Authorized changes in *The Book of Common Prayer* and/or the Lectionary will not be quick to come about. They will happen only after serious reflection and caring for the worship life of all God's children. But we can change our habits now in general parish communication. In

our newsletters, our Sunday bulletins or leaflets, and in our preaching, we can think before we write or speak.

One way to approach this is first to recognize that because of the sociological norms present when the many biblical writers and later translators lived and worked, much if not most of the language we now use is couched in masculine imagery. We know that much of what has been translated into male imagery was not, in fact, so written originally. For example, the New Testament words which have traditionally been translated "men" and "all men" and "every man" in fact mean "humanity," "all," and "someone."

The New Testament verbs which we translate as "he came" and "he saw" in fact read "came" and "saw" and therefore in the original were not gender specific. Perhaps those women who were included in biblical stories were of such valor and renown that they had to be included while other women who should have been mentioned were not strong enough to withstand the prejudice of the writers and/or later translators.

A few concrete examples of easy but thoughtful inclusive language usage follow.

Saying "men and women" or "women and men" or "people" means just that. It doesn't have to be interpreted by women so it includes them. It expressly includes everyone.

"Ancestors" is a more appropriate word than "forefathers." After all, we are the children of our "forebears" or our ancestors; our forefathers alone are not responsible for procreation. The assumption is too often made that women have no value and are not to be taken into account in biblical or secular history. We are descendants of Abraham and Sarah; Abraham's seed alone did not create the generations which followed.

We might similarly speak of the God of our forebears or the God of Israel rather than the God of Jacob or the God of our forefathers. The phrase, "God of

Abraham, Isaac, and Jacob," can be more inclusive by saying "the God of Abraham and Sarah, Jacob and Leah and Rachel, and Isaac and Rebecca" since the women share that heritage as well.

In speaking of parish life, it would be more welcoming to all members of the parish if we used words conveying the idea of kinship and community in place of the terms "brotherhood" and "fellowship" although exact synonyms are more difficult to find in this instance.

What we have been talking about is "people language," not "God language." The latter is inherent in the concern about inclusive language but is so laden with conceptual and theological issues that a similar discussion is not appropriate here. The ways in which we view God and the imagery we use to describe God are of great importance. The enormity of discussing balanced imagery of God, including the Trinity, is staggering. For many people, the possibilities for a non-gender-specific God or a God of balanced gender imagery can be positive and exciting. For others, it is an idea impossible to consider. We hope a meeting ground between these two viewpoints in our Christian life will allow us to speak more of this in a responsible and loving way in the future.

Essentially, what the Liturgical Commission does propose is we be more aware that concerns about inclusive language may be troubling and difficult but will not simply go away because they are so hard to deal with. If both women and men are involved in worship, the liturgy must reflect the presence of both men and women in our ancestry, our church history, and our lives. That means our language must be balanced in its imagery and in the specifics of its teaching. Clergy and lay people alike are joined in this effort, and we hope you and your parishioners will plan together and work together and pray together as we move forward as individuals and, always, as God's daughters and sons.



The rector went calling in the marketplace

by Felicity Hoffecker

Walter Taylor is back at his own job. The rector of St. Luke's Episcopal Church, Darien, Conn., took a three-month sabbatical to go to work with parishioners to see what their work life was like (see June issue).

His on-other-people's-jobs schedule took him to the New York City offices of an investment manager, a real estate developer, an executive recruiting firm, a large printing company, and a venture capital group. He also spent time at IBM, Philip Morris, Oriel Corporation, and Swiss Re Advisors, Inc.

But the sabbatical was not all spent in this rarified corporate atmosphere. Taylor also worked with a stone mason, at an optical equipment plant, and with a tobaccoist where he mixed, of all things, a house brand of pipe tobacco called "Parson's Mixture."

He traveled as well. On one trip he boarded a private train to see part of the Chicago and North Western Railroad system. He went to Logan, Ohio, to examine an experimental video miner being developed to mine some types of coal through the use of video cameras and remote control equipment.

Taylor says he "learned a great deal. Individuals can and do make a difference in the atmosphere and corporate culture of a company. The Church can significantly touch the lives of individuals who in turn



Walter Taylor, right in both photos, spoke with chief executive officer John Emery at Emery Worldwide's offices and helped Kenneth Weeks build a stone wall in the rain.

affect directly or indirectly the lives of thousands of others.

"We need to strengthen our efforts to relate to parishioners on their own turf.

"I was also impressed with the kind of ethical and moral decisions which people face daily in their work places. I suppose I have been guilty of assuming I had the Word and people in the pews needed to hear and heed it. The truth is most of those I worked with have already heard it quite clearly and are trying to live it. We need to find some new ways to nurture it."

In the months ahead Taylor hopes to develop what he is calling a Marketplace Ministry. He envisions members of St. Luke's clergy team regularly spending time with people in the places where they work.

"It's parish calling with a bit of a twist," he concludes. "I think, at least in terms of this parish's life, we have a whole new set of doors which need to be opened. It's been gratifying to discover there are so many on the other side of those doors who want them opened, too."

Felicity Hoffecker is a free-lance writer from Connecticut.

WITH FAITH

Continued from page 13

46 years of 20/20 vision, I was told I would face a world of total darkness within a matter of months. The cause—acute, progressive diabetic retinopathy." The Old Testament character Job took on new dimensions when exactly one month later Robbins was diagnosed as having chronic leukemia.

With such ominous predictions for his future, Robbins felt he should resign from St. Mary's, but the vestry and parishioners disagreed.

Faced with the challenge to continue, he learned to compensate for his ever-diminishing sight. For several months he used a large, lighted magnifying glass. When reading became impossible, the bishop granted special permission for a lay reader to read the Gospel each Sunday. Although two lay readers stood by throughout the service to assist and prompt when necessary, he had become so adept at memorization that he rarely needed such aid. Not only can he recall the entire Eucharist, but the services for baptisms, weddings, and funerals. He also made the rounds in church, parish hall, and hospital corridors. In 1979 he attended classes at the Little Rock, Ark., School for the Blind.

The loss of his sight meant Robbins could no longer drive a car—nor could he fly a plane, something he'd enjoyed since he first soloed at age 16. One of the youngest bomber pilots in the Korean War, Robbins was only 19 when his plane was shot down and he was hospitalized for 11 months.

"I have always had a strong faith in God," Robbins says. "I depended upon

Him then, and now I depend entirely upon Him."

In the six years since Robbins heard about his imminent blindness, he's developed congenital heart failure and an acute back condition stemming from the Korean injury. In 1982 he retired as rector of St. Mary's, having served in total darkness for more than three years. He now directs the Enterprise for the Blind in Little Rock, Ark., and in January became vicar of St. Barnabas' Episcopal Church, Foreman.

Despite having to take daily insulin injections and having almost constant back pain, Robbins rises daily by 5:00 a.m. for private meditation. Each Sunday and Wednesday he commutes the 60-plus miles to the small farming community of Foreman where he goes through the entire Eucharist without blunder. He moves confidently through the service and greets parishioners on their way out the door. Only when he picks up his white cane are people aware of his blindness. And in the past few months he has come to rely on the wisdom of a new-found friend, Zach, a Labrador retriever.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21) That verse has come to have real meaning for Joel Robbins. "The struggle of the soul is eminently worthwhile. I am now at peace with the world and with life in general." He pauses reflectively, chewing on his cigar. "My goal in life is to be an example for others by showing them that with God's help, all things are possible."

Robbins has a T-shirt that says: "BLIND PRIESTS ARE OUT OF SIGHT," revealing that "all things are possible" also means having a sense of humor in adversity.

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

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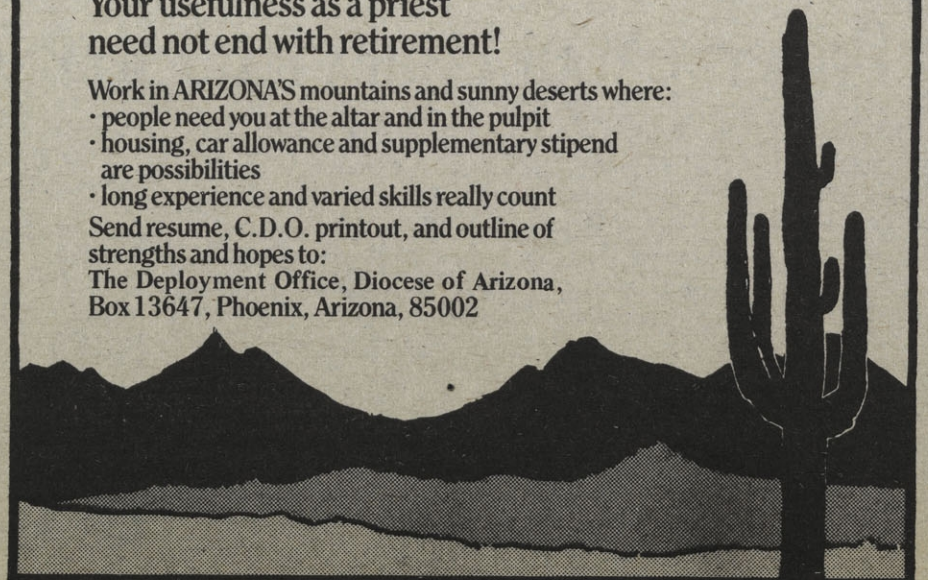
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AT MUSICIANS' MEETING

Multi-faceted jewel and a Crystal Cathedral

by Thyra Plass

In recent years the Association of Anglican Musicians has become an important factor in the worship of the Episcopal Church. Promoting excellence in church music and working with the Standing Liturgical Commission and the Standing Commission on Church Music, the association encourages its members to regard music as ministry.

This year 154 lay and clerical musicians, Anglican and non-Anglican who work in Anglican churches, met at Mount St. Mary's College in western Los Angeles. In three buses we traveled about the greater Los Angeles area, visiting St. John's, Los Angeles; St. Alban's, Westwood; St. Luke's, Long Beach; St. Luke's Monrovia; St. Matthew's, Pacific Palisades; and All Saints', Beverly Hills. We participated in various liturgies—old and new—but the emphasis was on Rite II liturgies for which splendid musical forms have been developed.

Seven of our finest American composers presented a panel discussion: Emma Lou Diemer, Calvin Hampton, David Hurd, Larry King, John LaMontaine, Richard Proulx, and Alec Wyton. Proulx and Hurd gave demonstrations of their recent works, some of which you may be singing in coming months.

Raymond Glover, editor of the 1982 Hymnal, presented an update on the forthcoming book. Engraving began in August, and the Hymnals will actually be in use late in 1985. Glover, who calls it a "multi-faceted jewel," said the Hymnal is conservative in using the best of the past. It includes hymns not found in *The Hymnal 1940* as well as the English cathedral tradition of Vaughan Williams and Parry. Rhythm, harmony, and phrasing are important aspects, and the 1982 edition sets new standards for hymnody in America, just as the 1940 did. It is also going in new directions, using the best of the present and including many young American composers with a variety of performance styles. Already Churches of other denominations have expressed interest in purchasing the new Hymnal.

Always we sang, either in services or while exploring new music in workshops. Four-fifths of the association's members are men; the richness and depth of their voices, along with the general level of musicianship, were a notable experience.

Music exhibits were provided by James Vester of Nashville, Augsburg of Los Angeles, the Royal School of Church Music,

and the National Association of Pastoral Musicians. Many people used late night and early morning hours to examine the wealth of music displayed.

An "organ crawl" did not provide time actually to crawl inside the instruments, but we did hear stunning new organs built by Schudi of Dallas, Los Angeles builder Rosales, and Noack of Massachusetts.

During the week we heard masterfully rebuilt organs. This brought us to view several church renovations which in turn included a study of acoustics. Acoustical expert Ewart Wetherill from the famed firm of Bolt, Baranek, and Newman discussed the usual problems of reflective versus absorbent surfaces. An organ can sound only as good as its acoustical situation permits. High vaulted naves and hard ceilings are usually a blessing.

Actual concert performances included organ recitalist Cherry Rhodes (to inspire one to practice harder), the delightful Arianna Ensemble, and the Handel oratorio *Jephtha* (masterfully presented, but two and three-quarter hours is too long!).

A visit to the notorious Crystal Cathedral was fascinating from the standpoint

of what "the most" can be. After one adapts to the mammoth spaces, the walls of glass, the live birds, fountains, and masses of orchids (all inside!), one notices the organ of 230 ranks—50 still to be added—on five manuals. This consists of the Ruffatti organ from the Wright gift of \$1 million plus the magnificent 100-rank Aeolian-Skinner organ from Avery Fisher Hall at Lincoln Center. The late Virgil Fox masterminded the whole arrangement.

Social events and friendships are an important part of each year's conference. Highlights were luncheon at the home of Bishop Robert Rusack of Los Angeles and dinner aboard the glamorous *Queen Mary* in Long Beach harbor.

On the final evening, the choir of All Saints', Beverly Hills, under the direction of Thomas Foster, sang an unbelievably beautiful Evensong, using music of the great English composers Herbert Howells and William Walton. It may have been meant for the connoisseur, but a touch of the Divine reached every one of us.

Thyra Plass, a music critic, is organist and choir-master at St. Andrew's Episcopal Church, Bryan, Texas.



Followed by a security man, left, Princess Anne chats with the Rev. Arthur Bartlett following a service at St. Nicholas' Chapel of the Seamen's Church Institute, San Pedro, Calif. Princess Anne, president of the Anglican Church's Mission to Seamen, observed International Seamen's Day by visiting the chapel during her recent trip to California. The Princess' lady-in-waiting, Mary Carew-Pole, is shown at rear.

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Have Collar, Will Travel

by Richard H. Schmidt

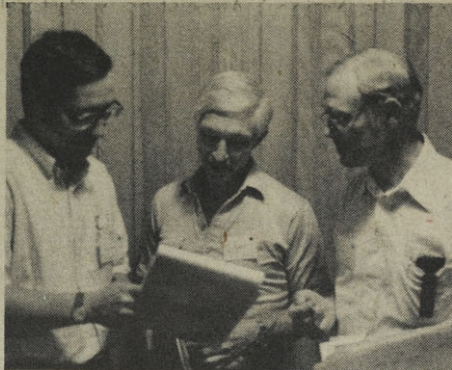
When the rector leaves to accept a call from another parish, any number of things may happen in the "left" parish:

- Parishioners may sigh with relief or groan in agony—sometimes both.
- The parish may reassess its role in the community and diocese.
- Laypeople may assume new ministries.
- Parishioners may begin jockeying for power.
- The parish may hire a supply priest for Sunday services and funerals and put everything else on hold while the vestry tries to save money on salaries.
- The parish may hire a full-time interim rector to fill the void and assist in the transition to a new rector.

Interim Network is an interdenominational organization of clergy and interested laypeople committed to making the time between rectors one of creativity and growth for the parish. The key, network members feel, is in employing a qualified interim rector.

The Rev. Roy R. Coffin, an Episcopal priest from Washington, D.C., who is outgoing president of Interim Network, says, "Many people see the interim rector as a misfit, someone who could not make the grade in a long-term ministry and is reduced to the status of a fill-in. But interim ministry is a specialized ministry like hospital chaplaincy, and it calls for special skills and sensitivity."

Interim Network, which claims 200 members nationwide, seeks to establish communication among those engaged in interim ministry, raise the visibility of in-



Interims all, the Rev. Messrs. Ray Battistelli, Philip Porcher, and Roy Coffin confer during the Network meeting in St. Louis.

terim ministry in the Church at large, and establish standards for interim pastors.

Over 100 practitioners who attended the network's recent annual conference in St. Louis participated in workshops on leadership styles, the theology of interim ministry, stewardship during the interim period, women as interim pastors, spouses of interims, the judicatory role in interim ministry, and the role of the outside consultant in facilitating interim ministry.

Future Interim Network concerns include: What standards should parishes expect of interim pastors? How should a potential interim rector be told he or she does not meet such standards? What kinds of training and evaluation should interim pastors have? Can regional centers be set up to match interim pastors with parishes which need them? How can the network be of most help to the several denominations and judicatories within which its members minister?

"We see five developmental tasks which

native Americans," Clark says. "We [the committee] are aware of and supportive of the philosophy of raising up our own

Lois Clark is shown before a picture of Chief Whirlwind of the Cheyenne/Arapaho tribe who invited the Episcopal Church to send missionaries to his people in western Oklahoma. The Whirlwind Mission, which began as a result of the Rev. David Oakerhater's efforts, still exists in the town of Watonga on land President Benjamin Harrison granted Chief Whirlwind.

people to serve the missions. We are touched by the people from remote areas who come and talk from their hearts about ministry needs." Last year she represented the committee at a gathering in Alaska, and this year she attended the convocation of the Navajo Area Mission in the southwest as NCIW representative. Clark is particularly proud of the NCIW promotion of Cheyenne deacon David Pendleton Oakerhater for inclusion in the Prayer Book Calendar of Saints. Oakerhater worked among the Indians in western Oklahoma from the early 1880's until his death in 1931. The Standing Liturgical Commission has already announced its approval, and General Convention will consider the matter in 1985.

Because of her experience in education, Clark serves on the education and communications committee of the PB's Fund Board. Other committees deal with finance, grant requests, and studies of refugee problems. She is interested in all of them.

Clark is a representative of the Indian Women of the Episcopal Church and serves on the Council for Women's Ministry. She is a member of the design team for the latter group's next meeting.

In the Diocese of Oklahoma she either serves or has served on diocesan council, the social concerns committee, the board of Volunteer Oklahoma Outreach Mission, the board of the Episcopal Church Women, and as a member and head of the Oklahoma Committee on Indian Work. She has served as president of the Women of St. John's Parish, Oklahoma City, where she is a lay reader, chalice bearer, and member of the vestry.

Richard Crawford is editor of Oklahoma's Mission.

an interim pastor should seek to achieve," says the Rev. Philip Porcher, chairman of the network's Training Task Force and assistant to the Bishop of Southern Virginia. "These five tasks are (1) to deal with the past, that is, get rid of the ghosts; (2) to manage power shifts within the parish during the interim period; (3) to enable the parish to examine its new identity without its former rector; (4) to look at the parish's new alignment with the diocese; and (5) to prepare for future changes.

"The interim's role is like that of John the Baptist—to prepare the way for someone else," Porcher says.

Network members say a successful interim ministry generally includes four elements:

- A clear agreement among the three parties involved (parish, diocese, and interim rector) that defines the relationship and what is expected of each party;
- An understanding that parish self-study will be useful prior to beginning the search for a new rector;
- An interim rector who has received spe-

cial training in the dynamics of a parish during the interim period and who knows the tasks to be achieved; and

- An agreement that the interim rector will not be a candidate for the permanent position.

Interim network does not certify interim pastors or offer accreditation. That is the proper task of individual judicatories. But the network tries to refine standards which will be useful to judicatories which wish to make use of interim pastors. These standards include academic background, pastoral experience, and pastoral and administrative skills.

The network publishes *The In Between Times*, a newsletter for interim pastors, and maintains an office in Washington. Ray Battistelli is executive director of Interim Network and may be reached at the network's office at 1500 Massachusetts Ave., NW, Room 325, Washington, D.C. 20005, or call (202) 429-0686.

Richard H. Schmidt is rector of St. Peter's Church, St. Louis, Mo., where he says he benefited greatly from an interim pastor who "made my entry here much easier."

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E 9/84



Lois Clark responds to the call

by Richard Crawford

"She is a person who responds to whatever the call may be."

That's the way Bishop Gerald McAllister of Oklahoma describes Lois Clark, an Oklahoma City resident who was born and grew up in the Creek Indian Nation in the eastern part of the state.

Whether planning with the Board of the Presiding Bishop's Fund, struggling with the needs and finances of the National Committee on Indian Work (NCIW), or advocating for special education funds and programs before the legislature or local school board, "You can count on Lois," McAllister says.

Lois Clark is a retired teacher who began her career in a small system in a rural area and progressed into school administration. She met her husband, the late Dr. Joseph Stanley Clark, when she was teaching and he was her superintendent. They have two children, now both professionals.

Human suffering and human needs are a part of the fabric of this woman's life. Lois Clark's grandmother came with her children to Indian Territory along the Trail of Tears. Her tribe and others were removed from Georgia and Alabama and relocated in the territory in 1832. The removal's name came from the pain and distress of being forced from their homeland and more especially because of the illness and death that occurred on the way to the new, unknown land.

"Like all the members of the NCIW, I am concerned with providing ministry to

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PASSING IN REVIEW

with
NANCY J. CASSEL

Frederick Beuchner's *Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale* (Harper and Row, 1977) is a rich book in which Beuchner seeks to show that while a particular truth, such as that light travels faster than sound, can be stated in words, truth itself is another matter. Truth itself is what the Gospel is all about, what the best preachers try to give us a glimpse of. Those who do so most successfully do so because they are able to reach us where we are in our lives of struggling, hurting, striving, failing, and loving. This kind of truth, Beuchner says, is expressed in poetry, in fable, in parable. He shows what he means by citing the expected, such as the Bible and C. S. Lewis, as well as the unexpected, such as Shakespeare and *The Wizard of Oz*. Beuchner has a way of giving the most familiar stories a new twist that makes them fresh and full of new meaning. At the same time, he takes seemingly irrelevant and farfetched ideas and expresses them in ways that make us recognize ourselves and our own pain and joy.

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

Discover Your Conflict Management Style, Speed B. Leas, paperback \$5.65 postpaid, Alban Institute, Mount St. Alban, Washington, D.C. 20016.

Persuading, compelling, avoiding/accommodating, collaborating, negotiating, and supporting are all styles for managing differences that are appropriate to certain situations. This book gives a test for discovering which ones you are apt to use most often and then explains how to choose the correct response to given situations.

Black Episcopalians in Georgia, Charles Lwanga Hoskins, paperback \$8.50 postpaid, St. Matthew's Church, 1401 W. Broad St., Savannah, Ga. 31401.

"A sad story but also one of a valiant people struggling to maintain a distinctly black religious heritage in the Episcopal Church" is how Hoskins, rector of St. Matthew's, describes his history, which covers the period 1750 to the present.

Making a Difference, Whitney North Seymour, Jr., \$11.95, William Morrow, New York, N.Y.

It's an old-fashioned idea that is worth re-treading—presenting examples of courage and service in the hope of enlisting more participation. Seymour, a former state senator for New York and a U.S. attorney, profiles people of courage from Prudence Crandall of Canterbury, Conn., who started a school for black girls because a black's admission to an existing one was challenged, through John Muir, whose efforts helped save the Yosemite Valley as a natural environment. He gives role models galore as well as a listing of public service possibilities.

—J.M.F.

An Everyday God, James Taylor, paperback \$4.95, Wood Lake Press, Winfield, B.C. V0H 2C0, Canada.

For private contemplation, Lenten study, or reading for pleasure, Taylor's book of meditations is "to help churchpeople bring their Sunday faith into their weekday lives." Taylor was managing editor of Canada's *The United Church Observer*.

The Great Bazaar, Leslie Linsley, photography by Jon Aron, \$17.95, Delacorte Press, New York, N.Y.

From how to do publicity through sources of supplies, Linsley's book includes pat-

terns for over 75 craft projects and a special section on Christmas.

Pinstripe Prayers, John Chervokas, paperback \$2.95, Winston-Seabury Press, Minneapolis, Minn.

In "Prayer on a Stalled Train," Chervokas ruminates that time is the least appreciated of our Father's gifts and asks aid to "look at this delay as a chance to drop in on You." This slim paperback, subtitled "How to talk to God while pursuing Mammon," fits easily into a man's breast pocket—for it's a man's book with prayers for shaving, for a stain on a tie, for "coping with an office temptation" pled from a male point of view. But the subject matter is universal—a blessing for "all these bodies casually congested" in a crowded elevator and a prayer to have the courage to speak up and say "stop" to a bigoted client. —J.M.F.

The Intelligent Universe, Fred Hoyle, \$18.95, Holt, Rinehart and Winston, New York, N.Y.

In a text accompanied by four-color photographs, diagrams, and drawings, Hoyle, an English scientist, examines and disproves the Darwinian theory of origins of life. Suggesting that the Darwinian concept of random selection could never be responsible for the complexities of life on planet Earth, Hoyle contends that an undefined intelligence, superior to any found on earth, initiated life.

The Facts on File Dictionary of Religions, edited by John R. Hinnells, \$24.95, Facts on File Publications, New York, N.Y.

World Religions: From ancient history to the present, edited by Geoffrey Parrinder, \$29.95, Facts on File Publications, New York, N.Y.

Probably too expensive for most homes, these two books would be helpful in parish and diocesan libraries. From Abba to Zwingli, the dictionary is really more of an encyclopedia containing not only an explanation of terms, but a bibliography, maps, and an index with all entries fully cross-referenced. *World Religions* is illustrated and includes the religions of Africa, the Aztecs, and the Mayans as well as Hinduism, Sikhism, Islam, and Christianity. Each section was written by an expert in that field.

And the Beagles and the Bunnies Shall Lie Down Together: The theology in Peanuts, Charles M. Schulz, paperback \$4.95, Holt, Rinehart and Winston, New York, N.Y.

"I have a theological question. When you die and go to heaven, are you graded on a percentage or a curve?" Such are the theological ruminations of Schulz' cartoon characters. Charlie Brown continues to have trouble with his baseball team, whose members at one point break into a discussion, on the mound, about Job. As the Bible verses rage around him, Charlie Brown says, "I don't have a ball team, I have a theological seminary."

—J.M.F.

A Room Called Remember, Frederick Buechner, \$12.95, Harper and Row, San Francisco, Calif.

Laughter in a Geneva Gown, Marie-Helene Davies, paperback \$5.95, Eerdmans, Grand Rapids, Mich.

He says he is not a theologian. But Buechner, a Presbyterian minister and the author of 10 novels and 10 works of non-fiction, treats theological themes with grace and infinite care. In this collection of essays, lectures, and sermons, he offers fresh insight into faith, hope, love, the miracle of marriage, and Emmanuel, "God with us," while raising thought-provoking questions. He reveals his innermost thoughts and shares the meaning of his spiritual development. Davies' book, the first critical study of Buechner's work, portrays the author both as a lover of life and a mystic. His work, she says, "unites body and spirit, the secular and the sacred, the horizontal and the vertical in a successful attempt at an organic view of life and art. He writes like a man who has brushed away his tears to recall the great laughter at the heart of the universe and to live in 'Eternity's sunrise.'"

—A.M.L.



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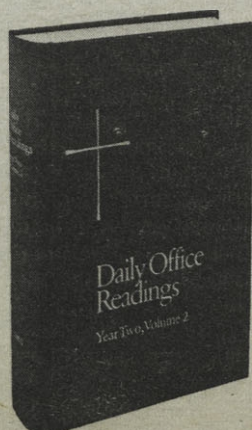
The second volume of this four-volume series is now available. It contains the Daily Office readings for Pentecost through Proper 29 with the applicable Holy Days in the back. No longer is it necessary to find readings each day in your Bible because all three readings are now printed together in strong,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

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With Sonia Francis looking on, the Presiding Bishop prepares to go before the camera.

Television spots get out Church message

by Susan Pierce

The Episcopal Church has found a way to express concern about contemporary social issues by using the world's largest pulpit—television. Staff members at the Episcopal Church Center, working with a New York-based video production company, produce television messages on topics such as black history, world peace, and family violence.

After good response to a film on black clergy at the 1982 General Convention, Armstrong Information Services' vice-president Robin Bossert talked with Sonia Francis, radio and television director, and Charles Cesaretti, public issues officer, about making public service announcements (PSA's) for television.

PSA's are produced by a sponsor and then distributed to television stations where, if public service directors decide they qualify as "public information," they are aired without cost to the sponsor.

The first PSA was a 30-second spot for Black History Month in 1983. It featured black youth discussing career options and mentioning black lawyers, doctors, and Absalom Jones, the first black Episcopal priest. The ending line was: "What's incredible is how many people don't know their past... or give themselves a future." The spot ran on 96 stations and reached an estimated audience of 186 million. "Very successful," Bossert calls it.

That same year Executive Council passed a resolution urging pastoral care for those suffering from AIDS. Cesaretti, Francis, social ministries officer Marcia

Newcombe, and Bossert consulted the National Institute of Health and the AIDS hotline and developed a PSA which featured Sammy Davis, Jr., urging the public not to be afraid, to learn the facts about AIDS. The spot, which cost \$14,000 to make, was released to 100 stations, and 49 used it—"a terrific response," according to Bossert.

The Church next tackled the problem of drug abuse, joining the National Association of Sheriffs to make a 30-second spot called "Build a Solution" to coincide with the national campaign against drugs headed by First Lady Nancy Reagan and the Public Broadcasting System. "We sent the spot to the White House and to 300 stations," Bossert reports, and 150 stations used it with an estimated audience of 119 million.

The Church's peace ministry provides the focus for the current ads. "We had to struggle with the problem of presenting such a big, complex issue in brief spots," says Bossert.

"Peace is in all parts of human transactions," says Cesaretti of the PSA's which emphasize the need to speak out against violence—both global and domestic—in daily life. The spots touch on religious themes. They talk about dialogue and conflict resolution. The first four in the series, entitled "Think, Talk, Work for Peace," deal with the threat of nuclear war. The 30-second ads feature testimony from a diverse group of people, including Presiding Bishop John M. Allin.

"The spots have been warmly received by the public," says Cesaretti. "This is a service the Episcopal Church can provide for the whole community," and he adds that often "dioceses are willing to act as

brokers with their local stations."

The next series addresses problems of family violence. Currently in release, and singled out for praise by television network officials, is a spot on teenage suicide called "Silent Night." It urges parents to "look for the warning signs, ask the probing questions. Silence doesn't stop teenage suicide."

Francis says she, Cesaretti, and Newcombe decided to make the teen suicide spot first in the series on domestic violence because "we knew this needed church attention, and the comments of the networks have borne out our thinking."

Bossert says public service directors traditionally don't air free PSA's, "but since the spots aren't directly tied to the Church and the nature of the subject is more important than who's presenting it, stations are less reluctant to run them. The spots are concerned with good issues, and they show a sophisticated approach to public relations. The Church has definitely grown up in that sense."



Carolyn Winstead photo

Tom Bigger has a small idea to solve big problem

by Carolyn A. Winstead

When retirees move into one of the 133 personal care apartments at Westminster-Canterbury House in Richmond, Va., they

will already have solved their decorating problems, thanks to Tom Bigger. Instead of wondering what to bring and where to put it, they have been able to move miniature desks, tables, and chairs around a scale model Bigger built.

Bigger builds miniature replicas of the furniture typically owned by retirees considering Westminster-Canterbury as their future home. He also makes scale models of the floor plans of the four available apartment styles.

Bigger's collection includes bed, bookcase and desk (which can be combined to form a secretary), Pembroke table, piecrust table, chest, wardrobe, Martha Washington chair, and Chippendale loveseat. The latter two are his first upholstering jobs.

Bigger, 78, an Episcopalian who lives at Westminster-Canterbury, is not an interior decorator, but a retired American Tobacco Company employee who spent most of his 41 years there preparing export documents and sales orders. Until recently he used his woodworking skills to build model trains and ships. Before he moved to the retirement residence in 1982, he made woodblocks to scale of his own furniture to help him decide what would fit. The method worked for him, and he decided to offer this help to others.

"I thought we would do the same thing with this project," he said, "but our plans got more ambitious. I really like to do things the precision way; it's more realistic."

The idea is catching, and Bigger is now building scale models of desks and filing cabinets to help the development department make the best use of its offices in a new wing.

Another of Bigger's major interests is his parish, Richmond's Church of the Holy Comforter where he has been an altar boy, usher, lay reader, vestryman, and financial secretary. Bigger also used to drive, and accompany, a legally-blind former rector on his weekly visits to local jails and prisons. Recently the church officially declared "Tom Bigger Day" to honor his contributions to church and community.

Holy Comforter's rector, the Rev. Fletcher Lowe, describes Bigger as "a gentle and caring follower of the Lord." Lowe says while Bigger's many contributions are important, what sets them apart is "the way he does them. His attitude, willingness, carefulness, and motivation add so much to what he does."

Carolyn Winstead is assistant director for community relations and development at Westminster-Canterbury House.

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Christian education is more than children at work with paste and scissors, more than adults memorizing Bible passages, more than weekly discussion groups. At its best it is a lifelong pursuit of the meaning of faith and its application to the whole of our lives.

The Seabury Series, which began in 1955, was an attempt to provoke adults to think theologically, and the Church's Teaching Series was another. That idea is now carried on in many ways such as the popular course, Education for Ministry, which began at the



University of the South, Sewanee, Tenn. Changes in church schools have come with new Lectionary-based materials. More and more churchpeople "grow their own," adapting materials to their local situations. Many dioceses have resource centers which offer films, videotapes, curriculum samples, and group studies. These four pages gather only a few tools of the trade churchpeople use to awaken and deepen their own faith and spark renewal and commitment in the lives of others.

TOOLS FOR EQUIPPING THE SAINTS

CONFUSED ABOUT CURRICULA? HERE'S HELP

by Cynthia Johnston

How do I choose the best Christian education materials for my parish? Where should I start? Why doesn't the Episcopal Church have its own curriculum? That would make it easy!

We ask these questions and hear them being asked wherever people concerned about Christian education gather. Choices in curriculum materials are more varied than ever before, with options ranging from conservative liturgical and biblical interpretations to the latest in social action. Publications may be slick and colorful from a noted publisher or locally produced at low cost. How do I go about choosing?

To make the wisest choice of materials, your parish should have some clearly stated goals for its Christian education program, a corporate sense of identity and direction. Suppose your goal is to teach about the church year. Choose or change materials not because a curriculum looks easier to teach, but because it will do a better job of meeting your goal. If goal-setting precedes any decisions about materials, the confidence to choose wisely will follow.

Know yourselves. What kind of students will you have? Will they be in small groups, combined age groups, large groups of one grade? Will they be teenagers or early elementary age children? What about adults? Think about the teachers. Their educational background and study and preparation time available are important. And consider the kind of biblical scholarship in your parish. Choose materials consistent with that teaching. To use materials which promote very free biblical interpretation and then experience a conservative interpretation in preaching and liturgy would be counterproductive.

Physical surroundings play a part. Some materials are designed to be used where much space is available for games or dramatic activities. Some work well in one

BONES IN THE BELFREY

"A chaplain of my acquaintance attempted to attract, if not hold, the attention of his school by arranging to wave a bony arm of a skeleton from the belfry in time with the chapel bell! I sympathize with him because I know how difficult it is to impart even most generalized religious values to children in today's society," Archbishop of Canterbury

Robert Runcie told religious educators at Geoffrey Chaucer School, Canterbury.

Runcie said religious education includes a search for faith to live by and "the simple and heartfelt need of every child to understand his place in the world. From there he will be better able to comprehend that religion is not only man's search for God, but God's search for man."

corner of a shared room. Check resources available, such as audiovisual materials and musical, dramatic, storytelling people. Many materials promote use of additional resources as well as traditional craft ideas. Consider your environment for craft projects. Is it suitable for small projects only, or will it hold up under homemade play-dough maps or even a life-sized Palestinian village?

Several curriculum options are available. You may choose one complete curriculum to be taught in all classes. This is the most consistent approach in terms of theological and biblical understanding as well as educational theory. Some parishes try to choose materials and experiences from many sources to match a theme or set of ideas. This system requires much

planning to determine what will be taught at what age, when it will be repeated, and which of many materials will be used. Some parishes have begun the ambitious task of creating their own curriculum materials, tailored to suit their particular needs.

Now, with goals and information about the parish, you need to select materials for purchase. The following suggestions may be helpful.

Examine the overall design of each curriculum. Some publishers offer a scope-and-sequence chart which tells what items will be taught under subject categories—such as Bible, Jesus, Christian living—and when they will be taught. Winston Press offers a clear, readable chart which gives an overview of the Joy series, for example.

Lectionary-based Harp Weavers comes from Texas

Harp Weavers is a Lectionary-based curriculum which began as a supplement at St. Paul's Church on the Plains in Lubbock, Texas. Its creator, Margaret Wyse Shull, St. Paul's director of Christian education, now offers it as a supplement to another curriculum or for use on its own where classes are combined or space and resources are limited.

Harp Weavers, which is printed on 8½" x 14" paper, folded once, gives room for spiral binding. Each set contains three months' material.

The curriculum includes study notes and background on Scripture; a retelling of a portion of the day's lesson—from a child's point of view where possible; a list of materials and instructions for doing a

craft; an insert for your pew sheets with a meditation and notes condensed from the more detailed teachers' study guide; and at least once during a season suggestions for new ways of prayer, by body movement or other means, and once a month a simple song for small children written to fit the lesson.

The Harp Weavers curriculum costs \$75 a year for the first copy and \$60 a year for all others; it is also available by the quarter for \$25 for the first and \$20 for all other copies. The September-through-November curriculum is now available. Shull says she will refund money if not satisfied.

She has a sample available. Write to: Harp Weavers, 2804 25th St., Lubbock, Texas 79410. Call (806) 795-6846.

Will the publishers' goals and basic content of each unit be compatible with your own? Will you be able to add seasonal materials or special projects, such as mission studies, without interrupting the pattern? Is this seasonal or other extra material included? Do you need it?

Look at the teacher's guide. Are the instructions clear and accurate for specific tasks? Will you be comfortable with the teaching method presented? Does the guide offer enough background material for your own understanding and give suggestions for additional or alternate activities?

Consider the pupil material. Is the content what you need to study this year? Is the biblical content and interpretation appropriate for the learners at the age it will be used? Does the material express Christian life and personal religion in a manner consistent with your goals? Look carefully at the physical format. Is the print easy for a child to read? Is the book attractive? Is a separate workbook or storybook included? Does the material include an extra activities packet? Is it necessary, or could similar activities be designed at home? Are illustrations, posters, and pictures of high quality? Is a take-home paper included? Would it be useful and worth the price?

As you develop your information, other items to consider will come to mind. Maybe you could develop a form to be filled in by the evaluators in your parish. These would be useful when meeting for final selections.

When you have completed your choices for the year and find the classes well underway, don't forget you should evaluate at the conclusion of the year. Ask yourself three final questions, knowing you've done your best: What did we like about what we did? What will we do differently? Who will help us?

For greater coverage of this current topic, consult *Planning and Selecting Curriculum for Christian Education* by Iris V. Cully (\$8.95, Judson Press, Valley Forge, Pa.).

Cynthia Johnston is head of the committee on Parish Religious Education for the Diocese of Southwest Florida.



Production crew for the new videotape series for adult education includes, left to right, Jody Brown, LaDonna Wind, J. Kenneth Asel, and the Rev. Charles Sumners, Jr. Not pictured is Dr. John Vogelsang, Church Center religious education officer.

NEW VIDEO SERIES BRINGS EDUCATORS WITHIN REACH

by Janet M. Morgan

Verna Dozier can do a Bible study in a mission church in Neosho, Mo. John Westerhoff can discuss what makes a family Christian with members of a tiny parish in Bunkie, La. Herbert O'Driscoll can visit a struggling New England parish to tell a small inquirers' class about worship and the sacraments of the Episcopal Church. These well-known Christian educators can be available all around the Church because of a new videotape series called *What Episcopalians Believe*.

Churches which cannot afford to invite Christian educators of this stature, and who can't stretch their teacher resources to provide their own adult program, can use the videotape with its accompanying study guide for six adult classes.

This project of the Province VII Christian Education Task Force was conceived by the Rev. J. Kenneth Asel, rector of St. Michael's Church in Pineville, La. During five years as Regional Religious Education Coordinator for Province IV, he became acutely aware that "children's church education rarely was successful without a solid program in adult education."

Asel saw the difficulties faced by priests, especially of small congregations. Often such a priest had his hands completely full without attempting education of adult laity. And too often his seminary training had not prepared him to provide this. An additional problem was the lack of specifically Episcopal resources.

Others who shared Asel's vision of producing a series of videotapes to serve as a focus for religious education joined him in the project: Jody Brown, Dallas, Texas; LaDonna Wind, Wichita, Kan.; Province VII Regional Religious Education Coordinator; the Rev. Charles A. Sumners, Jr., rector, St. Philip's, Beeville, Texas; and Dr. John Vogelsang, officer for religious education, Episcopal Church Center, New York City.

The team attracted the services of outstanding Episcopal educators. To keep the project's cost minimal, funding was secured through grants from the Office of Religious Education of the Episcopal Church Center and from private donors.

The videotape will be ideal for use in inquirers' classes or other adult groups. With it, a small church will need only to borrow a home video cassette recorder which plugs into any television set. The videotape is available in both Beta Max and VHS formats. A class can view a 20-minute segment and discuss it, using the study guide prepared by the Rev. David Perry, Pasadena, Calif.

The discussion provoked by the study guide keeps the *What Episcopalians Believe* series from being just another "canned" presentation. Asel admits his prejudice against sessions in which a group gathers, "turns on a tape, listens, turns it off, then everybody has coffee and goes home." The project team chose the 20-minute length

to allow discussion time.

This method will help bring what the speaker said about Scripture or worship or the family into the lives of the people gathered. It will help them internalize ideas provoked by John E. Booty as he speaks of interpreting Christian phenomena in light of previous generations. The group can see how earlier Christians dealt with life—how to make use of their examples or avoid their mistakes. They will not just hear and see Earl H. Brill discussing Christian morality, but identify how they as Christians begin to make moral decisions in situations which have no guidelines.

Presiding Bishop John M. Allin brings the series to a close with his talk on "Our Mission in the World."

An Episcopal layman, Bill Greenwood, Senate correspondent for ABC News in Washington, D.C., narrates the series. He provides an overview and an introduction to each of the six talks.

Asel and the team selected content specialists who are gifted communicators, among the best in the Church. The message they bring is strictly denominational. "The idea is to provide a particular tool for the Episcopal ethos."

The project team envisions this as a pilot—a demonstration of what can be done. The members hope it will encourage existing agencies of the Church to provide future series of video resources for adult education and training for lay ministry.

All the segments have been filmed, and the Rev. Charles Sumners, Jr., has edited this highly professional offering. An expert in instructional television design, Charles Boyd, will evaluate the project; he is in charge of testing and evaluation for KLRU-TV in Austin, Texas (PBS).

You diocese, convocation, church, or group can obtain the videotape, *What Episcopalians Believe*, from Word, Inc., of Waco, Texas, for \$150. (Call 1-800-433-3327.) Further information can be obtained from the Rev. J. Kenneth Asel, St. Michael's Church, 500 Edgewood Dr., Pineville, La. 71360.

Janet Morgan, feature editor of *Alive*, Western Louisiana's diocesan paper, is a member of St. Michael's Church, Pineville, La.

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Kerr finds exciting that "enough information is coming to light so we can meet each child's needs, that educating these young Christians can be done in a manner which integrates all facets of their lives."



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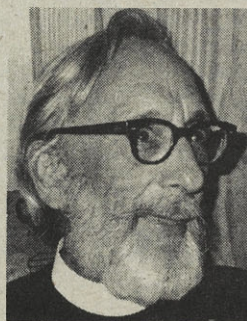
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Education for Spiritual Growth
by Iris V. Cully, \$13.95, Harper and Row,
San Francisco, Calif.

A recognized authority on Christian edu-
cation, this Episcopal author explores the
Bible and draws upon Judaism, Islam,
Buddhism, Yoga, and native American wis-
dom to detail the spiritual life and show
how to develop it.

Changing Patterns of Religious Education
edited by Marvin Taylor, paperback \$14.95,
Abingdon Press, Nashville, Tenn.

In 21 essays on the changing patterns of
religious education, Taylor has gathered
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At Home with the Good News
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mission on Formation, paperback \$1, Beth-
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JOURNAL KEEPING GAINS GROUND

by **Dorrie Turecamo**

St. Francis of Assisi did it. So did
Queen Victoria and Norman Cousins. They
kept journals. In the mid-1960's, journal-
keeping was popularized and formalized
by Ira Progoff, who wrote books and
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Unlike a diary, a journal is a recording
of thoughts and feelings, not an hour-by-
hour account of activities. In a journal one
can record things one couldn't tell anyone
—the feelings one has giving birth, the agony
over the death of a spouse, things that
have hurt one. Journal-keeping can be a
tranquilizer, a cathartic, an aid to making
decisions, uses to which many business
people put journals. And, say its propo-
nents, it can be a tool for spiritual renewal
and growth.

A Dominican priest, the Rev. Mark
Scannel, who teaches journal-keeping
workshops, says it's a way to help people
understand the Christian message. It can
deepen religious lives and promote psy-
chological healing.

Another Roman Catholic, Sister Mau-
reen McCormick of the Sisters of Loretto,
uses journal-keeping in her workshops for
women in prison. She says, "People who
can't seem to break the life cycle that put
them in prison come to realize how our
experiences can be our resources."

The highly structured Progoff method
breaks journal-keeping into 16 subject
areas within a loose-leaf notebook. The

subjects begin with the Period Log in
which a person begins with the sentence:
"It has been a time when. . ." The Daily
Log resembles a daily diary but focuses
on feelings. Five sections are dialogues—
with a key person in one's life, with so-
ciety, with work, with events, and with the
body. Dream Log, Imageries, Inner Wisdom,
Dialogue, Stepping Stones (to growth), and
Intersection are other sections defined by
Progoff, who says more than 90,000 peo-
ple have taken his workshops in the last
two decades.

One Roman Catholic workshop leader
says the spiritual value of journal-keeping
lies in the Jungian concept that the more
we know about ourselves, the more unity
we can achieve with each other. As people
begin to discover the possibilities in them-
selves through working with a journal, they
find they are led to a more profound abil-
ity to contemplate. "We learn to focus our
attention in prayer," she says.

And a 43-year-old man who has kept a
journal since he was 13 says it is a chal-
lenge: "I'm convinced that people who
keep journals lead more interesting lives.
I don't want any blanks in my journal,
and I don't want any blanks in my life."

**Growth Through Meditation and Journal Writ-
ing** by Maria L. Santa-Maria is a just-published
book (\$7.95, Paulist Press) on this subject. In-
formation on Journal Writing Workshops is avail-
able from Dialogue House, 80 E. 11th St., New
York, N.Y. 10003.

Dorrie Turecamo, an Episcopalian, is a free-
lance writer based in Edina, Minn. She uses jour-
nal writing in her job as a management consultant.



*A new Indian/Alaskan native curriculum
is displayed by Alan Sanborn and Judith
Carlson, Church Center staff members for
Indian work and children's ministries.
Incorporating native stories, songs, tradi-
tions, symbols, and art, the 52 reusable
posters will carry lesson material on the
back and are designed for children of many
ages in congregations of any size. Not yet
complete, the curriculum is being devel-
oped by the Dakota Alliance for Curricu-
lum Development with a \$50,000
Executive Council grant and help from
the National Committee on Indian Work
with the Rev. Steven Charleston, a
Choctaw, as coordinator. The Alliance
says one purpose is to "strengthen [native
children's] sense of pride in who they are
and who they can become." Sanborn says
the posters' portability is especially im-
portant.*

Mississippi courts teenagers: 'It works!'

"The biggest shift in our approach to
Christian education has been toward
adult education with the idea that if our
grownups can get excited about their
own spiritual journeys, then that excite-
ment will be 'caught' by our children,"
says Mary Ann Cortright, director of
the Audio-Visual Resource Center of the
Diocese of Mississippi.

Because of this, Cortright says, the
annual conference held at Gray Center
every May "is not just for Sunday school
teachers, but for anyone interested in
furthering and deepening his own spiri-
tual growth."

Cortright says the most exciting thing
the diocese does for teenagers is the week-
end renewal, like Cursillo, called The Bish-
op's Happening Movement. A college-age
version is also underway.

The Audio-Visual Resource Center is
now four-and-a-half years old and "al-
ready serving over half the churches in
the diocese." It has just hired a full-time
paid director. "This started out as an ex-
periment of the Christian Education
Committee," says Cortright. "And it
worked!"

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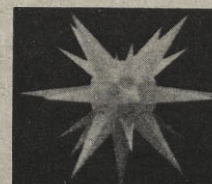
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CANADIAN OFFERS 'PLANT A SEED'

A church school curriculum developed by Mary Downey is used in parishes all over Canada. Called *Plant a Seed*, the course consists of mimeographed books which teachers use either by themselves or to complement another program; they can be used alone or in tandem.

Downey, who has taught church school for 16 years, developed her own programs because teachers needed an activity and lesson they could cover in 35 minutes and still relate them to the life of the child. Also, she says, some curricula "are humanitarian in emphasis but teach little about the Anglican or Episcopal approach or even much about what is actually presented in the Bible."

The first year of *Plant a Seed* includes Old Testament study, focusing on some main figures with a question, storytelling, and craft project for each lesson. After Christmas the Lord's Prayer is studied, then life in Palestine during Jesus' time and Christian figures who came after Him.

Education for Ministry brings theology alive

Frances Stebbins, parishioner of St. James', Roanoke, Va., is religion writer for the *Roanoke Times and World News*. She is also a graduate of and a mentor for Education for Ministry, a four-year adult Christian education extension course administered by the University of the South, Sewanee, Tenn.

Stebbins says she took the EFM course to increase her effectiveness in her secular work and also for enjoyment. "But more important to me than the content of the Bible and tradition is the way I now understand my own theology," Stebbins says. "Four years of this study and theological reflection produced, for me, a sense of God in my life never before so clear."

Stebbins is one of some 3,700 students in 485 groups who have participated in the 9-year-old course. Its fans grow every

The life of Jesus and the parables form the core of the second year with seasons of the church year and different kinds of prayers included.

The third year explores the sacraments, church history, seasons of the church year, parts of a church building, and different kinds of prayers.

A fourth book, now underway, will focus on Christian heroes, past and present.

The only book required for the course is the teacher's book because students make their own take-home materials. Downey suggests supplementing the lessons with maps and photos from other sources. The course is adaptable for ages 4 to 12. Although she developed the curriculum for Canadian use, Downey says it is applicable to the American Church because it mentions both American and Canadian figures; the sections on church services focus not on wording, but on different aspects of the service which are the same in both countries.

The books cost \$7 each, postpaid, and are available from Mary Downey, St. Barnabas' Anglican Church, 171 Marina Blvd., Peterborough, Ont., Canada K9H 6M8.

day. The course consists of seminars of six to 10 students who meet weekly for two to three hours, nine months a year for four years. A mentor taught by Sewanee trainers guides the group in the examination of Christian traditions and theology. Costs to each student are \$250 (if one's diocese sponsors the course) or \$300 (non-sponsored) per year. Forty-four U.S. dioceses currently sponsor EFM programs.

EFM is gaining popularity overseas. Australia and New Zealand have the largest numbers of EFM students. Groups have been formed in Canada, the Bahamas, Mexico, and the Convocation of American Churches in Europe. They have also been formed for Roman Catholics, Presbyterians, and Disciples of Christ.

For information on how to find a course near you, or for an informational packet of materials, write to:

Education for Ministry, Bairnwick Center, University of the South, Sewanee, Tenn. 37375.

Public TV schedules pre-teen programming

"Booker," the story of black educator Booker T. Washington, will be the first in the new public television series, *Wonderworks*, for preteens and their families.

To help fill the gap in good programming for young people, five public television stations in California, Pennsylvania, Minnesota, South Carolina, and Washington, D.C., banded together to produce a 26-week season of comedy, drama, and animation. A number of noted actors, writers, and directors are involved in the project.

Shavar Ross (of *Diff'rent Strokes*)

stars in "Booker" with LeVar Burton (of *Roots*) and Shelley Duvall. Hermione Gingold is featured in the next program, "How to Be a Perfect Person in Just Three Days," directed by Joan Micklin Silver. A two-part program on a boy's coming of age in rural Canada, "Who Has Seen the Wind?," based on W. O. Mitchell's classic, stars Jose Ferrer. "Ofoeti," about keeping childhood dreams in a high tech world, stars Sam Waterston and Susan Anton; Harvey Laidman of *Magnum P.I.* directs.

Future programs in the series will include such stars as Sally Struthers, Henry Winkler, Teri Garr and Dick Van Patten.

"Booker" will air at 8 p.m. (Eastern time) October 1 on PBS. Check listings for local time and station.



Arkansas parish teaches graphic geography lesson

Each person received an envelope as he entered the parish hall for lunch at Grace Church, Pine Bluff, Ark. Inside this envelope was a smaller one with a number on it—a one, a two, or a three. This number determined whether for the next hour you would be part of the first world, the second world, or the third world. Also in the envelope were chips to be used for purchasing; the first world members received 38, the second world members 9½, and the third world members 2.

Each "world" had its own area. The first world had a cloth-covered table with napkins, silverware, china, crystal, and flowers; the second world had a table, paper plates, and eating utensils; the third world had no table, no eating utensils, only a bowl.

Everyone was served the following menu from the same serving table:

Meat or Cheese	..... 1 Slice	..... 4 Chips
Salad	..... 1 Portion	..... 6 Chips
Rolls, Bread	..... Each	..... 1 Chip
Butter	..... 1 Portion	..... ½ Chip
Dessert	..... 1 Portion	..... 5 Chips

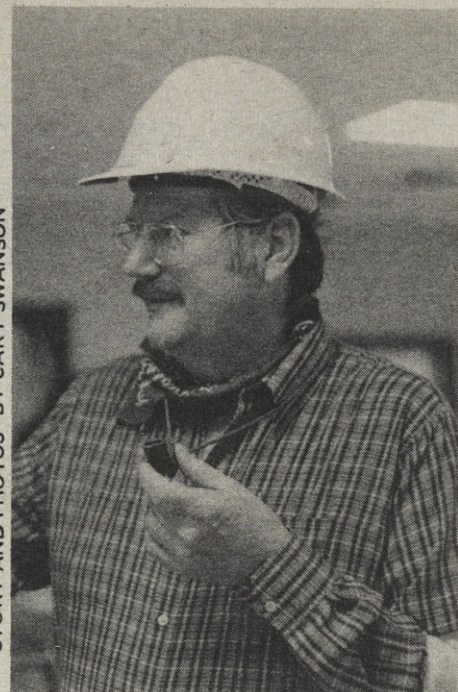
Tea	..... 1 Chip
Coffee	..... 1 Chip
Milk	..... 1 Chip
Sugar	..... ½ Chip
Condiments	..... ½ Chip

Rice Dish	..... 1 Portion	..... 1 Chip
Raisins	..... 1 Portion	..... ½ Chip
Cracker	..... 1 Portion	..... ½ Chip

No one had prior knowledge of the type of luncheon to be held, and membership in the third world can be a jarring experience even for an hour. Two chips just won't go very far.

Among the facts and figures brought out by the luncheon were these: The first world comprises 6 percent of the world's population and controls 40 percent of the world's resources; the second world comprises 33 percent of the world's popula-

STORY AND PHOTOS BY CARY SWANSON



Discovering contrasts, Phoebe Strobel, above left, examines her third world supper while others dine by candlelight with crystal, silver, and flowers. Beeman Bond, above, a border guard, makes sure people stay in their own "worlds."

tion and controls 40 percent of the world's resources; and the third world's population comprises 61 percent of the world's population and controls 20 percent of the world's resources. Starvation kills 50,000 people daily. One billion people (one-fourth of the world's population) are hungry.

The idea for the luncheon came from St. James' Episcopal Church in Jackson, Miss., where a similar event had been held. And St. James' had borrowed the idea from another parish. For information, write to Grace Church, 4101 Hazel St., Pine Bluff, Ark. 71601.

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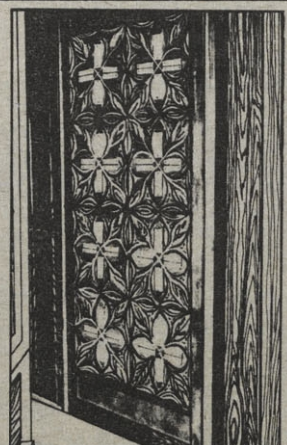


The Reverend A. Edward Sellers, Jr., Rector St. Stephen's Episcopal Church Milledgeville, GA 31061

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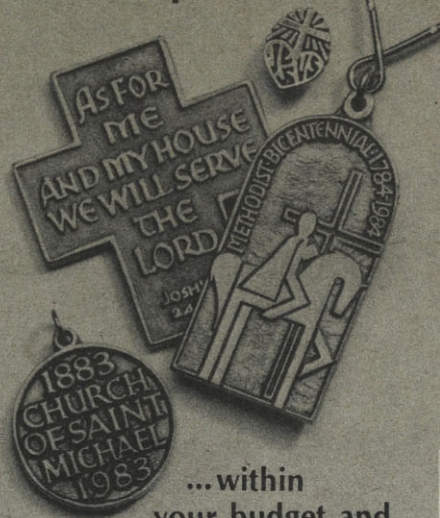
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TO SHARE LAUGHTER

At All Saints pets play a part

by Susan Pierce

Every week Aisha, a German short-haired pointer, and her friends bring cheer to residents of All Saints' Rehabilitation Hospital in Wyndmoor, Pa. Aisha is part of a pet therapy program at All Saints', a division of Episcopal Community Services of the Diocese of Pennsylvania.

Patti Rights, recreation therapist and owner of Aisha and two other dogs and a cat, notices the positive effects on patients since the program began there a year ago. "Visiting pets tend to bring out the patients' nurturing tendencies," she says. "This is especially good for older people who, after a lifetime of nurturing others, now find themselves being cared for most of the time. Having a pet to care for, however briefly, makes them feel useful again and more worthwhile."

Pet therapy started about five years ago and has become increasingly popular in retirement and nursing homes. Rights says the University of Pennsylvania's Schools of Veterinary Medicine and of Social Work have done research on the psychological benefits of pets. "Some studies have shown that just petting a dog or cat can lower blood pressure. Others indicate that older people who have a pet live longer than those who do not."

Pet therapy programs need proper handling, says Rights. She also notes more information is needed about human-animal interaction. "Why does pet therapy help patients? What happens to older people physically, emotionally, and spiritually when they can relate to animals? We have a lot to learn from animals."



Aisha's visits are welcomed by Rose Vandergrift, above left, and Marguerite Spurgeon. Patti Rights, at right, says one of her goals is to make people laugh.

Rights' own pets visit All Saints' regularly, and every other week the Montgomery County SPCA brings puppies and kittens. "A lot of the patients don't know my name, but they remember Aisha's, and they know that Friday is the day she comes to visit. It's a good tool for reality orientation."

Rights says laughter is therapy, a pain killer. "A hospital is not a natural environment, but when the animals come, the people lighten up. It reduces depression and gets them interacting and takes away the impersonal, unnatural feeling of the setting. One of my goals is to have my patients laugh as much as possible."

The antics of the puppies and kittens from the SPCA are great aids for this. "One lady told me, 'I haven't laughed so hard in years.' To share laughter is a won-



derful thing." Another resident says hugging a kitten or puppy "makes me feel less lonely."

PARADOX OF THE HELPING HAND

by John H. Burt

A paradox that puzzles many conscientious Christians concerns the biblical mandate to minister to the poor. It arises in part because of special circumstances in the human situation which we confront in the world of 1984. We wonder about such questions as:

- Does our aid, however well-intentioned, increase the dependence of the poor upon the affluent?
- Do our efforts to preserve lives only result in the procreation of children who will need more help than we can ever supply?
- Why do the people we help, particularly in the Third World lands, develop greater animosity against us and our way of life?

Questions like these trouble many who sit in church pews; they make us pause before we reach for our wallets when we hear hunger appeals. The truth of the matter is, of course, that we Christians are called to respond to human need, not on the basis of wisdom which works in the world, but in obedience to our Lord; not simply for the sake of the poor, but out of our own hunger for unity with God whom Jesus Christ called us to serve. We serve Him, or we die spiritually.

"As you did it to one of the least of these," Jesus said, "you did it to me." (Matt. 25:40) In other words, "not for the sake of the poor, but rather in response to God who made us and loves us and lays upon us the moral imperatives which make for life in Christ." That is the reason we respond to human need.

This biblical insight sweeps away all the

excuses we raise concerning whether the poor are really "deserving," whether some of them cheat, whether they seem able to use our charity wisely, or even whether our generosity solves their problems. We give because we must. "When you give alms," said Jesus, "do not let your left hand know what your right hand is doing." (Matt. 6:3)

This insight also helps us understand those phrases of Scripture concerning God's blessing upon the poor and oppressed which seem, on the face of it, not to be true. How do we square Mary's song, "He hath filled the hungry with good things" (Luke 1:53) with the sight of bread lines in America's cities? How does Jesus' teaching, "Blessed are you who hunger..." (Luke 6:21), apply to those who face famine in the Sahel?

Only if we read those lines in the light of God's determination to communicate through the faithful witness of His people, through the response of those who acknowledge Christ as Lord, do such biblical affirmations ring true.

Yet Christians are those who enter with healing hands and a joyful spirit because our response to this human crisis is rooted in the Cross of Jesus and His Easter victory over the worst the world could do. He, too, was dehumanized by the systems of the world and by the evil in human hearts. So the pain, the suffering, and the hunger of all poor and oppressed people are related to His humiliation. Because Jesus has taken our human brokenness and poverty into the very life of God, God's people must always be driven to address the appalling suffering in their world. It belongs to our nature as Christian people to demonstrate by word and witness controversy with any systems and policies which afflict or destroy any of God's children anywhere. It belongs to our nature as Christian people to stand with the poor.

To acknowledge this does not, of course, diminish in any way our responsibility to know and to feel and to advertise —so others may understand—the extent

and reality of human need. And much of this need is a direct consequence of the blatant misuse of resources in which our western civilization played and plays a major role. It is easy to feel overwhelmed by the complexity of it all.

John H. Burt, retired Bishop of Ohio, is a member of the Church World Service Committee, in whose newsletter, *CWS Connections*, this piece originally appeared and from which it is excerpted by permission.

Circle of Grace aids prayer life

A program of parish intercessory prayer is now well into its second year at Grace Episcopal Church, Kirkwood, Mo. On the first Sunday of Advent, 1982, the rector, the Rev. David K. Fly, announced that parishioners were encouraged to volunteer for a year-long commitment to pray by name for other members of the parish. When a person volunteers to become a part of the program, he/she receives a card with a list of five baptized parishioners and their addresses. The card has a prayer for the parish, the clergy, and the laity. The volunteer is asked simply to (1) remember these people once a week in his/her prayers and (2) during the Octave of All Saints' in the following year to write a personal note to each of the five informing them that they have been remembered in the year past.

Over 150 people volunteered to begin the program, and in its second year the Circle of Grace numbers over 185 persons. The exchange of notes was a moving experience for many. New friendships were created, old ones reinforced; newcomers and old-timers, young and old alike have become partners in prayer.

The St. Francis Guild, a volunteer group of trained laypeople who call on the sick and shut-in, and the Barnabas Group, an organization of laypeople who call on newcomers, are two direct outgrowths of the Circle of Grace.

The Rev. David Fly would be glad to share information about this program. Write to him at Grace Church, 514 E. Argonne Dr., Kirkwood, Mo. 63122.

SIMPLICITY SAMPLER

LARGE GAIN FOR SMALL CHANGE

HOUSE BEAUTIFUL OR HOME BOUNTIFUL?

BY DARCY JAMES

The handsome house was worthily furnished but here and there the upholstery was thin, and the chief supply officer was lamenting her fruitless search for the right replacements. Looking around the room, I suggested that the furniture just looked pleasantly lived-in. She could really afford to put off the whole search for at least another year or two.

In reply she pronounced a startling judgment: "For 25 years this house has dominated my life! Ever since we bought it, I have been struggling to live up to it."

Many of us have trouble with our houses. They are too grand or too humble, too big or too small, so they never quite feel like "home." But then I think of the Quintanas' house.

The Quintanas were a family of seven, recently arrived in New York City from Puerto Rico. Their apartment was in a sagging tenement at the top of five flights of dark and malodorous stairs. Once inside, people kept their coats on because the glass fit loosely in the front window and the only heat came from a dangerous looking gas heater beneath the limp lace curtains. They were crowded, uncomfortable, and not very secure.

But the Quintanas realized that the important thing about their dwelling was that they lived in it. The first time I visited there, Senor Quintana stood erect in the tiny kitchen and addressed me formally in the presence of his family. "This is my house. It is your house, also. Please come here as often as you wish, and you will always be welcome." His meaning was clear: "This is my kingdom, and I confer on you the nobility to make you a fit guest in it." It was always worthwhile to endure the stairs for the sake of the royal welcome at the top.

Though the building was a wreck, the home was magnificent. There I learned that people give value to their houses, not the other way around. We need never allow buildings to intimidate us, to embarrass us, or to swallow great hunks of our time and money. They are here to serve us and to be a means of our serving our neighbors. We can take them as they are.

What a relief that is! Now can we offer the Quintanas a gift in return? Romanticizing the tenement certainly won't do. People should not have to live in houses that are cold and dangerous and few do so because they prefer them. Those of us burdened by our buildings need to start moving down to a comfortable minimum standard and people like the Quintanas need help to move up toward that comfortable minimum. And we are in a position to make that possible.

How about saying to yourself, "I have so much time and money to spend on housing. I will allocate half (or three-fourths, or even 90 percent if I really think it's necessary) to my own shelter, which is pretty good, after all, and invest the rest in asking questions. . . .

"Are any people in my community living in buildings that are falling down? Why?

"Are people being displaced by redevelopment or by the conversion of rentals into condominiums? Where are they going?

"Is someone in my area building or working toward decent, affordable housing for the poor, the elderly, the disabled? Does that person need my help?"

Such simple research may show us exactly where to put the money we saved by not going shopping. If not, we can send it to the Presiding Bishop's Fund or to any organization that shelters refugees, the dispossessed, or victims of disasters.

A house can dominate our lives. A home frees us for love and service.

©1984 by Darcy James whose home is in Grangeville, Idaho.

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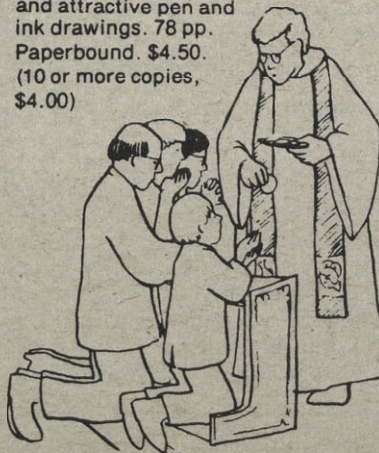


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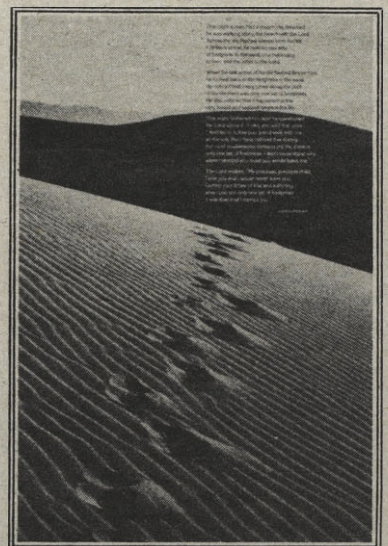


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E94



The Apostle Peter preaches in Jerusalem in a scene from A.D. (anno Domini), a 12-hour miniseries scheduled on NBC-TV for February 10-14, 1985. Done on a grand scale with filming in Tunisia and a cast and crew of 700, A.D. is produced by Vincenzo Labella, known for 10-hour miniseries such as Jesus of Nazareth. Anthony Burgess helped write the script which was checked by four biblical scholars. The miniseries, set between the years 30 and 68 and depicting the emergence of the Christian Church in the Roman Empire, stars John Houseman, Ben Vereen, Colleen Dewhurst, and Jennifer O'Neill, among others.

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Have You Heard

WHERE YOUR HEART IS, YOUR HEAD IS ALSO

The *Florida Episcopalian* of the Diocese of Florida recently mentioned a problem at an Iowa church. The organist tried to show a new member how the keyless lock on the church door opens when one dials the right series of numbers. Couldn't make it work. Seems the lock was keyed to 1-9-2-8, the year associated with the Prayer Book. The organist was dialing 1-9-4-0, the year associated with the Hymnal.

ONLY ONE RIGHT ANSWER

We are indebted to the newsletter of St. Alban's Parish in Washington, D.C., for quoting the *Alexandria Port Packet*: "Seen outside a church in Tacoma, Wash.: The Ten Commandments Are Not Multiple Choice."

MAKES SENSE

For the first time in its history, the International Order of St. Luke the Physician, which advocates "restoring the healing ministry of Christ to the Church," is headed in North America by a man who is both a priest and a physician. Dr. William N. Beachy does not practice medicine, but is chief of chaplains at (where else?) St. Luke's Hospital, Kansas City, Mo.

TELLING THE GOOD NEWS

Sometimes we become discouraged and ask, "Is the Christian message getting through?" Then we discover in *The Columbia Journalism Review's* regular column on journalistic oddities that on April 22 the *Omaha World Herald* proclaimed, "Religion Plays Major Part in the Message of Easter." The word is getting out, folks, but slowly.

ONE NIRVANA ON WHITE BREAD, TO GO

We know we tread on dangerous ground when we mix humor and religion. One person's belly laugh may be another's affront. Humorist/columnist Mark Russell, one of the best practitioners of the art of political satire, occasionally takes aim at other targets. Russell was educated by the Jesuits and can turn his wit on religion with devastating results. He proved it

during the recent debate on school prayer. Russell composed the following "Generic Lord's Prayer" for use in public schools: "Our Father or Mother, who art either in heaven, nirvana, Mecca, or Salt Lake City, hallowed be thy name. Thy

kingdom come, thy will be done, providing thy will is that America is always the big winner over the foreign heathen. Give us this day our daily white bread, black bread, Jewish rye, English muffins, or tacos, and a quarter-pounder with cheese and a large fries to go. And lead us not into temptation or into school buses that take us to neighborhoods where the kids are different. For thine is the kingdom and the power and the glory, especially for people who still use words like 'thine.' Amen and Awomen." Russell knows he might offend so answers the question before it's asked: "I've done you a favor. I just gave you a chance to defend your faith. How often do you get a chance to do that?"

A NIGGLING NOTE

As the Episcopal Church and others struggle with language symbolism, one of our correspondents wonders waggishly if anyone in the Church of England's considerable public relations department ever noted the irony in the linguistic message transmitted in the title of its "Women ordained abroad measure." Perhaps so. The Synod defeated it.

HIC TRANSIT

The *New York Times* reported the following exchange in Fifth Avenue's Barnes and Noble bookstore. Customer: "Where is the religion section?" Clerk: "We no longer have a religion section. You want either non-fiction or self-improvement."

HEADS ABOVE THE CROWD

Betty Ramsey Gartner joined the staff of Bishop Donald Davis as assistant for women's ministries in Northwestern Pennsylvania. . . . Melissa Bragg King, a journalist and photographer, is the new director of public relations for St. Paul's College. . . . APSO worker India Watkins has resigned that post effective September 30. . . . Journalist/correspondent Richard Walker, formerly based in Louisville, Ky., now heads the Reuters news bureau in Detroit, Mich. . . . Margaret Mize Braden, daughter of the late Bishop Robert Mize and sister of Bishop Robert Mize, Jr., died recently in Yuma, Ariz. . . . Sisters Hilary Mary and Priscilla Jean have begun a branch of the Community of the Transfiguration in the Dominican Republic. . . . The Freedoms Foundation has honored the Rev. Claude Du Teil for his work with the Institute for Human Services in Honolulu. . . . Bishop Stanley Atkins is the new dean of Nashotah House.

Texas Episcopal Churchman Photo by Joe Germany



The Rev. Christopher Northrop Blandy, ordained to the diaconate at Church of the Good Shepherd, Friendswood, in June, heard the words of welcome into the servant priesthood from his father, the Rev. Gray M. Blandy, first dean of the Episcopal Theological Seminary of the Southwest. The elder Blandy preached at the ordination service and gave the charge to his son, welcoming him to the ordained ministry in deeply moving words. The former dean, now retired, lives in Clearwater, Fla. The new deacon is on the staff of St. Paul's, Waco, Texas.