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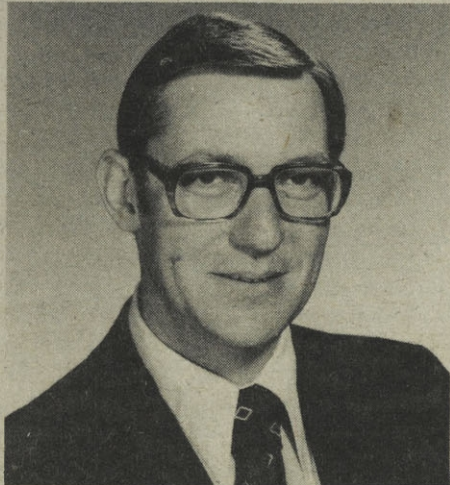
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THE EPISCOPALIAN



Richard Crawford named publisher

Richard Crawford, 46, editor of the Diocese of Oklahoma's *Mission*, is *The Episcopalian's* new publisher. Robert L. Hartford, president of The Episcopalian, Inc., announced early in September that Crawford will succeed Henry L. McCorkle, who directed this publication for 25 years. He will officially begin his new job in Philadelphia in mid-November.

Assistant to Bishop Gerald McAllister of Oklahoma, Crawford is also director of communications and publications for the diocese. He organized a communications program that reached Episcopalsians state-wide as well as editing Oklahoma's monthly newspaper, which has been printing with *The Episcopalian* since 1977.

A founder of the Sooner Chapter of the Religious Public Relations Council, Crawford has a bachelor's degree in journalism and public relations from Oklahoma City University. For 16 years he was writer/editor of daily newspapers, then managing editor of a midwestern daily.

Crawford coordinated Oklahoma's successful Venture in Mission campaign which raised \$2.4 million and was president of the Central Oklahoma Multi-Media Association (COMMA) which assists churches and arts organizations. COMMA produced a special TV program on the Diocese of Oklahoma's companion diocese, West Ankole, Uganda, which Crawford visited. Crawford also serves as diocesan clergy deployment officer.

Richard and Arlene Crawford have four children, two of whom live at home.

Ecumenical church groups become key players in economic crisis

by William Bole

Five years ago things went bust in Youngstown, Ohio. An unprecedented drive by churches to reopen a steel plant failed when the federal government refused \$245 million in loan guarantees that the 5,000 workers needed to take over the plant.

Although unsuccessful, the Youngstown churches broke new ground and inspired an ecumenical religious movement which is changing the way Americans think about jobs and the economy. In not only the northeastern industrial states, but in places like Oakland, Calif., and Louisville, Ky., ecumenical groups have emerged as key players in what they view as a continuing economic and moral crisis.

When the Simpson Dura-Vent plant in Vacaville, Calif., announced it would close last year, for instance, the ecumenical Plant Closures Project forged an agreement with the city on legislation requiring that businesses let their workers know a year in advance that they're closing, help relocate workers, and train those left behind for jobs in newer industries.

"Youngstown started it all," Episcopal Bishop John Burt who, along with Roman Catholic Bishop James Malone, led the groundbreaking campaign in Ohio. "Until then, people didn't understand that what was happening here was part of an overall change in our economy."

Now retired as Diocesan of Ohio, Burt heads the newly-formed Ecumenical Great Lakes-Appalachian Project on the Economic Crisis. Representing 15 denominations in eight states, it is the largest of more than a dozen regional religious coalitions to emerge since Youngstown.

"We're trying to go beyond the Church's role as simply ministers to people in pain, in transition," added Thomas Marchione of the Great Lakes project. "We're trying to change the basic structures of our economy."

From this point of view, more than a dozen national religious denominations—including Roman Catholic, Methodist, Presbyterian, Baptist, and Jewish—have joined to form the Inter-religious Economic Crisis Organizing Committee (I-ECON). The New York-based group helps local churches organize around economic issues and has lobbied, so far unsuccessfully, for national legislation to prevent businesses from closing plants without compensating workers.

Many of the denominations involved in the network have adopted, or are in the process of drafting, documents aimed at fashioning a uniquely Christian view of the economy. During the October meeting of the Episcopal House of Bishops, economist Gar Alperovitz will present a paper on "Economic Community" for the bishops to discuss. And in recent weeks, attention

has focused on a committee of Roman Catholic bishops who are drafting a pastoral letter on "Catholic Social Teaching and the American Economy."

Robert N. Bellah, a noted sociologist and Protestant theologian who views work as a "calling" which links the individual and the public world, offered his views to the Roman Catholic bishops. He cited the reading for Labor Day in *The Book of Common Prayer*, which says: "So guide us in the work we do, that we may do it not for the self alone, but for the common good."

He told the bishops: "This perspective would speak to the need to create jobs and the kind of jobs that would need to be created: specifically not the low-paying, minimum-wage jobs that are now the great majority of new jobs being created."

Also speaking to the bishops was Dr. J. Oscar McCloud of the Presbyterian Church who traced problems in the economy to the Protestant work ethic—"the one value with which we seem successfully to have infected Roman Catholics." This view of "virtue through abundance" has led to a "spiritual crisis" or "crisis in values," he said, in which wealth is idolized and the "poor person is viewed as morally flawed."

Although the first draft of the pastoral is not due until after the November elections, the project has already triggered condemnation from business leaders and conservatives. One group of prominent Roman Catholic laypersons plans to issue its own letter on the economy to counter the bishops. Some take the view that religious leaders lack the expertise needed to make judgments on such a complex subject as economic policy.

Disputing this, Ron Krietemeyer of the U.S. Catholic Conference said: "What we're doing is trying to make people aware that these are moral issues, not just technical ones. Communities and people's lives are at stake."

Central to the Churches' moral and theological concerns is what they view as the "sanctity" of human work. Through work, according to the theological viewpoint that is gaining prominence in a variety of denominations, men and women achieve dignity, contribute to the common good, and help continue God's creation.

The Worker Owned Sewing Machine Company of Windsor, N.C., made up of a racially mixed group of 15 women, took over the plant in 1976 when it nearly closed. The women received a \$75,000

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NOT A HALO, BUT...

Expectation, vocation, administration. Bishops have rich ministries. Robert DeWitt and Charles Price reflect on this apostolic calling, page 12, as the House of Bishops prepares to meet, page 4.

TEEN SUICIDE

A counselor's down-to-earth advice can help parents and parishes avoid this tragedy, page 6.

CHAT WITH CHAD WALSH

The poet-professor and tentmaker priest ruminates on Prayer Book changes and Chesterton, page 9.

MUSINGS FROM ENGLAND

O, to be in England now that Graham's been there. Alzina Dale was and reports the reaction, page 20.

HAVE YOU HEARD

An Air Force chaplain has an ingenious way to eliminate Mondays, page 24.

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is both powerful and practical'**

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World News Briefs



DUBLIN, EIRE

Members of the Anglican/Orthodox Joint Doctrinal Commission reached a new agreement during their August 13-20 meeting. The culmination of eight years of work, the agreement was reached despite continuing difficulties over the ordination of women in some Anglican Provinces. The new statement by a commission made up of Anglican and Orthodox theologians and bishops from 20 countries documents important agreements on the mystery of the Church, on faith in the Trinity and prayer and holiness, and on worship and tradition.

NEW YORK, N.Y.

The Episcopal Women's History Project has elected Margaret Woolverton president; she succeeds Joanna Gillespie. During its June meeting, Gillespie, Catherine McFarland, JoAnn Giannini, and Frances Young were reelected or elected to the board; co-founder Mary Donovan and Sr. Columba Gillis, OSH, resigned. Board member Sandra Boyd announced publication of *Cultivating Our Roots*, a guide to gathering churchwomen's histories.

CORN ISLAND, NICARAGUA

The largest congregation in the history of the Episcopal Church of Nicaragua gathered here July 29 at St. James' Church to witness the Rev. Allan W. Taylor's ordination to the priesthood. Over 1,300 people, half the island's population, celebrated the event of the first Corn Island resident to be ordained to serve as priest of St. James' in the church's 83-year history. Corn Island is in the Caribbean Sea approximately 60 miles off Nicaragua's east coast. Bishop Cornelius Joshua Wilson of Costa Rica, who is also Bishop-in-Charge of Nicaragua, performed the rite.

BALTIMORE, MD.

Bishop Harry Lee Doll, 81, retired Diocesan of Maryland, civil rights activist, and open housing advocate, died here August 27. Doll, who retired in 1971, worked closely with his Roman Catholic counterpart, Lawrence Cardinal Shehan, in promoting ecumenical interaction. Doll and Shehan died within hours of each other, and their funerals were held the same day. Doll is survived by his wife Delia and three daughters, one of whom, the Rev. Mary Chotard Doll, is a priest in the Diocese of Southern Ohio.

CAPETOWN, SOUTH AFRICA

Bishop Desmond Tutu, general secretary of the South African Council of Churches and an outspoken critic of this country's policy of apartheid, is teaching a course at General Theological Seminary in New York City this fall. As visiting professor of Anglican studies, Tutu lives at the seminary and teaches a Thursday evening seminar on contemporary ecclesiology in Third World countries. Tutu, the first black to head the South African Council of Church-

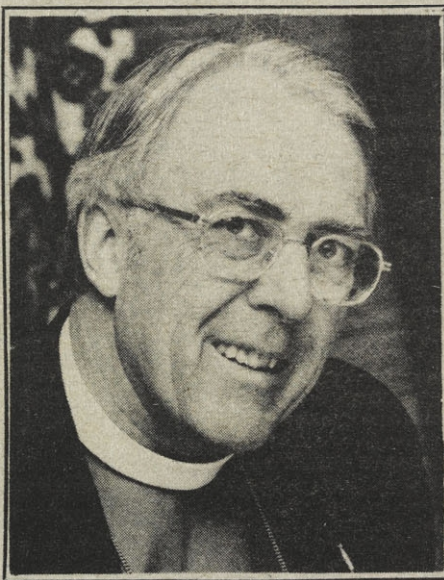
es, has been refused permission in the past to leave South Africa but has recently traveled abroad frequently under a special travel permit that must be reissued for each trip.

MONTGOMERY, ALA.

A pre-dawn fire June 27 gutted the Church of the Ascension here, doing an estimated \$1 million worth of damage to the 74-year-old Gothic structure. The Rev. Mark Waldo, rector, who says the old building's "patina of prayer is now blistered," hopes the building will be restored in 18 to 24 months.

LOS ANGELES, CALIF.

Andrea Cano, head of Ecumedia, an ecumenical communication project based here, has been named communications director for the World Council of Churches'.



SEE TORONTO

New York office. Cano, a United Church of Christ member, assumes her new post October 1. Her appointment is part of a reorganization of the WCC's New York office.

BARRANQUILLA, COLOMBIA

The Society of Mary, whose object is the growth of devotion to Mary and Marian spirituality, is establishing work in the Diocese of Colombia. Bishop Bernardo Merino Botero of Colombia, Superior General, and Dr. Victor Manuel Cruz Blanco, general secretary of the Society's Hispanic region, will direct the three wards and five cells in Colombia.

NEW YORK, N.Y.

Trinity Church, Wall Street, and the Episcopal Church Center's Central American Task Force will co-sponsor a five-part series, "Central America in Focus." Among the guest speakers at the lunch-time meetings are the Hon. Daniel Oduber, former president of Costa Rica; the Hon. Sally Shelton, former Ambassador to Grenada; Philip Berryman, consultant to the American Friends Service Committee; and Jim Wallis, editor of *Sojourners* magazine. The

speakers will also appear on Trinity's weekly television program, *Searching*, and in November will be featured in a summary program on the Church's TV satellite program, *One in the Spirit*.

TORONTO, CANADA

Archbishop Edward Scott of Canada will direct a worldwide appeal for funds for the Anglican Consultative Council which depleted its operating reserves to pay for the recent meeting in Nigeria. ACC delegates approved a special appeal to member Churches and concerned individuals to raise approximately \$145,000 to replenish the operating reserve and maintain it at roughly one-third the Council's annual operating budget. The ACC's financial difficulties are attributed to worldwide inflation and its impact on travel costs, efforts to achieve wide representation at meetings, and the expense of maintaining ecumenical dialogues with other worldwide communions.

BALTIMORE, MD.

The 16th Plenary Session of the Consultation on Church Union (COCU) will meet here November 26-30 to prepare presentations of several topics to governing bodies of the nine participating denominations. The final version of the document, "In Quest of a Church of Christ Uniting," which has been 15 years in the making, will be before the delegates for possible adoption. COCU's Church Order Commission will bring recommendations leading to an act of covenant-making on the part of the denominations. The covenant will include mutual recognition of one baptism; mutual recognition of each other as Churches, claiming the emerging theological consensus; mutual recognition and reconciliation of ordained ministries; and establishing regular eucharistic fellowship. The Commission on Worship has prepared a service of reconciliation that will be presented during the session.

PORTO ALEGRE, BRASIL

The Episcopal Church of Brasil, meeting here in Provincial Synod in July, became the first Latin American Church to approve the ordination of women. The houses of clergy and laity each voted 12-1 for women's ordination; all the bishops were reportedly in favor of the move. Three women are said to be already studying for ordination.

PHILADELPHIA, PA.

The International Order of St. Luke the Physician held its annual business meeting during this year's healing conference at St. Stephen's Church here. The healing conference this year marked its 30th anniversary. Participants attended panel discussions and heard featured speakers, such as Bishop Lawrence Hand of the Lutheran Church of America. Overseas visitors included Bishop William Murray of Mandeville, Jamaica, who attended with his wife and members of his jurisdiction.



For Carol Ludden, a call to Seattle's forgotten

by Christine Dubois

Heads turned as the procession of white-clad priests moved down Seattle's First Avenue, past secondhand shops and adult bookstores to the Pike Place Market. "What's going on?" asked a passer-by.

"It's an ordination. A woman's going to be ordained an Episcopal priest."

"Do they always do it like this?"

No. They don't always do it like this. In fact, they hardly ever do it like this.

But then the Rev. Carol Ludden ministers at the Pike Place Market Mission, an outreach to Seattle's urban poor. Her church building is the former Lotus Cafe, scrubbed and repainted to remove the years of grease and grime. Her congregation reflects the mixture of people who surround the open-air farmers' market: the merchants and the craftspeople, the poor and the disabled, the elderly and the alcoholics.

For her ordination on August 8, Ludden asked Bishop Robert Cochrane if she could be ordained at the market. She was afraid members of her congregation wouldn't attend a service at the Cathedral. He readily consented.

The event caught the imagination of the local media. Both daily newspapers ran stories, and two television news teams covered the ordination service.

Ludden is embarrassed by all the publicity. "What's important is not my ministry, but what the Church's ministry is here," she says. "It's not just one person. I am here on behalf of all the Episcopalians in the diocese."

The Pike Place Market Mission had its roots in a vision Ludden says became a real conviction. She credits Archdeacon Paul Langpaap of Olympia and the Holy Spirit for making it a reality. When she presented her vision for urban ministry to Langpaap, he encouraged her and passed the idea on to the bishop. "It was an idea whose time had come," says Ludden. The diocese agreed in April to fund the mission for two years; Ludden's salary is contingent on what she can raise from the congregation.

Ludden has a long interest in and commitment to urban ministry. "There's a layer of poor down here that gets ignored. They're not living on the street, but they're not much better off. . . . People who find themselves eking out an existence. People who, for a whole bunch of reasons, the Church has never reached. It's as though we don't know they exist."

A "formal/informal" Eucharist is celebrated at the mission on Sunday evenings. Mid-week and Sunday morning services will be added later this fall. Attendance averages 16-20. Ludden estimates her total flock at about 26. The remodeled cafe also serves as a drop-in center for those in need of counseling, conversation, or just a quiet place to rest.

Ludden says most people who come to the mission have not been to church in 10-15 years. "Not only are they coming back with loads of questions, but they're having to get back in the habit of coming to church every Sunday, and that takes awhile."

Continued on page 5

NEW ENGLAND DIOCESES SET BICENTENNIAL CELEBRATIONS

Bishops of the seven New England dioceses helped the Diocese of Massachusetts begin its bicentennial celebration on September 8, the date the diocese was founded, with an all-day event at Old North Church, Boston. Bishop John Coburn of Massachusetts and Primus Alastair Haggart of Scotland officiated at the worship.

A birthday party on Boston Common on October 14; a celebration of urban mission with Bishop John Burgess, retired diocesan, on November 11; and a day of panel presentations on contemporary spirituality and mission are also on the fall celebration calendar. Panelists discussing spirituality and mission include the Rev. Alan W. Jones of General Theological Seminary, New York City; the Rev. Tilden Edwards of Shalem Institute, Washington, D.C.; and Bishop John Walker of Washington.

Presiding Bishop John Allin will celebrate a Eucharist on November 16, and Bishop Peter Hatendi of Mashonaland,

Zimbabwe, will preach. The Diocese of Massachusetts and the Anglican Church in Zimbabwe have a companion relationship. That evening Metropolitan Opera soprano Leontyne Price, a dance company, and a brass quintet will perform at Symphony Hall.

The diocesan convention will take place November 17, closing the bicentennial festivities. Coburn says that at this convention he will call for a bishop coadjutor.

The Episcopal Diocese of Connecticut celebrated the Samuel Seabury Bicentennial early in September by hosting an international mission symposium held in closed sessions in West Hartford.

DEACONS' CONFERENCE: A REVITALIZATION

Diocesan programs for deacons, diaconal ministries, theological reflection, and Prayer Book worship life were among subjects covered at the third national conference on deacons held at Notre Dame Uni-

versity's Continuing Education Center. More than 125 persons heard a variety of speakers—from Dean Durstan McDonald of the Episcopal Theological Seminary of the Southwest, who discussed the current revival of the diaconate in the Episcopal Church, to three women deacons from Nevada, England, and Maryland, who talked about diaconal spirituality.

The conference, which attracted Anglicans from New Zealand, England, and Canada as well as ecumenical visitors, was sponsored by the National Center for the Diaconate, the Diaconate Study Task Force of the Episcopal Church's Council for the Development of Ministry, Associated Parishes, and the Canadian Centre for the Diaconate.

The Rev. James Lowery of the Center for the Diaconate said the conference "revealed an ever-strengthening network of groups and programs across the Church" and that deacons consider "themselves to be in a better place in the Episcopal Church" than they were a few years ago.

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!

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might have
life. *St. John 10:10*

A

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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.

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Switchboard

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

PRAYER BOOK POSER

On page 1 of the September issue I read: "Bishop John Walker of Washington turned down the [Prayer Book] Society's request [to use the Cathedral for a special service], saying, 'At present there are no 1928 Prayer Books in the Cathedral nor may they be brought in for a service of worship.'"

On page 18 of the same issue I read an item concerning a color film celebrating the beauty of the Washington Cathedral. Quotation of a statement used describing the Cathedral, "A House of Prayer for All People," appeared in this article.

Without taking sides one way or the other concerning the Prayer Book Society or continued use of the 1928 Prayer Book, I simply ask how the good bishop can justify such a statement? I have read of all sorts of public services in the Washington Cathedral when liturgies and rites unauthorized by this Church have been used.

"A House of Prayer for All People" is an all-embracing and inclusive statement and should not be used unless it can be strictly observed.

Harrison Walker
Wilmington, Del.

The following letters are copies (condensed) of ones sent to (1) Bishop John Walker and (2) Presiding Bishop John Allin.

I was astounded when I read in the September issue of *The Episcopalian* that you had refused to allow the Prayer Book Society to hold a service in the Cathedral. It seems to fly in the face of all religious philosophies and what I had hoped and understood the Episcopal Church stood for. It seems quite obvious to me that you fear that the Prayer Book Society might be right.

I hope they, like the early Christians, win their point by having services on the grounds of the Cathedral.

H. Burton Long
Sarasota, Fla.

As originally a member of the Church of

England and, since marriage, a member of the Episcopal Church, I had always believed I belonged to a Church with a truly tolerant outlook which has given it its enduring strength.

I read with disbelief and dismay in the September issue of *The Episcopalian* that Bishop John Walker of Washington had refused the Prayer Book Society, holding a conference in that city, permission to use the National Cathedral.

Along with thousands of other Episcopalians, I endure, despite a considerable sense of alienation, the new Prayer Book, finding real spiritual comfort on the few occasions when it is possible to attend a service where the 1928 Prayer Book is used.

I cannot help but wonder what our Lord would have said about Bishop Walker's refusal.

Katharine M. P. Whitaker
Wheeling, W. Va.

EDITOR'S NOTE: Readers have asked for an address to which to send contributions that will assist restoration of York Minster, severely damaged by fire in July. We're glad to supply it for those who may wish to help: York Minster Fund, 4 College St., York YO1 2JJ, England.

A MISSED (ALMOST) MOVIE REVISITED

How can Leonard Freeman (Movie Reviews, August issue) have missed the best and most upbeat movie of the summer for school-age kids—*The Karate Kid*? Ask him for a P.S. review to remedy this inequity!

Paschal Baute
Lexington, Ky.

FREEMAN REPLIES: You're right. *The Karate Kid* is indeed one of the best films of the summer. When we went to press, it hadn't started its climb up the box office charts, and I referred to it only as a sleeper. It's much more than that. A truly fun and "up" film for family viewing.

THANKS, UTO

This is in response to Emily Bost's letter (September issue) on lack of protection for abused children. In the past, more concern and emphasis were placed on the parents. This, however, is changing with emphasis now being placed on these abused children.

Through the generosity of the United Thank Offering, Parents Anonymous of Delaware, Inc., received a grant in 1983 for our Children's Program, which works directly with child and adolescent victims of abuse and neglect. In this program the children have shown increasing self-awareness, have learned to release their anger and frustrations in safe and accepted ways, and have learned to trust other children and adults.

The United Thank Offering certainly made a difference in the lives of abused and neglected children in Delaware.

Conee P. Nelson
Wilmington, Del.

Exchange

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

AVAILABLE

Church of the Holy Trinity, Marlboro, Mass., has a beautiful solid black marble altar to give to any parish or retreat center willing to make arrangements and pay for cost of moving. The altar is 5 feet x 3 feet, 8-12 inches thick, with two supports on each side. Because of the weight, a machine is needed to lift it for moving. Write to Steven Symes, Church of the Holy Trinity, 116 Union St., Marlboro, Mass. 01752, or phone (617) 481-3812.

DRUMS GREET VISITORS TO AFRICAN PARISH

Jungle drums played a part in their visit when Bill and Janet Mudge of Edina, Minn., traveled to a tiny African parish in July.

The Mudges are members of St. Nicholas' Episcopal Church in Richfield, Minn. Their diocese has a companion relationship with the Anglican Diocese of Rwanda, and their parish has a companion relationship with one in a rural area of Munyinya, in Rwanda.

While on a several-week tour of Africa, the Mudges decided to call on the Munyinya parish. In a Land Rover, they rode 22 kilometers into the countryside and found the parish church. The priest was delighted to see them and said he would summon his parishioners.

"Next thing we knew," Bill Mudge says, "the jungle drums were sounding, and the ancient African telegraph was at work. Sure enough, within the hour 150 people had gathered to greet us."

The priest lives on a salary of \$10 a month because he has some cows and grows his own food. The parish extends 22 kilometers in each direction and has 18 catechists (lay readers). One man who came to see the visitors traveled 22 kilometers.

The Mudges also visited the Baale Farm Project in Uganda sponsored by the Brotherhood of St. Andrew, the Episcopal men's national fellowship. Bill Mudge is a past president of the group. —Bill Ferguson, editor, *The New Hampshire Churchman*

RETREAT CENTER DIRECTORY AVAILABLE

Brother Philip Deemer, BSG, has just compiled the third edition of the *Ecumenical Directory of Retreat and Conference Centers* (paperback \$32, Jarrow Press, 4630 Geary Blvd., Suite 200, San Francisco, Calif. 94118). Covering the U.S. and Canada, each listing includes address and phone number, contact person, affiliation, and prices.

PEACE AND ECONOMY ON BISHOPS' AGENDA IN MISSISSIPPI

The Episcopal House of Bishops will discuss peace, Central America, abortion, and the economy during its meeting in Jackson, Miss., September 29-October 4.

The bishops will also have an opportunity to say a relaxed "good-bye" to Presiding Bishop John Allin, whose successor will be elected at the 1985 General Convention, less than a year away. Allin has close ties with the city of Jackson, serving there as bishop coadjutor (1961-66) and then as diocesan until his election in 1973 to be Presiding Bishop.

The bishops' agenda will follow the design of their recent meetings. Each day's work session will open with Morning Prayer followed by a meditation, this year offered by Dr. John Macquarrie, Lady Margaret Professor of Divinity at England's Oxford University, on the theme of "The Person of Jesus." The Holy Eucharist will also be celebrated daily. Reports and responses will alternate with group discussions and plenary sessions. Evenings and Wednesday afternoon will be free.

The first issue to come before the bishops will be Saturday's report on the philosophy and morality of using nuclear weapons for deterrence. At their 1983 meeting the bishops had requested such a report.

On Sunday morning, the bishops will worship in a group at St. Andrew's Cathedral where Archbishop Paul Reeves of New Zealand will preach. Reeves was a member of the delegation the Archbishop of Canterbury sent to South Africa in support of Bishop Desmond Tutu during the government's investigation of the South African Council of Churches, which Tutu heads (see May, 1983, issue).

On Monday morning, Allin will present his own report on the state of the Church, reportedly subtitled "The view from the helicopter." Later that day a panel of four bishops will respond to a paper on the economy delivered by Washington economist Gar Alperovitz, co-director of the National Center for Economic Alternatives. The bishops will have an opportunity to question him and discuss the document.

On Tuesday, the Central American Task Force from the Episcopal Church Center will present its report and the recommendations which grew out of intensive study and a three-week tour of the area this past spring (see August issue). During the afternoon, among other business, the bishops will give special consideration to the "purpose and production of pastoral letters." For the first time in many years, in 1983 the bishops issued no pastoral.

On Wednesday morning, the bishops will sit as a committee of the whole to receive a report on abortion from their theology committee.

On the morning of the last day, two ecumenical guests will address the House. Dr. Robert Neff of Church of the Brethren will discuss changes in structure and financing to be proposed this fall to the governing board of the National Council of Churches. Neff chaired the panel which is proposing the changes. And Dr. Paul Crow of the Christian Church (Disciples of Christ) and a member of the Central Committee of the World Council of Churches will report on his organization.

During plenary sessions, the bishops are expected to discuss procedures for next year's election of a Presiding Bishop and possibly the proposed sale of the Episcopal Church Center. They may also hear a report on discussions with the American Episcopal Church, which had requested pastoral oversight from the Presiding Bishop.

The bishops may recommend actions based on the reports received, but when they meet between General Conventions, they do not vote on general legislation for the Church.

The Episcocats



"Summer's over—back to the books!"

Jeff Bland

Transforming prayer is powerful and practical

BY ALLEN W. BROWN



Prayer is not just conversation; it is dynamic communication from which relationship results. The process may be pictured as a wheel of which Christ is the center and praying persons the spokes. As we draw nearer to Him, we inevitably draw nearer to one another; and as we draw nearer one another, we draw nearer to Him.

Communication by itself not only breaks down barriers, but also creates them. The

prayer that unites us with each other is more than communication; it is communication in love. It begins with forgiveness, "If thou art offering thy gift at the altar and rememberest that thy brother hath aught against thee, leave there thy gift (Drop it!); first be reconciled with thy brother; then come and offer thy gift." (Matt. 5:24) Until we forgive, we are unable to care; until we care, we are unable to love. Until we love, we are unable to intercede; until we intercede, we are unable to pray. Until we pray, we shall not discover that we are one.

The Old Testament generally emphasizes both racial and religious separateness, a separateness which often is misunderstood and sometimes deliberately misinterpreted. It is doubtful if the Jewish people and the doctrine of monotheism they were called to proclaim could have survived except for their sense of apartness which kept them from being absorbed

by the surrounding paganism of the Middle East. To study this separateness is to discover that at its best Judaism recognized itself to be quite as much subject to judgment as neighboring nations and regarded having been called to be a "chosen people" not as a sign of superiority, but as destiny for fulfillment of a purpose, the ultimate restoration of unity with God, lost by Adam's fall.

Christianity inherited this sense of separateness. St. Peter writes, "You are a chosen generation, a royal priesthood, a holy nation." (1 Pet. 2:9) It took an internal struggle within the first-century Church before Christians recognized the principle that "God hath made of one blood all nations of men for to dwell on the face of the whole earth." (Acts 17:26)

Christian love, in the sense of *agape*, was something new as distinct from both the brotherly love (*phileo*) one may have for his friends and family and the sexual

Reflections

attraction of nature (*eros*). Christian love proclaimed a unity with all human beings, an unselfish caring, more concerned with the needs of others than one's own. It is significant that no word exists which literally translates the unique concept of *agape*, that is, "Christian love." It is more than tolerance, more than respect, more than being non-manipulative. On the purely human level such a way of life is as difficult to live as it is to define. . . .

This unity, effected by prayer, is more than a subjective reaction. There is a creative, transforming factor in prayer which makes for a healing of the divisions which fragment relationships. . . . When its power to unite is recognized, prayer becomes an immensely practical thing.

Allen W. Brown is retired Bishop of Albany. Adapted from *The Inner Fire*, © Forward Movement, Cincinnati, Ohio.

SEABURY-WESTERN OFFERS STEWARDSHIP DEGREE

Seabury-Western, an Episcopal seminary, together with Garrett-Evangelical Theological Seminary and the Ecumenical Center for Stewardship Studies, is offering the first formal degree program in Christian stewardship in the U.S. The new program provides a systematic course of studies leading to a doctor of ministry degree in Christian stewardship.

Twelve new students a year will participate in on-campus course work, supervised practice in their home communities, and directed correspondence studies. A final project, equivalent to a dissertation, is also required.

Acceptance requirements include undergraduate and seminary degrees plus at least three years of professional experience. Aimed at pastors, church executives, and financial development officers, the program may be completed in two-and-a-half to five-and-a-half years. The Episcopal Church is among eight major denominations funding the new program.

VIRGINIA CHURCHES TO HOLD UNITY DISCUSSIONS

Virginians from Episcopal, Roman Catholic, and Lutheran churches will gather in Richmond, November 9-10, to discuss unity.

A panel of bishops of the sponsoring bodies will respond to addresses by an Episcopalian, Dr. Marianne Micks of Virginia Theological Seminary; a Lutheran, Dr. John Reumann of Lutheran Theological Seminary in Philadelphia, Pa.; and a Roman Catholic, Dr. Nelson Minnich of Catholic University in Washington, D.C. Participants will meet in groups to discuss the issues raised.

Epiphany Lutheran Church is the site of the meeting. Co-hosts are St. Bridget's Roman Catholic Church and St. Matthew's and Holy Comforter Episcopal Churches.

For registration (\$10) or further information, write to: LARC Conference, Epiphany Church, Monument Ave. and Horsepen Rd., Richmond, Va. 23226.

SEATTLE MINISTRY

Continued from page 3

In many ways, the ministry will always be in transition. People will come and go. The building itself is scheduled to be torn down within the next two years. In spite of this, the new priest believes this is where Jesus would go if He came to Seattle, and these are the people He has called her to love.

"I believe God does transform us, and that happens in Christian community," she says. "I've watched people being healed of sin and emotional problems. Often we shut out [these] people rather than helping them confront their problems in love. . . . I have a sense of my calling for people who are not snuggled away in the Church."

Christine Dubois is editor of *The Olympia Churchman*.

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Why does it happen? What can we do?

TEEN SUICIDE

ONE OF EVERY THREE TEENS CONTEMPLATES
SUICIDE AND 5,000 ENDED THEIR LIVES LAST YEAR.

HERE, PEG WEAVER, A COUNSELOR, OFFERS
WAYS FAMILIES AND PARISHES CAN STAVE OFF
THIS TRAGIC OCCURRENCE.

Last year about 5,000 young people in the United States ended their own lives. Each death, like a pebble breaking the surface of still water, sent out ever-widening shock waves, touching parents, relatives, friends, and classmates.

Congregations aren't immune to the impact because religion provides no magic amulet to protect young people from depression and despair. A recent survey of church-involved families by Search Institute of Minneapolis found that one out of every three adolescents has contemplated suicide. The research firm also indicated that suicide is a leading cause of death in colleges, particularly among academic high-achievers with low self-esteem.

Some experts even believe having a religious background provides impetus for a self-intentioned death because of the promise of resurrection and a different life after death.

For each contemplated suicide there are many attempts. Estimates range from 10 to 50. Using the low figure means 50,000 young people tried to end their lives last year but lived. Unfortunately, many parents didn't know the attempts were made.

More girls attempt suicide than boys, but more boys succeed on the first try. Girls are more likely to use pills, either from the medicine cabinet or non-prescription drugs, or cut at their wrists with a sharp object. Boys are more likely to use firearms, cars, or perilous activities to keep their families from knowing the exact nature of the act.

Most teens don't leave suicide notes, but actions may indicate an adolescent's desire for someone to notice trouble and interrupt their gathering darkness.

Without self-esteem, family trust and responsibility, discipline, and opportunities to solve problems for themselves, teens are likely to experience not only more crises, but also more severe ones. Self-esteem is more than pride. It has to do with a feeling of adequacy to cope with daily life. Some young people have more difficulty than others in dealing with the criticism or teasing of parents and friends.

One suicidal teen told me on the telephone she wanted to be an artist and was perceived to have talent. Her parents had told her, however, "You can't make a living that way. You need a professional career. We didn't raise you to be some kind of hippie."

Family trust is a major factor. Troubled adolescents often tell me how suspicious parents are of their friends and behavior.

Parents will sometimes say they trust their sons and daughters to make the right decision, but they really don't. Parents have told me they haven't talked sex education with their teens because they feel "if they know too much, they'll use it the wrong way." Others will search a teen's belongings to check on possession of drugs but never confront the youngster directly with a question or suspicion. Lack of trust and poor communication become further aggravated if parents, who are teen role models, lie to each other or have a broken relationship.

Parents frequently avoid giving a teen responsibilities, saying they don't want to be demanding. But without chores or responsibilities, teens lose a chance to solve problems or feel a full part of things.

Discipline is critical. Many parents never know where their teenagers are or what they are doing. One suicidal teen told me, "I was out all night, and my parents didn't even care." Nothing is worse than having no one care.

Sometimes a child "acts out" in a desperate attempt to gain parental response and attention. Shoplifting is one form of this behavior. Stolen clothing, for instance, can help enhance a shaky self-image.

Another self-destructive trait is drug or alcohol abuse. Many parents have seen a child through treatment of such a problem and then believed they have put their difficulties behind them. Later a tragic suicide occurs. It's crucial to remember that drug and alcohol abuse are often symptoms of a deeper problem and not the cause of trouble by themselves.

The way a family applies religious values can be a factor in suicide. Some families make rules so rigid that no child could live up to them. If the absence of discipline is a problem for teens, so is letting a minor problem become an excuse for rage and violence. The fear of violent punishment can precipitate a suicidal feeling, too.

The girl who discovers she is pregnant or the boy "busted" for vandalism can readily contemplate suicide. Other "sins" in many households include interracial dating or having a sexual preference a family believes to be wrong. Discussing problems when they emerge and not waiting until "father gets home from a business trip" is important.

It is likewise important for a child to know that nothing is so wrong that his or her life should be ended. Sin is a fact of life for everyone. Our faith teaches that sins can be forgiven. Parents who become angry for justifiable reasons need also to deliver the message that they will stand behind a son or daughter in his or her hour of trial. Teens are entrusted to parents by God. The same child, now troubled, has brought laughter and joy in the past. Parents need to let their children know that in the hardest of times they care deeply about what is happening.

How can you recognize a teen in trouble, and what steps can you take to prevent a tragedy?

- Deal directly and communicate openly. Friends may pick up hints, references to "ending it all. . . . You won't see me around here much longer." A rejection from college or dropping grades may cause withdrawal. The adolescent may give precious, personal things away as a hint of what is to come or may have purchased a gun or acquired drugs in life-terminating quantities. The adolescent may talk of wanting to be with a departed loved one or friend, even a pet. Such hints are a special cause for worry if the adolescent is in a split family or where a poor parent/teen relationship exists. Confront the teen with direct questions. "Do you want to end your life?"

- Never take a threat of suicide casually. Take action.

- Seek help. Untrained teens or adults shouldn't feel they have to take on helping a friend or son or daughter by themselves. Go to someone who can provide thoughtful direction, someone to whom you would trust your own life—a pastor, a school counselor, a caring psychologist, a law enforcement officer, a coach.

- Encourage and support adolescents openly.

- Give adolescents responsibilities and chores so they are vital, contributing family and church members.

- Use appropriate discipline. Make sure a teen understands the rules of a household and where parents stand. Let the teen participate in a punishment decision. Parents who can't control their anger should strive to involve a third party to referee a problem. Make sure both sides are aired.

- Forgive. People inevitably disappoint each other. A teen needs to know that disappointing a parent doesn't destroy a relationship.

- Be realistic about a teen's capabilities. Everyone has different gifts, and people with the same gifts don't have them equally. Don't burden a teen with unrealistic expectations.

- Communicate. Share your humanity. Let them know you had and have problems, too, and manage to work them out.

- Churches should make sure crisis prevention hotline telephone numbers are prominently posted. All services to troubled teens should be known, including those that provide sexual preference counseling. Contact and The Samaritans are probably the best-known services of this kind in the United States.

- Find ways to involve adolescents in church life through youth groups, junior councils, youth-led worship, and such volunteer activities as shoveling snow and helping the community's aging. Such activities not only help teens meet the needs of others in a fulfilling way, but they also put adolescents in touch with adults outside the family. They learn to relate to others.

- If someone does attempt to take his or her life, don't try to administer first aid yourself; obtain professional medical help.

If as an untrained person you find yourself talking with a desperate teen, remember that your presence and caring are important. Probably nothing you can say will be wrong if your concern is evident. You can point out that once-suicidal people are now alive, leading productive lives. You can encourage troubled persons to take another view, put themselves in someone else's shoes for a moment. Drug-addicted and depressed people *do* turn their lives around. When you're upset, that's no time to make a life or death decision.

Adults frequently come to learn that even without medication, depression can be reversed in six months or so. The trouble is a young person has no such experience to draw upon, and lack of experience puts a crisis in a more desperate perspective.

Such troubled teens need to hear a message of hope and support that thoughtful, caring friends and family in the faith can provide.

A registered nurse, Peg Weaver has been a suicide and crisis intervention counselor in Philadelphia, Pa., for 17 years. Her advice was an Interchurch Feature which originated in *The Lutheran*.

A creative revival — the ancient, now modern tradition

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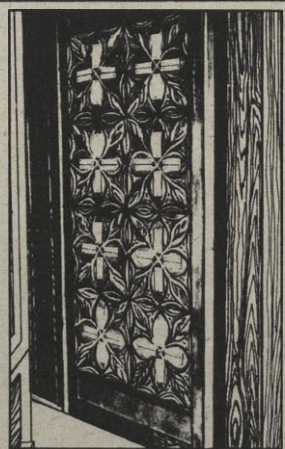


The Reverend
A. Edward Sellers, Jr.,
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Few care, but we can't opt out, bishop tells Caucus

by Janette Pierce

The Episcopal Urban Caucus wrestled with issues and organization during its fifth national assembly, held September 5-8 in Detroit, Mich. Much of the Caucus' work was in response to the opening address by Bishop John Burt, pictured above, who has been active in ecumenical organizations for economic justice since his retirement as Bishop of Ohio early this year.

Burt urged his audience to continue to work for peace and justice although "few in politics or in the pews" seem to care about these issues. He said, "We must not opt out. We respond, sometimes reluctantly, because we are called. Christ's hand is upon us." He challenged participants to "think what sort of people you ought to be because the future belongs to the community of men and women who trust in God and let Him act through them."

Burt's talk began the examination of the assembly's theme, "The People of God—Chosen, Gifted, Equipped, Sent for Urban Ministry," which was further covered in daily meditations by the Rev. Emmett Jarrett of Boston, Mass., the resident theologian, and by the Rev. Henry Mitchell of Detroit, who gave the sermon at the closing Eucharist.

Participants spent their time in small discussion groups, at workshops, in special-interest meetings, and in plenaries deciding "what sort of people" they should be by taking stands on South Africa, the abortion debate, treatment of prisoners of conscience, the effectiveness of Jubilee Ministry, qualifications for the office of Presiding Bishop, and by planning the Caucus' shape and program for the next 18 months.

The Caucus program emerged from reworking a report prepared by the Rev. Edward Rodman of Boston, Mass., who has served as interim executive. Assembly participants agreed with proposals for greater regional and local activities aided by local "field secretaries" to be supervised by a coordinator in a small central office.

Participants directed that a major effort be made in coming months to reform the present Jubilee Ministry program, which they feel has fallen short of the vision the Caucus had originally strongly supported.

Episcopal Church Center executive Edward Geyer, in charge of Jubilee since January 1, admitted progress has been slow, that Jubilee was "dead in the water" when he took charge nine months ago. Several speakers expressed strong feelings about the current status, and the Caucus directed

its board to move quickly to assure that "resources currently available are used more appropriately" and that plans for the next triennium are "consistent with the priorities identified by our constituencies."

Moved by current crisis reports, assembly participants sent messages of support to South Africa and called on Presiding Bishop John Allin to meet with Presidential candidates of both U.S. political parties to request that U.S.-South African relations be addressed in the candidates' debate on U.S. foreign policy.

Closer to home, they criticized the proposed sale of the Church's headquarters in New York City before completion of a relocation study. They also asked that such a study look at relocation "from the standpoint of mission strategy" and consider the symbolism of having the Church's headquarters in a major metropolitan area.

Participants passed a resolution which

deplores the treatment of five Hispanic activists, now in jail, stating that Maria Cueto, a former church employee, Steven Guerra, and three others have suffered from treatment usually reserved for potentially violent criminals. The five claimed reasons of conscience in their refusal to testify in a federal grand jury investigation of Puerto Rican terrorist activities, but none has been accused of anything but refusal to testify.

Assembly participants elected eight new governing board members: Bishops Mellick Belshaw and William Burrill; the Rev. Messrs. William Boli and Mwalimu Imara; and Eddie Mae Binion, John Coleman, Sister Alicia Cristina, OSH, and Carole Lee. Six others will be appointed.

In other actions, the Caucus:

- expressed support for Anglican Archbishop George Browne of West Africa, who has spoken against "mysterious disappearances" in Liberia;
- affirmed the ministry of Caucus mem-

ber Judith Upham of Syracuse, N.Y., who is under fire for allowing her parish to be used for religious services by homosexual of the Metropolitan Community Church and commended Bishop O'Kelley Whitaker of Central New York for his support of her ministry; and

• asked that candidates for Presiding Bishop have a "personal track record" of social justice and urban ministry.

GOE EXAM

NEEDS QUESTIONS

The General Board of Examining Chaplains will meet in October to prepare the General Ordination Examination for 1985. The Board solicits assistance from clergy and laity throughout the Church in preparing the questions. The deadline is October 5. Questions not used will be saved and considered next year. Send suggestions and ideas to: The Rev. John D. Lane, P.O. Box 8133, New Orleans, La 70182-8133.

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

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

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You can make a difference!

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

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

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

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

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



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

KSAK

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Country preference: ☐ India ☐ The Philippines ☐ Chile
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Holy Land Christian

Mission International

The Visionary Christian: 131 Readings from C. S. Lewis, edited by Chad Walsh, paperback \$5.95, Macmillan, New York, N.Y.

Lewis' old friend, Chad Walsh, who put together these selections, says the book is "a candid invitation to revel in the many imagined worlds of Lewis' vision and to find in them the same preoccupation with major themes of spiritual life and death that dominates his apologetic books."

Churchpeople and economy

Continued from page 1

grant in 1981 from the Roman Catholic Bishops' Campaign for Human Development and now employs 60 people.

Experiments like these grow out of a conclusion that, despite talk of economic recovery, the nation is in the midst of a severe crisis and protracted economic crisis prompted by the demise and flight of many basic industries and the growth of predominantly low-paying "service" industries. "All you have to do is go see a worker who was making \$22,000 a year in a plant and is now frying hamburgers for \$4 an hour in McDonalds," said Burt.

Rallying outside the U.S. Labor Department on the first Friday of each month, religious and labor leaders have also begun to challenge the government's monthly employment data, which has recently shown unemployment rates of around 7.5 percent. They have called attention to the fact that among those listed as employed are 5.5 million people who work part-time because they can't find full-time jobs and a growing number who are working at poverty-level wages. The religious-labor coalition also emphasizes that the official jobless figures don't include an estimated 1.3 million people who have stopped looking for work. They stress that the jobless rate, though lower than last year, is still as high as it was during the height of the 1974 recession.

When asked why the Churches have become so deeply involved in economic advocacy, William Diehl, a consultant on economic issues to the Lutheran Church in America, replied by asking, "Have you read the papers this morning?" The reference was to the Census Bureau's August 2 report that the national poverty rate has reached its highest level in 18 years despite the current recovery. The number of poor people last year grew by 868,000, the Bureau said, from 34.4 million in 1982 to 35.3 million in 1983.

"We see ourselves as a fourth force, outside of business, labor, and government," said Marchione. In this role, church leaders say their pastoral ministries to the needy put them in a unique position to measure the impact of economic policies. In hearings on plant-closing legislation, for instance, committees in Congress have solicited the testimony of religious groups which operate soup kitchens and counseling programs for the unemployed.

Building bridges between business and labor is another role many church groups have carved out for themselves. In Pennsylvania, Msgr. Constantine V. Siconolfi heads the Scranton-Lackawanna Labor-Management Committee which he began after the Roman Catholic Diocese of Scranton concluded that unemployment was the most serious problem in the diocese and that bad labor-management relations were a contributing factor. As head of the committee, Siconolfi has established four in-plant labor-management committees and is working on four more.

As a spiritual leader, the priest sees himself in a good position to bring both sides together. "I bring with me a certain trust and credibility and a non-partisan, non-prejudicial dimension. It's both pro-labor and pro-management."

At the same time, however, other church activists have opted for confrontation rather than dialogue. In Pittsburgh, a group called the Denominational Ministry Strategy (DMS)—supported by 30 ministers, predominantly Lutheran, and nine churches—has taken to disrupting services in well-to-do congregations. They have charged these churches with "harboring" corporate executives who have closed plants and dismissed workers.

The difference in these tactics reflects a split developing among church groups on how to position themselves in labor-management disputes, said Conrad Johnson of I-ECON, an advisor to the Presbyterian Church (U.S.A.). "We support the dialogue, but we don't think we should be neutral in it. We should side with those who have the least power, the workers and communities."

William Bole is a staff writer for Religious News Service.



The Rev. George Pierce, left, national director of the Church Army, Presiding Bishop John Allin, and Capt. Raymond Lewis, the Church Army's evangelist-at-large, hope for new life for the organization.

Church Army makes new evangelism effort

by Barbara Benedict

The Church Army, the venerable evangelistic organization whose roots go back to 1882 in England, is seeking renewed life in this country after a near demise.

Earlier this year, Presiding Bishop John M. Allin asked the Rev. George Pierce of Glenwood Springs, Colo., interim national director, to convene a task force to prepare a plan of action for possible future service. Such a task force met August 29-30 at the Evergreen Conference Center near Denver, Colo., drafting a plan which included the purpose statement: "The Church Army exists to provide the Church with a cadre of trained, disciplined, and socially concerned evangelists who will (1) minister where others cannot, (2) reach the unchurched, and (3) equip others to 'do the work of an evangelist.'"

The group's board—operating on an interim basis since the Church Army Society's charter was allowed to lapse in 1982—also affirmed its commitment "to employ the best methods of evangelization from the past and also to seek for new and authentic ways to present the saving Gospel to people in the modern world."

Other sections of the adopted statement dealt with matters of training and

discipline, recruitment, deployment, and a support system.

Bishop Victor Rivera of San Joaquin, Allin's appointed liaison with the Church Army, will report the task force's decisions to the Presiding Bishop.

In addition to Pierce and Rivera, other participants in the meeting were the Rev. Richard Anderson, executive for Communication at the Episcopal Church Center; Betty Connelly, a member of Executive Council; Bishop William C. Frey of Colorado; Merle C. Hansen, executive director of the Brotherhood of St. Andrew; Kay Harlan, secretary for the task force; Valerie Hillsdon-Hutton, church growth consultant and former British Church Army officer; Canon William Johnson, Cathedral of St. John the Divine, New York City; Capt. Raymond Lewis, Church Army evangelist-at-large; Sister Daisy Kitchens Pierce, Church Army field secretary; Sister Lillian Sherman, Church Army; Richard Wise, attorney; and Canon Bert Womack, executive director of the Episcopal Pastoral Center and canon to the ordinary, Diocese of Colorado.

Still to be explored is the Church Army's relationship with the National Institute for Lay Training, with which it was joined in 1973.

Barbara Benedict is managing editor of The Colorado Episcopalian.



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'Sticking to one's last'

A CHAT WITH CHAD WALSH

by Alzina Stone Dale

When Chad Walsh was in Chicago this spring, I made a date to talk with him. As an admirer of his writing—both poetry and prose—I wanted to hear what he is doing now he has retired from teaching at Beloit College, and I was frankly curious about this Episcopal spokesman's view of our Church in 1984.

In the post-Christian period of specialization, Walsh successfully combined three careers—poet-professor, tentmaker priest, and popular Christian apologist very like his friend C. S. Lewis, whom he introduced to America. Like Lewis, Walsh has gone on affirming that "God is not dead" in the face of much flak within and outside Anglicanism. Perhaps just "sticking to one's last" like the amateur carpenter he is has given Walsh's work its humorous authority which survives intellectual and liturgical trendiness, as when he says wryly,

The times—or I—were out of joint.

I was not strong enough to turn the times about.

Perhaps I should have learned to shout.

I settled for the counterpoint

Of the ironic southern voice

And commented with rhymes upon the passing scene.

In person Walsh radiates a genial charm combined with a gentlemanly modesty about his work. His balanced attitude I recognized as the genuine Anglican article, affirming balance and sanity. Like his books, he is accessible and amused, interested in what goes on about him.

In retirement in Burlington, Vt., he has returned to his first vocation of poet, but, paradoxically, he is at work on two projects which led us into a discussion of the present-day Church. One is a book of sonnets in which "the only thing that's different" is he refers to God as "She." I told him I have a hang-up about using pagan Earth-Mother mythology for God, like Dorothy L. Sayers who disapproved of editing out sex or gender because the Hebrews did not mean God represented male machismo. Madeleine L'Engle uses "El," but her neuter "it" is just not *English*. Walsh suggested "people now do misread masculine words" so he tries to desensitize language, but he, too, cannot destroy it by using awkward words like "chairperson."

I asked how he feels about women priests, and he said they do not bother him, perhaps because he has known several far more impressive than many men!

We talked about whether the new Prayer Book has changed the very nature of the Anglican via media. Although *The Book*



PHOTO BY DAVID WEIR

of *Common Prayer* was one reason he joined the Episcopal Church, again Walsh demonstrated his classic Christian sense of proportion by saying he feels that "meaning must be more crucial than aesthetics." But we agreed that it will take

more time to regain the sense of community shaken by reworking the Church's hallmark. "It has been a far more bitter controversy than anyone expected, and it may require a generation to grow up using the new *Book of Common Prayer*," he suggested.

Walsh's other writing project is a series of group interviews with the main actors in the Passion story, like Caiaphas and Pontius Pilate, done in the television style of Steve Allen. Remembering his warm praise of Dorothy Sayers' radio play cycle, *The Man Born to Be King*, I asked if it had served as a model, and Walsh reaffirmed my sense of continuity within the Anglican "writing communion" by saying with a smile that, yes, for him "Jesus will forever have a Scots accent," a reference to the BBC actor who played Christ.

Both writing projects should be done by year's end, and since this is 1984, I asked him how he feels, having foreseen in the 1950's and 1960's a 1980's world where God not only has not died, but is a

name to start revolutions. I quoted G. K. Chesterton who said in 1904 that "never from the beginning of the world has the human race done what the wise men have seen to be inevitable." Walsh said he shares Chesterton's intuition about prophecy because he has always had a "very strong sense of history." In his work he combines it with those timeless flashes of joy he calls "hints, goads, and lures" to make up the Christian double vision of time and eternity.

I found his approach a true liberation theology, justifying institutional Anglicanism just as he made a contemporary defense of it in a recent poem where he said,

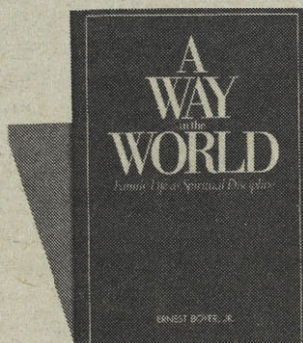
*In the last of wrecks any church
Offers fingers something rough to
clutch. This is much*

*To say thanks for when a God flows
smooth past your thumb.*

(Poems from *Hang Me Up My Begging Bowl*, Swallow Press, 1981.)

Alzina Stone Dale is a Chicago-based author who is an expert on Dorothy Sayers.

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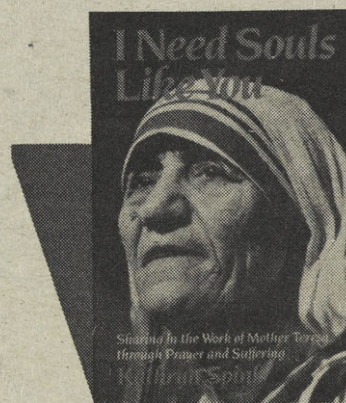


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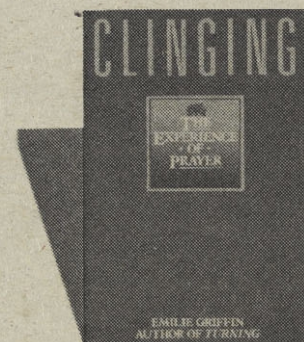
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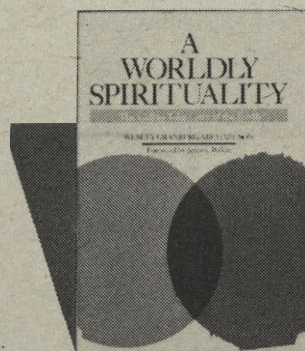


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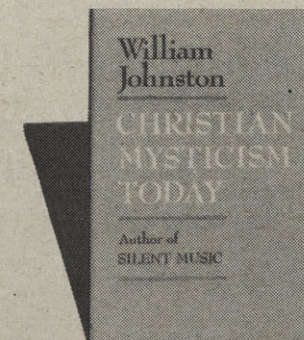
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Order of St. Luke heals with hope, prayer

by Tammy Tanaka

Midge Candee had sunk into another bout of despairing suicidal depression—the third in a decade. She had been “patched up” twice before by medical treatments. Prayer didn’t seem to help either. After 11 months in the hospital, doctors told her husband Mark, “Prepare for the long haul.”

Groping for help, Mark Candee recalled a suggestion to use the “armor of God” described in the Epistle to the Ephesians (6:11-17). He telephoned his wife in the hospital and insisted that the two of them read the passage together and pantomime the action of putting on the various parts of the “whole armor of God” to be able to stand against evil.

Midge Candee wasn’t really interested but agreed to go along just to please her husband. This was repeated for several days. Then unexpectedly she began to feel a change. The heavy cloud began to lift. The Candees continued praying and putting on the “armor of God.” Within 10 days, the cloud had completely vanished, and she was released from the hospital. This was 10 years ago.

“I was a new, healed person,” says Midge Candee of Ocean Grove, N.J., recalling the incident. “I have never been hospitalized again. Never had to take medicine.” She said her first spell of depression hit her about 1966 when her son was 4. The second one in 1970 put her in the hospital for four months. The last one in 1972 was the worst.

Midge Candee told her story at a healing retreat of the New York chapter of the International Order of St. Luke, an inter-

the revival of Christian healing and the development of “a sound pastoral and counseling ministry” in every church. About two-thirds of the Order’s members are Episcopalians. Others are Roman Catholics, United Methodists, Presbyterians, Lutherans, Baptists, and other Protestants.

Greeley says the Order of St. Luke provides a link between mainline Christianity and the charismatic movement where spiritual healing is widely practiced.

St. Luke’s New York chapter holds one-day healing retreats at the interdenominational Riverside Church, sponsored by the Riverside men’s class. They begin by singing hymns and then study the Bible, using films on the Gospel of St. Luke.

One of the disciplines of the New York members is to take a prayer list each month and pray for 30 days for those on the list, says the Rev. Molly J. Picarillo, chaplain of the New York chapter. “It is a serious commitment.”

Retreats conclude with an afternoon healing service led by Picarillo. It includes

music, prayer, and testimonies, a talk, and a service of healing with laying-on-of-hands for those who desire it.

“There are times when we pray for healing and nothing seems to happen because something else needs to be done first,” Greeley told one meeting, noting that inner feelings such as hate, a failure to forgive others, or a bad self-image can block healing. “Sickness and sin are related. Anything that violates God’s law of love is a sin. Sin is separation from God. The universe is based on love, which Jesus exemplified, and we are called to be Jesus’ channel for love.”

The Order of St. Luke tries to put into perspective “two extremes that we’re seeing today,” says the Rev. Kenneth Linsley of the Baptist General Conference, who is not a member of the Order but supports its aims. Some people say supernatural healing went out with the Apostolic age. At the other extreme, some who pray for faith healing feel guilty if the healing doesn’t come in the expected way. “So many peo-

ple insist on one kind of script, one kind of miracle. If we could see with God’s eyes, we could see things happening” everytime there is a healing service or prayers for healing. This doesn’t mean healing for all. God may leave them with the infirmity, but work in them just the same.

“I personally have been a recipient of healing,” says Linsley, who underwent what proved to be a successful treatment for cancer two years ago. “An awful lot of people were praying for me. So many contributed in so many ways. . . .”

Midge Candee led a St. Luke’s group in putting on the armor of God: “I gird my loins about with truth. . . . I put on the breastplate of righteousness. . . . I shod my feet with the preparation of the gospel of peace. . . . I take up the shield of faith wherewith to quench all the fiery darts of the wicked. . . . I put on the helmet of salvation. . . . I take up the sword of the spirit which is the Word of God.”

Tammy Tanaka reports for Religious News Service.

October 18 is

The Feast of St. Luke

See page 23.

denominational group which includes medical professionals, clergy, and laity. Her story also appeared in *Guideposts* magazine. She considers her healing a part of the “mystery of God,” brought about in her case through the prayers of many and the use of the Word of God. She also thanks God “for a husband who kept hoping. He never gave up hoping there would be a miracle.”

Spiritual healing comes about in a variety of ways, not always at the time or in the manner expected, according to members and supporters of the Order of St. Luke. The Order derives its name from St. Luke the Evangelist, believed to be a physician who traveled with St. Paul on his missionary journeys and wrote the third Gospel in the New Testament and the Acts of the Apostles.

The Order is an outgrowth of the Fellowship of St. Luke started in 1932 by the late John Gayner Banks, an Episcopal priest. The Order now has some 5,000 North American members in about 180 chapters.

“Over a number of years, there has been quite a marked, increasing awareness that there is something to it [spiritual healing],” says the Rev. Arthur W. Greeley, a retired United Methodist minister and president of the Order of St. Luke’s board of directors. He said the medical profession’s discovery that emotions have a lot to do with illness has led to an awareness of the need for inner healing.

Members of the Order of St. Luke believe “spiritual healing is wholeness, or healing of the whole person: body, mind, and spirit. Spiritual healing is not a substitute for medicine or surgery, but is complementary to scientific medicine.”

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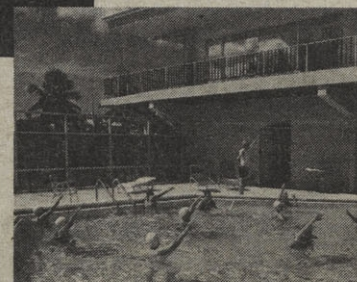
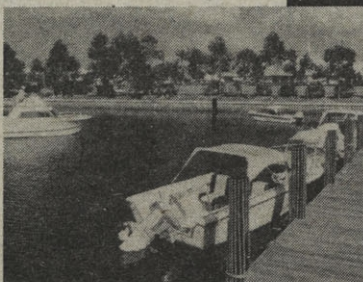
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ALL THIS AND A HALO TOO?

Though photographer Kathy Lehman seems to have caught Bishop Calvin Schofield of Southeast Florida with his halo showing, a halo is not a requisite for the office. As the House of Bishops prepares to meet and as we celebrate the consecration of our first American bishop, Samuel Seabury, this might be a good time to pause to examine just what a bishop is and does.



'We are not called to be crowd pleasers'

by Robert L. DeWitt

A bishop is a priest, a deacon, an administrator, a pastor, a general utility figurehead. He signs things, he attends things, he has his picture taken. But what is his central task?

I recall once when David Gracie came into the office, he reported he had been rereading Tolstoy's *War and Peace* and suddenly realized what a bishop's role is. He recounted a scene in which a general on horseback is watching the battle as soldier after soldier runs up to him out of the confusion of the fray and asks where to go, what to do. The general, as confused as the rest, nevertheless draws his sword and with great decisiveness points this way or that. The soldiers salute and charge back into the chaos. The Church, too, needs someone who tells us which way to go even if he doesn't know either!

Someone has said, and I like it, that a bishop's role is to represent God to His people and to represent his people to God. Bishop Richard Emrich of Michigan, with whom I served as suffragan, often added that on issues the bishop is not called to be representative of the people, but to represent God. This is not arrogance. A bishop does not hold this role in fee simple. The same vocation pertains to every Christian.

We are not called to be crowd pleasers, but to be faithful. But how does one know what faithfulness requires? St. Augustine said to the Gnostics of his time, with whom he was engaged in great controversy, "Let those be angry with you who do not know with how great toil truth is attained or how difficult it is to avoid mistakes. Let those be angry with you who do not know what sighs and tears are needed if the real God is to be known—even in the tiniest degree. But for me to be angry with you is utterly impossible. . . ."

I would freely admit—as I have many times before—that being Bishop of Pennsylvania was too big a job for me alone. How can one person, against many, insist that he or she has the truth? That is why St. Augustine's words speak to me so eloquently. I spent untold hours with the staff discussing issues, comparing points of view, assessing possibilities, striving for consensus. I recall no decision arrived at this way that I ever regretted.

An observation about the diocese as an institution has to do with the meaning of democratic processes in the life of an absolute monarchy for not the bishop, but God, is the ruler of a diocese. And God's edicts and statutes are not subject to democratic review. I think this theological point is fundamental.

At the same time it is true also that our perceptions of the will of God are debatable and profit by debate and that the course of action which may follow from those perceptions of the will of God are also debatable and profit from debate. That is the basis of the legitimacy of democratic processes in the life of a diocese.

But as with any democratic institution, this puts a heavy premium on education. It calls for the people of a diocese to be educated in the faith, schooled in the Church's theological assumptions. In a

time of racial struggle, in a time of war, the voice of a majority of the people is not necessarily the Word of God. Too tragically often the voice of the majority is an expression of prejudice, chauvinism, group egoism, and vindictiveness. That voice needs constantly to be tutored in the wholeness and the holiness of the will of God.

Robert L. DeWitt was Bishop of Pennsylvania from 1964 to 1974. These remarks are excerpted from an address he gave at a diocesan bicentennial celebration in May, 1984.

'Bishops hold to the old and reach out to the new'

by Charles Price

The best place to find out what our Church holds concerning the episcopate is the Prayer Book in the ordination service for bishops. The examination of a bishop-elect sets forth at least six aspects of episcopal ministry. They come at us in rapid succession, without explanation or comment, naked and unadorned.

The episcopate has developed into a rich, complex ministry. First, the bishop is to be one with the apostles. Second, a herald of Christ proclaiming the Resurrection and interpreting the Gospel. Third, a teacher, guarding the faith, unity, and discipline of the Church. Fourth, a liturgical leader, celebrating and providing for the sacrament. Fifth, a pastor, a faithful example for the entire flock of Christ. Sixth, a martyr, a witness to hope. A bishop is some combination of all these things. No one can do them all equally well. We have to guard ourselves against expecting and demanding too much.

First, then, a bishop is called to be one with the apostles. An apostle is one who is sent. That is the meaning of the Greek word. "I have come down from heaven not to do my own will, but the will of him who sent me." Many times Jesus was God's apostle to a rebellious and lost world. Apostles are commissioned to move out ahead of us. Apostles move where the Church has never been.

Apostles also reach back, back to Christ who sends them. They stand for the unchangeableness of the apostolic message through all the changes and chances of historical flux. Bishops are visionaries, missionary artists, who can see in their minds and hearts the world made whole

in Christ. They are conservators who challenge us to find new ways to make the age-old Gospel accessible. They hold to the old and reach out to the new. That is their vocation. It is not an easy one. There's a cross in it.

A bishop is proclaimer, preacher, prophet. In the words of a memorable poem of some years back, a bishop is called to be "one of God's trombones."

To proclaim Christ's resurrection is to tell the story of the Gospel, the old, old story. How can you talk about the Resurrection unless you talk about the whole life of the people of God which led up to it? The bishop is the great teller of that story, the story we know only too well and cannot hear too often. Yet there's an art and/or pathos to telling that story. Preaching is the telling of one story to an endlessly new audience, always telling it heart to heart, "putting the hands of the people into the hands of God," Henry Sloane Coffin used to say.

A sermon is a story with a call to action attached. Come! See! Repent! Believe! Rejoice! The style of preaching is second-person plural. We feel included. The words spoken are the words of life. They finally must arrive in our hearts and awaken us to the life that is life indeed. John Ruskin spoke of "30 minutes to raise the dead." A hundred years later we have to do it in 15.

A preacher does not always speak gentle words. Sometimes the preacher speaks like the prophets of old—words like hammers, like fire, words spoken with the harshness of brass. They tell us what we need to hear, not what we want to hear. It's no popu-

Continued on page 13

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BISHOPS

Continued from page 12

larity contest. Yes, our bishops must sometimes be prophets. Forth-tellers of the truth. Proclaimers in that sense.

We consider the bishop as teacher and theologian: A bishop who takes the teaching office seriously will enable teaching and learning in our Church.

There is a difference between teaching and preaching as there is a difference between education and prophecy. Preachers speak to us through our hearts. They tell the Gospel story in new ways, to inspire us and involve us. They preach for commitment. Like a trial lawyer, they aim for decision.

Teachers aim to communicate truth about something—facts, theories. They want us to learn about history and philosophy. They like good questions. The incontrovertible circumstance of the Christian faith is it is rooted and grounded in something which happened once, in a certain place, in a certain year. We can't invent that history for ourselves. In Christianity—perhaps of all religions—it is important to get the facts right and to draw the right implications from them. The Gospel gives us vast freedoms of thought and life. But our faith has some givens. In a noteworthy way, bishops are connected with those givens.

Bishops guard the faith of the Church. They labor for the unity of the Church. Doing both is not always easy. The demands of the allegiance to the faith once delivered to the saints and of love for sisters and brothers in separated Churches sometimes conflict. When the truth of faith has to be set against the visible unity of the Church, again and again the Church has chosen truth.

Our Prayer Book aims to present the bishop in the role of liturgical leader. Those of us who lived under earlier books remember that bishops came to a parish mostly to confirm and preach. Now the bishop is expected to baptize, confirm, preach, and celebrate Eucharist. The bishop is to be seen in that more extensive ancient role.

Fears have been expressed that services which included all these elements would be tiresome and long. I guess they are long. But surely no longer than the Super Bowl. So much variety is possible that they are usually lively and spirited occasions, and most bishops I know enjoy them, as bishops should. We ought somehow to belie Santayana's remark that only the Spanish really enjoy their religion!

Of all the roles of the ordained ministry, the pastoral role, the pastoral office is the most inclusive, the most treasured, the most Christ-like. In the shepherd's role is contained, for example, both leadership and love. The shepherd-king was one of the prevailing images for kingship throughout the ancient Mediterranean world. The messianic role, and, indeed, God's own role over His people, was put in pastoral images.

The shepherd is a Christ-like image perhaps because more than the others it has a cross in it as well as leadership and love. That phrase, "the good shepherd lays down his life for the sheep," rings through the verses of the lesson like the tolling of a mighty bell.

And mission is in it. Always going out for the sheep who aren't yet included. Kindly leadership, love which goes to the cross, mission, all are involved when we tag the bishop as pastor.

Continued on page 22



association with the C. Hubert Parry tune taken from the anthem, "Hear my words, O ye people." The text is by Sir Henry W. Baker, best remembered for his paraphrase of Psalm 23, "The King of Love my Shepherd is." **AUTHOR:** Henry W. Baker (1821-1877). **TUNE:** LAUDATE DOMINUM, C. Hubert Parry (1848-1919). **METRE:** 10 10. 11 11.

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A hymn based on Psalms 148 and 150, "O praise ye the Lord" has gained wide popularity due to its

1. O praise ye the Lord! Praise him in the height; re-
2. O praise ye the Lord! Praise him up on earth; praise
*3. O praise ye the Lord! All things that give sound; each
4. O praise ye the Lord! Thanks-giving and song to

joice in his word, ye an-gels of light; ye
tune-ful ac-cord, all ye of new birth; praise
ju-bi-lant chord, re-echo a-round; loud
him be out-poured, all a-ges a-long! For

heav-ens, a-dore him by whom ye were made, and
him who hath brought you his grace from a-bove, praise
or-gans, his glo-ry forth, tell in deep tone, and
love in ere-a-tion, for heav-en re-stored, for

wor-ship be-fore him, in bright-ness ar-rayed.
him who hath taught you to sing of his love,
sweet harp, the sto-ry of what he hath done.
grace of sal-va-tion, O praise ye the Lord!



My name is Guillermo. Six years ago I knocked on the door of the Episcopal Church in Honduras and asked for help. When I was seven I was abandoned by my mother who went to Spain to be a maid. I never knew my father. My only talents were survival on the streets, bullying the others, stealing food and sniffing glue. I hated everything and everybody; nevertheless, they invited me to live at the Home of Love and Hope.

In these six years I have come to value my own self, to love and guide my other 80 brothers, to be a thankful son of God my providing Father, and to know that Honduras needs me in the long struggle for honesty, hard work and a responsible family life where parents do not abandon their kids when times are hard.

I and my 30 oldest brothers are asking you for the scholarship money we need for vocational school. We're 14-17 years old and just graduating from 7th grade. We're learning the trades Honduras most need with the qualities of workmanship and reliability we know and value.

Part of our education is learning to build low cost housing with basic furniture and to do plumbing and electrical installations for families in need. Another part is learning to become leaders in our Church, responsible citizens, partners in small businesses, guilds, cooperatives and future fathers of children who are loved and wanted.

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—We will collect tools, machines and teaching materials for your vocational school or we will help to give each boy his first set of working tools in the trades as he goes out to work (letter enclosed).

—We would like to send a volunteer in the trades to work with the boys (letter enclosed).

—Our diocesan convention would be interested in hearing more about your work the next time a representative of the program is in the United States.

—We would like to send someone to Honduras to visit you and your brothers from the streets.

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The Honorable Daniel Oduber
Former President of Costa Rica
- Oct. 24 *Economic and Political Alternatives*
The Honorable Sally A. Shelton
Former Ambassador to Grenada and Eastern Caribbean
- Oct. 31 *The Role of the Church in Central America*
Mr. Phillip Berryman
American Friends Service Committee on Latin America
Mr. Jim Wallis, Editor, *Sojourners Magazine*

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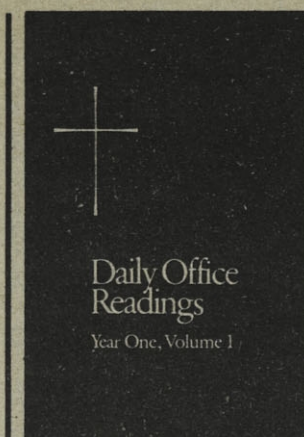
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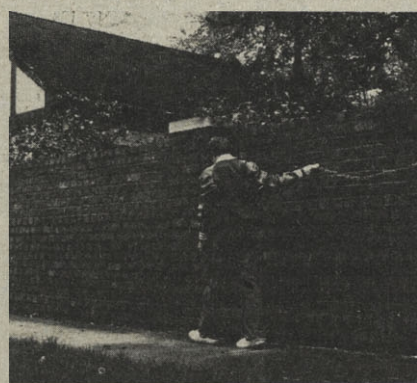
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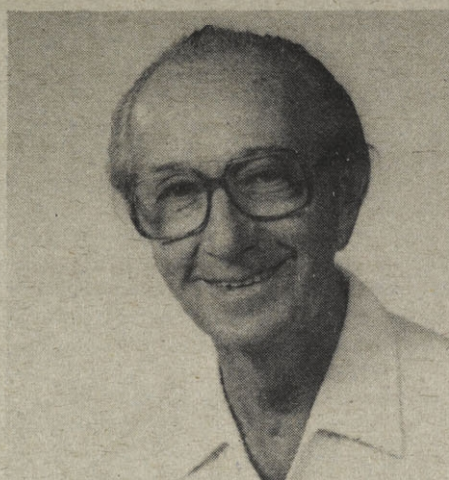
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Faith helped him survive as hostage



by Ruth Rolf

Never was the certainty of God more important to Robert Ode than when he was a hostage in Teheran, where he had gone to do a favor for some Iranian students.

The U.S. State Department, from which Ode had just retired, needed help processing a large number of visas for Iranian students who wanted to study in America. He went there to help. Meanwhile, his wife Rita was making settlement on the retirement home they had just selected in Arizona.

Ode survived the uncertainties of the 444 days of captivity in Iran because "I believe in a God who has a plan for the world. God gives each human being an intellect, a spirit, and courage. One must decide how to use them. Some hostages were unable to make full use of those characteristics. Emotionalism was so strong it dom-

inated their mental responses."

In Manistee, Mich., where Ode grew up, he sang in the Methodist choir and later in various choruses and quartets. After service in the Pacific in World War II, he entered the U.S. Foreign Service and eventually held posts in more than 13 countries. He usually attended religious services at English-speaking churches, and the Church of England was often there. While he was stationed in Palermo, Sicily, he attended a small Anglican parish and when transferred to the American Consulate General in Montreal, he went to Christ Church Anglican Cathedral and was confirmed there by the Bishop of Montreal "because by then I felt comfortable and at home in the Anglican service."

Before moving to Arizona he attended the Falls Church at Falls Church, Va., and now is a member of Church of the Advent, Sun City West, where Mary Heiser, senior warden, says he's particularly helpful visiting housebound people so relatives can be relieved for other activities. He also helped with this year's rummage sale. He is a member of the church's choir and of the Sun Cities Symphony Chorus.

Ode has a room in his house where his Award of Valor and the Medal of Meritorious Honor bestowed by the State Department are displayed. Among his souvenirs is a flag given by President Reagan at the White House reception for the returned hostages. A flag that flew over the Rose Garden that day stands on the patio of his home.

At 64, Ode was the oldest of the hostages, but he is adamant that he is not a hero. He tells of one hostage who exclaimed, "Wish they'd just kill us all quickly!"

Ode responded, "Oh no, that may not be God's plan. Not everybody thinks as you do."

Ruth Rolf is a free-lance writer who lives in Sun City, Ariz.

A juggling act CAN THE RECTOR BE A PRIEST?

by Walter Sobol

I don't want to be the rector anymore. Rectors spend their time trying to get everyone involved. Successful parishes involve everyone. I don't care whether we are successful. I want conversion, not involvement.

All fall I watched and joined the best people I have ever loved give themselves to committee after committee: finance, nominating, fair, vestry, visitors, personnel, properties, stewardship, music, church school, housing, district, refugee, ecumenical, consultants, diocesan, ushers, courtyard, altar, Christmas party.

All fall I helped plan strategies, design programs, arrange details, invite speakers, write proposals, write the bulletin, supervise staff, draft people, make coffee, prepare materials. And every time I did it, a piece of my soul shriveled.

I want to be what and who I am—a priest. A priest. One whose vocation is to taste deeply at the well of God's spirit—to pray, to study, to nurture in myself that explosion of the Mystery, that encounter with the Holy One, to give it flesh, to set it before you with every gift I possess, to share the reality of Christ with you as one convicted, chosen for that work, freed by the Church to give it primacy.

I remember our covenant, proclaimed together the evening of my institution:

Walter, accept this Bible and be among us as one who proclaims the Word.

Walter, take this water and help the bishop baptize in obedience to our Lord.

Walter, receive this stole and be among us as a pastor and a priest.

Walter, receive this book and be among us as a man of prayer.

Walter, use this oil and be among us as a healer and reconciler.

Walter, receive these keys and let the doors of this place be open to all people.

Walter, obey these Canons and be among us to share the councils of the diocese.

Walter, take this bread and wine and be among us to break the Bread and bless the Cup.

O Lord, . . . to you and to your service I devote myself, body, soul, and spirit.

Slowly the memory fades—and with it the call. Slowly I become a manager, a recruitment officer, not a priest. Slowly my life is given to making a system work, enabling the people in it to feel appreciated, enabling it to "run smoothly." Slowly my gifts in sharing the vision become inadequate, drawn as they are from "being" time to "doing" time.

And to the degree that it happens in me—in part because it happens in me—so also does it happen in us. Slowly we substitute successful parish life for converted Christian community.

We make time for committees and not refugees. Parish politics become more interesting than the politics of hunger. Prayer and worship happen only on Sunday. Giving thanks becomes a program for securing pledges. Buildings are prized for their potential income, not their potential use. Mission is what the diocese lays on us, not the place from which all else begins. Education becomes what we buy with our money—usually for our kids—not what we seek with our lives.

Compassion wanes. Insular privilege becomes blind to privation. Christ slowly is perceived as an urbane, sophisticated member of the middle class who delights in our parties and rejoices in our homes, happy that we've got it so well put together.

As each day passes so also do we pass further from the roots that feed us—me as Christ's priest, you as Christ's people, together Christ's body. Priesthood is not being done, cannot be done, when priests become executives, no matter how terrific they may be as rectors.

Walter Sobol is rector and tries to be priest at All Saints' Episcopal Church, Chelmsford, Mass. His article is reprinted from West Virginia's Mountain Dayspring.

THE FAITH OF ELEANOR ROOSEVELT

by Barbara Schlachter

October 11 marks the centennial of the birth of Eleanor Roosevelt, a faithful Episcopalian all her life. Throughout this year, events commemorating her are being held all around the country, including the official opening of Val-kill at Hyde Park, N.Y., as a national historical site and the issuance of an Eleanor Roosevelt centennial stamp.

Eleanor, daughter of Episcopalians, wrote that as a young child she had to repeat Old and New Testament verses to her mother each morning. At Easter, when she was 8, her father sent her white violets to put in her Prayer Book at the 23rd Psalm. That same year her mother died. During the next two years her brother and father died. Between her mother's death and his own, her father saw her infrequently, but in many letters he encouraged her to cultivate "unselfishness, generosity, loving tenderness, and cheerfulness."

After her mother's death, Eleanor lived with her Grandmother Hall in Tivoli-on-Hudson, N.Y., where her ancestors, the Livingstons, built St. Paul's. The front pew on the right was reserved for Eleanor's branch of the family. Before the Sunday service she would give a church school lesson to the coachman's daughter and recite a collect and hymn for her grandmother.

Eleanor believed God was interested and involved in the lives of individuals, says Joseph Lash in *Eleanor and Franklin*, and "felt that God commanded what her own heart bid her do."

"She lived her religion. She was a very religious woman," says the Rev. Gordon Kidd, who from 1946 to 1966 was rector of St. James', Hyde Park. "She was fond of her church and never missed an opportunity to come. Her husband didn't like the goldfish bowl and often didn't come."

All six babies born in the first 10 years of her marriage to FDR were baptized at St. James' or at her husband's family home in Hyde Park. When their third child, Franklin, Jr., died as an infant, he was buried there in the churchyard. In her autobiography Eleanor wrote, "... To this day, so many years later, I can stand by his tiny stone in the churchyard and see the little group of people gathered around his tiny coffin and remember how cruel it seemed to leave him out there alone in the cold." She took the children to church with her on a regular basis, and the fact that Franklin did not attend church more



"She lived her religion," says the Rev. Gordon Kidd, left, of Eleanor Roosevelt.

frequently with them was always a strain between them.

Eleanor did a lot of entertaining at Val-kill and usually had weekend guests who, Kidd remembers, "could come to church with her or stay home and read the Sunday paper. A lot of them did come."

Henry Morgenthau was one such frequent visitor and once remarked to her, "I go to your church more often than I go to my own synagogue."

Kidd tells how one weekend she came up from New York City, over a 100 miles, on Saturday afternoon so she could attend church Sunday morning. Then after church she drove back to New York for a speaking engagement that afternoon. "She ate sandwiches in the back seat. That was her Sunday dinner."

At St. James', Roosevelts sat in the third pew from the front. "She was a tall woman so you knew when she was there," Kidd says. "The two Sundays before she went into the hospital with her final illness, she was too weak to stand at those times during the service. Both Sundays she stayed after church to apologize to me for not being able to stand."

Eleanor Roosevelt had a copy of St. Francis of Assisi's prayer—"Lord, make me an instrument of thy peace"—framed and hung on her bedroom wall. She left word that it was to be read at her funeral. Kidd says, "It was the favorite prayer. She tried to live it." To commemorate Eleanor Roosevelt's birthday seven days—an octave—after St. Francis' feast day, October 4, is therefore perhaps fitting.

Barbara Schlachter is co-rector of St. Margaret's Episcopal Church, Staatsburg, N.Y.

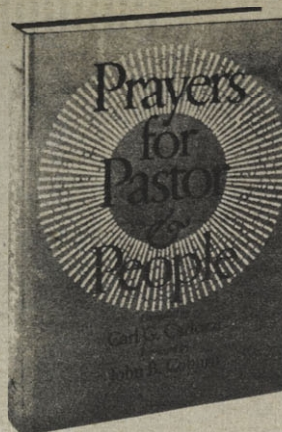
CHALLENGING MRS. ROOSEVELT

At Hunter College, the Rev. Pauli Murray spoke of her relationship with Eleanor Roosevelt. Her remarks from Hunter Magazine came to us via The Episcopal Women's History Project Newsletter.

For me, becoming friends with Mrs. Roosevelt was a slow, painful process, marked by sharp exchanges of correspondence, often anger on my side and exasperation on her side, and a gradual development of mutual admiration and respect. On the one hand, Mrs. Roosevelt was a mother figure to me; she and FDR were of the same generation as my own parents. They were also Episcopalians; they had six children as did my own parents, born roughly in the same period as the six Murray children (I was born in the same year as Elliott Roosevelt); and they had a graciousness of spirit to which my own family aspired. I felt that Mrs. Roosevelt was a woman of deep religious commitment. And all these qualities made me feel very close to her in spite of myself. On the other hand, she was the wife of a President whose political pragmatism ran counter to my intense idealism. . . .

The result of my rebellion was Mrs. Roosevelt thought of me as "a fire-brand" who had done some "foolish things" and who should not "push too fast" while I took it upon myself to challenge her behavior in the area of race relations as an important figure and a part of an administration which was moving too slowly.

Out of the candor with one another, an enduring friendship of respect and affection grew. . . . I like to think I am one of the younger women of her time, touched by her spirit of commitment to the universal dignity of the human being created in the image of God (which we theologians call *imago dei*). Hopefully, we have picked up the candle, or perhaps the fragments of the candle, that she lighted in the darkness, and we are trying to carry it forward to the close of our own lives.



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Reagan and religion are this man's business

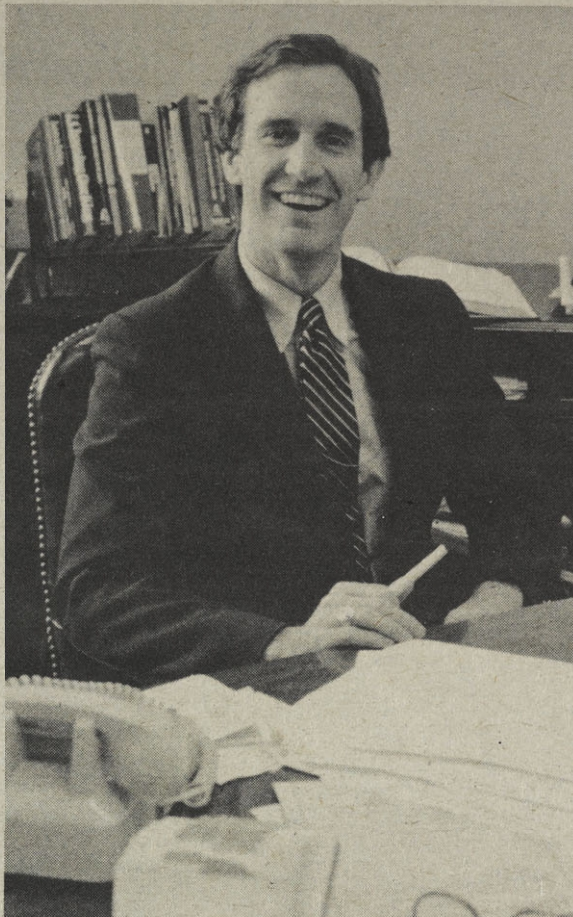
Seeking J. Douglas Holladay means a trip to the Executive Office Building, that 19th-century edifice that has been for 100 years a mass of ornate gray stone just to the west of the White House. The cold, institutional tenor that is established by security clearance procedures at the main entrance quickly gives way to warmth and friendliness inside Doug Holladay's office.

Holladay represents President Reagan as a liaison with a number of groups related to religion and education. He writes letters, conducts briefing sessions, prepares articles for newspapers and journals. He smiles warmly, converses easily, and seems to enjoy his job.

Doug Holladay is an Episcopalian—"by choice," he is quick to say. He is a member of the Falls Church in Falls Church, Va. His decision to become an Episcopalian was part of a spiritual journey—his words—that began in high school with what he calls a spiritual reawakening.

"I noticed something was different about those kids who were Christian. I was attracted," he says. Holladay was on his spiritual journey at the same time he was on educational and Christian service pursuits. He pursued a degree in political science at the University of North Carolina, a school he chose because of his interest in lacrosse. He pursued a master's degree at Princeton Theological Seminary where he was first in his class. He did graduate work at Oxford, pursuing an M.Litt. degree in 19th-century British social and political history. He was director of the Young Life Campaign in Richmond, Va., for four years, which led to work with parents of some Young Life members and with other adults who were trying to relate their Christian faith to a world of problems and issues. In 1971, Holladay coordinated a ministry for youth in Ethiopia which was sponsored jointly by Young Life and the Presbyterian Church.

Holladay has been an Episcopalian for 10 years. "I thought I was looking for a Church where the major emphasis would be a personal faith, one where personal commitment was always being talked about. I came to see that what I really needed was



J. Douglas Holladay

a Church where the majesty of God was emphasized—along with Eucharist and symbols—more of a Catholic approach. This was reinforced during my time at Oxford, of course.”

In the Carter administration, Robert I. Maddox served as the liaison with all religious groups. Under Reagan, Holladay is the liaison with Protestant Churches, some evangelical groups, and some educational groups. Other White House staff are the liaison with Roman Catholic, Jewish, and other religious organizations.

How did Holladay obtain his job?

"I was working in the Department of Education," he says. "I had long been concerned with the need to relate faith to politics and issues. Senator Mark Hatfield and William Armstrong and others knew of this and put my name before James Baker of the White House staff."

Holladay says his job is to be "as responsive as I can be" to people who want to say something to the President. "He can't see everyone. So I do a lot of briefing for him."

Douglas Holladay has started a regular monthly briefing for church leaders. The first one—held in June—was on Central America. It was attended by about 200, including six Episcopal bishops.

"In these briefings, we invite clergy and lay leaders to deal with difficult issues. We lay out our best position, and then we get their responses. There are a lot of people who come who are somewhere in the middle—somewhere between the liberalism of the National Council of Churches and the conservatism of Jerry Falwell. They ask good questions: What does it mean to be a Christian in relationship to the issues of today? How do you bring your faith to bear? Are we after peace in meetings or do we want to support a policy? What does religion have to do with such issues as the environment?"

Holladay says he knew President Carter and liked him but admits "I wouldn't be here today if I did not support [President Reagan] in most things. A lot of times he does not talk in evangelical terms, but he is coming from a moral perspective."

Holladay is not satisfied with the present situation regarding the President's attendance at church. "I've spent hours on this," he says. "With heightened security and all, it is a problem. The people at National Presbyterian Church were very disturbed when he worshiped there. There were metal detectors at the doors, and everyone had to give a social security number. The President doesn't want people disturbed like that."

Could not something be worked out if the President really wants to attend?

Continued on page 19

Editor's Report

The archdeacon and his archives will be missed

For several years some of us have received a newsletter from the Diocese of South Dakota, *The Archdeacon's Archives*. The Ven. Paul Davis, Archdeacon of South Dakota, started it in 1976, and the final issue was mailed in July as he prepared for retirement.

Archives was a successful newsletter. It was a newsletter that was read. *Archives* had personality, a mirror of the personality of Paul Davis. *Archives* carried all of the routine dull stuff that is supposed to come from diocesan offices, yes, but mixed in were some personal tidbits about people, lots of trivia, and some of the most awful jokes ever mimeographed. The jokes were so terrible that you always read *Archives* just so you would not miss how bad they were. *Archives* could be funny, *Archives* was often serious, *Archives* was a strong and useful line of communication in a diocese of vast distances and area but few people.

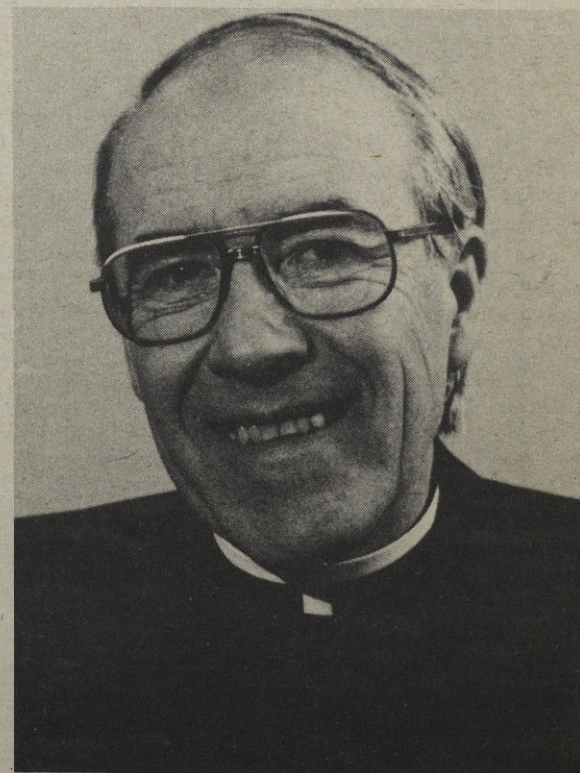
I first knew *Archives* under another name—*The Clerical Collar*. From 1963 until 1969 Paul Davis was executive secretary in the Diocese of Iowa, years during which I was a vicar and later a rector in that diocese. The job of executive secretary or archdeacon or canon to the ordinary or administrative assistant—whatever it is called—is one of those behind-the-scenes jobs that rarely receives much glory but which is essential for effective mis-

sion and ministry. Paul Davis did the job as well as anyone I have ever known. He convinced us mission vicars to send in our monthly reports. He told us when we could not have this or do that. He talked at clergy conferences about such dry bones topics as insurance, travel policies, parochial reports, and the like. When we had a gripe, we usually called Paul Davis. I expect Bishop Gordon V. Smith knows full well how much easier his life and work were in Iowa because Paul Davis was there with him.

The Clerical Collar was a mimeographed newsletter Davis started for clergy in Iowa, and it did there what *Archives* was later to do in South Dakota. A good sense of humor, an amiable disposition, being able to listen with interest to one and all, a sharp wit and positive outlook on life—these are qualities which cause people to refer to Paul Davis as a nice guy and helped him to do some hard but important work in Iowa and South Dakota. But most of all, I think, Paul Davis is an excellent communicator. He has the ability to know those with whom he must communicate, to understand how to inform them, to make the dulllest of material seem interesting.

He did a good job in Iowa. He did a good job in South Dakota. I bet that in retirement he will find some more good things to do.

—Dick Anderson



Paul J. Davis

Symbols, rituals are important in ministry

by James L. Lowery, Jr.

People cannot live without symbols and rituals. They find meaning in rhythms and cannot live without purpose. Ministry must deal with these if it is to have meaning and be helpful and effective.

I am a practical sort of fellow. I deal best with what I can touch and bite and smell and bend. I like time organized in a calendar or schedule. I don't dream much (or if I do, I don't remember it). I'm not the artistic type. But I appreciate the visions others have even if I do not grasp everything they are about—just so they don't over do it (and drive me right up the wall like my dear wife of 25 years who is so intuitive and artistic and exasperating and way ahead of me most times).

Yet I live in the power of some great symbols, some things that lead me deep and fill me with strength and meaning. They plunk me down into something mysterious and arouse faith to risk the unknown and the far-beyond-me. For example, water. When I am hot and thirsty, it gives life and energy. When I am dirty, it cleans and makes me new. When I am sore and soak in it, water heals. Small wonder water is the matter the Church uses in baptism—where we delve into the areas of cleansing and forgiveness and regeneration and new life. This is something very simple yet central and mysterious and powerful. Water is the symbol. Or hands: the strengthening, reassuring pat on the shoulder from the athletic coach; the touching and embracing hands of friends; the healing touch of the nurse in crises and accidents; the push of the hand, hefting one out of the way of the car that is running the red light; the caresses of love. Hands. I need symbols, outward things. I live by them.

We live by rituals. In most Latin families, it is the big family meal with much preparation and definite things included. In American families,

Thanksgiving Day is not real unless the festival dinner includes turkey, squash, and three kinds of traditional pie. In my own family, which is a throwback to the old Victorian clan, we have evolved some of our own rituals, chiefly surrounding the annual 4th of July family reunion. This past summer relatives journeyed from far and near to the traditional gathering place in the southwestern foothills of the Adirondack Mountains of upstate New York to celebrate our 100th conclave. The menu has been the same for 100 years. The children's games have been the same. And the greetings for the kids, "My, how you have grown!", not universally beloved by the young fry, has lasted also. Indeed, some pains are connected with rituals, too.

Note how central this is to religion. Worship on Sunday, the offering, blessing, breaking, and sharing of bread and wine. The Passover meal. The ritual of prayers for the dead. The sanctifying of the rising of the sun and the coming of darkness. Ritual acts are important. Similarly, when great crises of birth, coming of age, marriage, entry on a special mission, sickness, and death enter our lives, ritual is essential to mark and tie these passages to the eternal. Otherwise crucial meanings are gone from life. Ritual is not repetitive rah-rah; it is tying into the deepest of meanings.

The symbols and what they point to, ritual acts and what they celebrate are essential. We cannot live without them. The process is a living one, thus persons and families and communities may discover new symbols and ritual acts. The Christian community offers us some particularly mighty ones.

Rhythms

We live in the power of rhythms. The rhythm of sunrise and sunset, the rhythm of the week, of the month, and the procession of the seasons all through the year. The rhythm of withdrawal and

return. The rhythm of life and death.

Take the rhythm of withdrawal and return. That life should be a rhythm of work and weekend off, or work-year and vacation time, or race and rest is very important. Now that we Lowerys have an empty nest and my spouse has launched on a career of her own, we find especially important that we have time together every week when neither of us talks shop but we spend time resting and renewing our joint companionship together. As some interesting egalitarian marriages arise, we have discovered we have some friends who have developed a rhythm of the husband being in charge of the cooking for a week and the wife being in charge the subsequent week.

The Grubb Institute in England says that with religion something in us yearns for a rhythm of taking initiative followed by a period of dependence upon others, human and divine. The Daily Offices sanctify the rhythm of morning and evening (and it is a new day, and it is good!). We have the weekly Sabbath or the weekly Lord's Supper on the Lord's Day, doing the same with the week. And the church year takes that rhythm of the earth's season and calendar and wraps it around the life and death and resurrection and ministry of our Lord Jesus Christ so that in the rhythm He becomes more a part of us and we of Him. Yes, rhythms are something we live in.

Purpose

A purpose is something to live for—and die for. It is a mission in life. We all have one; but some of us fall easily into it while for others it takes a good deal of searching or, harder yet for us activist Americans, waiting.

Many offices have a person who simply exists, who rarely is lively in the life of the body. He or she is a time-server, not one imbued with the mission of the group. Or because that person has not found in himself a mission or purpose, he sticks to the rules and rarely widens beyond that. Such people deaden everyone with whom they come into contact. Lord defend us from them. And Lord pity them for never finding a mission, only a working existence.

We have them in church life, too. They do things by rote or because such acts were handed down unto them by their parents. But they have no life and joy and peace-giving. Their religion has no joy or fun, no awe and appreciation of the love of God.

Contrast these with those who have a mission, be it ever so humble or so odd or so pedestrian or so unique. To make a comfortable home for a husband, to make four-cylinder engines purr beautifully, to make ours a better town to live in, to hang in there on that cousin so many years in the nursing home, to be an architect or builder, to pray for the sick, to nurture children. And so on and so forth. We must remember some missions in life are more of a duty, others are more of a joy. And in choosing our missions, we had best ask ourselves if the mission is worth dying for, if the overall purpose is for ourselves and our Lord to become more united in each other.

Everyone has a mission in life. Everyone's life can have a purpose. Discovering it just requires looking and waiting and trying out till it is clear. And prayer, as well as Prayer Book worship, is a very good environment within which to find it.

We have three basic needs—for symbols and rituals to plunge us into deeper meanings, for rhythms to help us live through the depths and deeps, and for a mission to provide us with a purpose worth sacrificing ourselves for. They are available to us all, especially through the gifts of religion.

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

What does a trainer do? Kathy Tyler Scott has the answer

Her name tag, suspended from a colored ribbon around her neck, was multi-colored lettering on a violet background. It was different from every other name tag at Leadership '84, a gathering of Episcopal women at the Monterey Dunes Colony on the Pacific shore near Castroville, Calif. Each woman at the conference had been asked to design her own name badge as a way of expressing herself, and this one read, "Kathy Tyler Scott." Had home towns been included, Scott would have added, "Indianapolis, Ind."

Katherine Tyler Scott is a consultant/trainer. That is why she was at Leadership '84. Along with Dee Rollins of Washington, D.C.; Pat Moore of Cleveland Heights, Ohio; and Julie Nash of Cupertino, Calif., she had been asked by Ann Smith, staff person for women's ministries at the Episcopal Church Center, to lead the training conference. The women's ministries unit and the Diocese of El Camino Real co-sponsored the gathering.

In Indianapolis, Scott is a member of Trinity Church where she is a lay reader, greeter, a member of the parish charities committee, and a leader of the Dame Julian Guild. She has had a number of responsibilities in the Diocese of Indianapolis, among them membership on the Commission on Ministry.

What does a consultant/trainer do? Scott uses the phrases "human resource development" and "organizational development" in explaining how she works with both for-profit and non-profit organizations. The credentials she brings to her work include a master's degree in social work from Indiana University and therapist experience in psychiatric hospitals in Washington and Indianapolis. Her main goal is to help institutions become more sensitive and more responsive to the needs of people.

How does the Episcopal Church fare as an institution in being sensitive and responsive to human concerns?

Scott smiles at the question. "You don't really want me to answer that, do you?" She then begins to talk seriously.

"The Episcopal Church as a whole needs to be more aware of the concerns of people and more responsive to them, to all of the diverse groups who are members." Scott believes "the hope of the world rests with the Church. We have an obligation to demonstrate leadership in solving the world's problems. If the Church won't do this, who will?"

Scott has high hopes for the Church, but she cautions against "unrealistic expectations. The Church is made up of ordinary people for the most part. They need to set priorities and then follow through. The Church cannot afford to be complacent."

Continued on page 19



Kathy Tyler Scott

All are invited to celebrate 20 years of Appalachian service

by Sandra Majors Elledge

In recognition of the Appalachian People's Service Organization's 20th anniversary, Presiding Bishop John M. Allin has declared Sunday, November 25, "APSO Sunday." All parishes are urged to join this celebration of the whole Church's mission and ministry in Appalachia.

* Celebrate with the Athens, Ohio, family whose water supply was threatened by longwall mining. Through the efforts of a project funded in part by the Episcopal Church, through APSO, longwall mining is now being regulated to protect local water sources.

* Celebrate with the young woman in Cincinnati, Ohio, who is attending college classes in her own neighborhood school. "I'm going to get off welfare and keep my kids off. This will give me the chance to make something of myself."

* Celebrate with the West Virginia family whose cistern was cleaned and rebuilt by young people at an APSO Youth Work Camp.

* Celebrate with the three parishes in the Country Life Episcopal Ministry which have been revitalized

through a cooperative venture between APSO's parish development program unit (Intramont), Virginia Theological Seminary, and the Diocese of Central Pennsylvania. The venture gave seminarians on-the-job training while developing lay ministries and a regional approach to ministry.

* Celebrate all the many ways in which the Episcopal Church, through the ministries of the Appalachian People's Service Organization, has touched the lives of people in Appalachia as well as Appalachians who have left their homes in search of jobs in urban areas.

"If it weren't for the Episcopal Church money we got through APSO, this project would not be in operation." This phrase is echoed throughout Appalachia whether the project is a reading clinic in Maryland, a fish farm in New York, a land trust corporation in Tennessee, or a civic development organization in Mississippi.

APSO is the Episcopal Church's representative on the Commission on Religion in Appalachia (CORA). As such, APSO advocates Episcopal Church funds for the 30 to 40 groups screened and approved each year by CORA's Appalachian De-

velopment Projects Committee. The Episcopal Church—from such sources as United Thank Offering, Presiding Bishop's Fund, and the Coalition for Human Needs—annually provides nearly \$100,000 to these projects.

But securing funds is not APSO's only impact in the region.

Established by the 1964 General Convention to carry out the Church's mission and ministry in Appalachia, APSO is a coalition of 13 dioceses working ecumenically through CORA and within the Church through four program units: Intramont, Social and Specialized Ministries, Youth, and Urban Poverty.

Intramont focuses on parish development and education and training for ministry for both clergy and laypersons. For over a year, Intramont and the four seminaries in the region have been discussing a proposal for ministry development in Appalachia. The main objectives are to develop a center for Appalachian study in ministry and to develop and expand a field placement program for summer work in small urban and rural parishes.

The Social and Specialized Ministries Program Unit seeks to educate the Church on issues affecting Appalachia. These issues include land ownership and use, taxes, unemployment, human services, public education, corporate responsibility, and the use of capital. The group is working with existing organizations for more effective research, education, and communication.

The APSO Youth Program gives young people opportunities to offer themselves and their ministries for service in Appalachia. Through work camps, disaster relief training and response, and the Hunger Task Force, they develop leadership abilities, physical skills, and an understanding of themselves and their world as well as being exposed to and gaining an understanding of life in Appalachia.

Teens who have participated in these programs all speak of having gained much more than they gave. As one young man said, "I am touched for a lifetime."

Resources available from APSO Youth include disaster relief training workshops, a work camp manual, volunteer referrals, hunger workshops, and parish or diocesan consultations.

The Urban Poverty Program Unit seeks to help rebuild our cities as centers of faith, hope, and love with churches that are centers of community life and service. It provides organizational support to dioceses, urban parishes, and community-based organizations as they work to meet the needs of urban poor by strengthening existing programs or developing new ones. This can be done in conferences, consultations, vestry retreats, or through other forms of cooperation.

The urban staff has compiled a directory of regional urban ministries and has research data on poverty and social conditions in 52 metropolitan areas that can be helpful in outreach planning. Working in conjunction with St. Philip's, Cincinnati, and the Diocese of Southern Ohio, it is developing a model for urban parish renewal.

The APSO Board of Governors is made up of the bishop and a lay and a clerical delegate from each of the APSO dioceses as well as a liaison person for Executive Council staff. Each diocese is encouraged to provide a representative to each of the program units.

For more information on APSO, or for APSO Sunday materials—including a slide show detailing the ministry of APSO or films about the region—write to the APSO Office, P.O. Box 1007, Blacksburg, Va. 24060, or telephone (703) 552-3795. For information on the Urban Poverty Unit, write to the APSO Urban Office, 4139 Kirby Ave., Cincinnati, Ohio 45223.

Staff and officers are: The Rev. R. Baldwin Lloyd, executive director; Sally Mackie, executive secretary; Sandra Majors Elledge, communications director; Michael Maloney, urban staff; the Rt. Rev. A. Heath Light, president; the Rt. Rev. Charlie F. McNutt, vice-president; James Lott, secretary; and Lawrence Renfroe, treasurer. Program unit coordinators are: The Rev. Ed Rich, Intramont; the Rev. E. Francis Morgan, Social and Specialized Ministries; the Rev. Morris Hollenbaugh, Urban Poverty; and Merritt McCarty and Valerie Metzler, Youth.

Many families in Appalachia live in better housing, thanks to APSO projects such as this work camp painting in Tram, Ky.



Barbara Taylor, All Saints', chinks a stone foundation at the APSO Youth Work Camp in Barnes Mountain, Ky.



The Rev. Harold Lewis congratulated Eurith Jackson when he spoke at the 149th anniversary celebration of the founding of St. Mark's Church in Brooklyn, N.Y. Jackson was cited for outstanding service in lay ministry as part of the observance.

Lewis cites importance of blacks as an Episcopal constituency

The Rev. Harold Lewis is staff officer for black ministries at the Episcopal Church Center in New York City primarily because his name was suggested more than that of any other when the job became vacant last year.

When the Rev. Franklin D. Turner resigned to accept a staff position in the Diocese of Pennsylvania, Presiding Bishop John M. Allin and Alice Emery, executive for National Mission in Church and Society, canvassed many organizations of black Episcopalians. Most of those asked named Lewis as their first choice for the staff job.

At the time, Lewis was rector of St. Monica's Church in Washington, D.C., and he brought a strong concern for parish ministry with him when he came to coordinate the Episcopal Church's far-flung ministries by and among blacks. "I believe in the parish," says Lewis. "We are a congregationally-based Church. A lot of what I do in this job is building up congregations." One example of this is a new program of stewardship resources for black congregations.

Why special stewardship attention for blacks?

"Black congregations in the Episcopal Church stem from one of two sources. They have their roots either in the West Indies or in the rural southern United States. In the West Indies the Church was established, provided for by the crown. The members did not have to take responsibility for its maintenance, upkeep, or ministry. Black congregations in the rural south were developed by dioceses or mother parishes on a 'separate but unequal' basis. They were started to keep blacks apart from whites, and they were taken care of by white parishes or by dioceses."

Lewis likes to be in congregations whenever possible. Last May he addressed 500 black Episcopalians gathered to celebrate the 149th anniversary of the founding of St. Mark's Church in Brooklyn.

"A parish can be nothing until it is a spiritual base," said Lewis to the gathering. "A parish should also be a political base. We can talk black, we can talk white, but the operative color in the church is green." The reference to money brought understanding chuckles from the throng. "A parish has to be a prophetic base also," he continued. "A prophet looks at the times and interprets them for the people. And a parish must be an evangelism base. A church grows because members go out to the highways and byways and invite people to participate."

Lewis told St. Mark's people, who are of West

Indian background for the most part, that black unity is important. "The only difference between West Indian blacks and American blacks is which direction the boat went. When you get to heaven, no one is going to ask if you are from Jamaica, N.Y. or Jamaica, West Indies."

Harold Lewis sees building good clerical leadership as the most important task he faces right now. He claims that black congregations have good lay leadership, usually, because of the inadequate supply of clergy. "They do not always see it as lay ministry," he observes, "but it is there." Lewis says the Church does not have "enough black clergy to go around" and he spends much time working with the organization of black seminarians and in stimulating the development of more black vocations for ordination.

How many black Episcopalians are there? Lewis refers to a figure of 5 percent of the Church's total communicant membership. But in many parts of the Anglican Communion, black communicants far outnumber whites. Part of Lewis' job is to put black Episcopalians in the United States in touch with blacks in other parts of the world.

What causes problems for black Episcopalians? Lewis gives racism as a first answer, admitting that it is a too-often used term, one to which people are not listening with seriousness these days. He then cites deployment practices as a significant problem.

"Blacks do not have equal access to all positions in the Episcopal Church," he says. "This is true not only in parishes but in cathedrals and dioceses as well. Bishops like to play games here. The bishop says he would love to have a black as rector of Big Trinity on the Hill but his hands are tied because it is a vestry decision. True enough, maybe. But bishops at the same time do control a lot of clergy appointments: to diocesan staff jobs, for example, where the presence of blacks could be a positive model for parish leaders and others to notice."

"You will note that black rectors have had long tenures, usually. That has been because they have had no place to go."

Harold Lewis sees a big part of his job as reminding the Episcopal Church that blacks are a part of the Church, an important constituency. "Racism is often an unconscious thing. Many people overlook blacks because they do not see blacks in prominent positions in the Church. What we need are blacks in positions of leadership."

J.Douglas Holladay

Continued from page 16

"We will have to come up with something," says Holladay. "Maybe we would be able to work something out at Camp David with a small congregation."

The evangelical magazine, *Christianity Today*, reported last May 18 that Holladay is working on strengthening ties between the Reagan administration and Protestants "active in liberal politics," a task the magazine calls "formidable" because "they are at odds with the President over oral prayer in public schools, policy on Central America, and federal social spending."

Holladay is not worried about the "formidable" task before him. His optimism is based on his strong belief that to attempt to "divorce religion from any area of public policy is unnatural and unwise."

"Christ not only preached, but could fish and do carpentry and even discuss contemporary tax problems," wrote Holladay in a letter to *The Washington Post*. "Faith for Him infected and affected all areas of life and action."

Kathy Tyler Scott

Continued from page 17

cent, nor can it afford to be at complete peace with itself."

When asked to identify some church problems, Scott starts talking about leadership. "We have some people in leadership positions who do not know how to lead. The Church assumes that clergy, for example, know how to lead. Many do not. They need more training. If they do not get it, there is likely to be trouble. I see the same problem in small businesses."

Scott's husband Fred is a tax attorney in Indianapolis and a member of Trinity Church's vestry. They are parents of an 11-year-old who is also named Fred. The family is Episcopalian by choice.

"The reason I am in the Episcopal Church is because there is lots that is positive about it. There is activism. The Church is a place where you can connect with people. I think our biggest challenge is to connect the spiritual—our faith—with all else we do." Scott pauses for reflection, fingering the colorful name tag.

"I think," she said, "I can make a real contribution to the Church. There is the leadership training we need, of course. But there are a lot of professional people like me who need to know that what they do during the week can be a ministry. And their ministry is just as valuable as what the clergy are doing or what other people are doing who have institutional church jobs. What these people need from the Church is more affirmation of the value of these varied ministries."

Better without Booze

In the Ministry Pages of the June, 1984, *Episcopalian*, the Rev. Alanson B. Houghton of Charleston, S.C., introduced a new support group for persons with problems related to alcohol consumption. The article and the idea of the new group, known as B.B. (Better without Booze), received much positive response. The article, which first ran in South Carolina's *Jubilate Deo* edition, was reprinted in the August *Readers Digest*. Houghton has produced a leaflet that provides additional information about the B.B. concept. Write to the Rev. Richard J. Anderson, 815 Second Ave., New York, N.Y. 10017, for a copy of the leaflet. Questions and comments about B.B. can be addressed to the Rev. Alanson B. Houghton, 123 Meeting St., Charleston, S.C. 29401.

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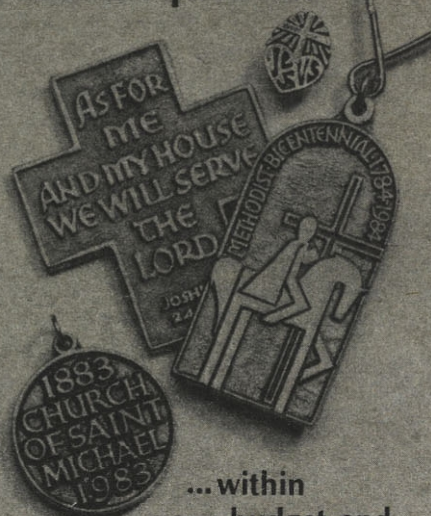
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Report from 'home' Of Graham, lightning and ambivalence

by Alzina Stone Dale

During Billy Graham's final week of Mission England, the contrast between his real success and the ambivalent attitude of the establishment and the media was striking.

Only a week earlier lightning had struck York Minster, and popular media coverage was high. York Minster, like Canterbury, seemed to be a physical possession of the nation, and offers by the Queen and Prince of Wales to donate royal oaks for the rebuilding were loudly applauded on all sides. During that week the national press generally ignored Billy Graham, then holding his last rally at Ipswich where his total audiences were estimated at more than a million, with 97,000 coming forward at his call. The media did report, however, his reply to the burning religious question of the day: "Did God strike York Minster because of the consecration there of the new [and possibly] heretical Bishop of Durham?"

Displaying an urbanity that fits his image as a "maturing" evangelist, someone *The London Times* characterized as "refusing to conform to his stereotype," Billy Graham only chuckled and said, "Are people really saying that?" He mentioned meeting the bishop on a television show and suggested that "university types often make statements that are taken the wrong way!" But the English-clergy and laity alike—seemed to care far more about the rebuilding of the cathedral as a symbol of national pride than the reconversion of England.

Then in a profile entitled, "On the gospel and glory road," *The Sunday Times'* John Mortimer said Graham's brand of religion goes down well with "presidents who wave cheerfully" and with "our unpublicized English Bible Belt, but left no room for the ecstasies of the solitary mystics, the tormented sensuality of the metaphysical poets, or the Dark Nights of Doubt."

With his generous cooperation, the regional and provincial media covered Graham extensively before his rallies, generating 50,000 column inches. Dorothy L. Sayers' small home town of Witham, Essex, was plastered with posters proclaiming that Billy Graham was coming to Ipswich the next week.

That Sunday the Rev. Desmond Sherlock, vicar of St. Nicholas' Church, a thriving congregation which uses the most contemporary alternative service, told me busloads were going to Ipswich through

an ecumenical effort of all the local churches. A few days later, across England, the growing parish of St. Martin's, Liskeard, Cornwall, sent busloads to the Graham rally at Bristol. Both congregations, while maintaining ancient and costly church fabrics, were clearly neither "hung up on tradition" nor against evangelism.

The Church of England's own media seemed ambivalent. Reporter Susan Young at *The Church Times* quickly referred me to Graham's organization for statistics but admitted that the response to him had been "surprising." The week of July 13, *The Church Times* covered the York fire, omitting any coverage of Graham. Even the more enthusiastic *Church of England Newspaper*, which on July 12 carried an article by Graham himself, seemed to hold him at arm's length with its reference to him as "Block capital BILLY," which roughly translated means "Billy with a capital B."

The *Newspaper* covered Graham's hugely successful Liverpool rally, and reporter Paul Handley expressed "thrilled satisfaction" that the whole mission in fact had been far more successful than anyone, including Graham, had anticipated.

As a concrete example of Graham's impact at the local level, Handley cited a vicar who said he now had to "go back and figure out how to deal with 50 new Christians in my parish." Considerable effort had gone into organizing these local churches for follow-up, but no one, of course, knows how well it will work. Overall, Graham's audiences were two-thirds young people, many of them unchurched.

For a final word I caught up with the famous John R. W. Stott at All Souls', Langley Place, London. On the bus going there I overheard a well-dressed English couple tell their friends, "This is the only church in London worth going to." On a hot summer Sunday, All Souls' lovely white and gold circular Regency nave, with a free-form pulpit made of aluminum, was jammed, even the balcony. All Souls' has no established pomp; it specializes in biblical evangelistic sermons, "Jesus" hymns, and fellowship in dramatic contrast to its landmark status in Regency London.

Standing in his shirt sleeves as he greeted everyone in the entire congregation, Stott told me he had not been to any of the Graham rallies although he went to one of Luis Palau's for Mission London, with which All Souls' was linked. Stott said everything he heard pointed to a surprising success well deserved by Graham who had "mellowed" a great deal although "only the future will demonstrate if the conversions will last."

"Surprise," therefore, seemed to be the word for Mission England. Statistically Billy Graham did better than he had ever done, and he left more hopeful about England, saying that what it needs now is "more worship and evangelism, less high-level ecumenical effort for a unity which will come anyway."

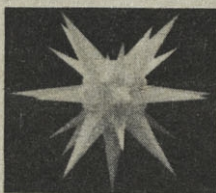
But at his farewell press conference July 23, Graham again made the national media by telling the world that the singer Cliff Richards is "chaste" and his girl friend still loves him. Predictably, next Sunday's *London Times* responded with an article on "The perils of celibate chic."

Alzina Stone Dale is a Chicago-based free-lance writer who was in England to speak on Dorothy Sayers.

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Mission Information

BY ONELL A. SOTO

Last July I had the privilege of attending the sixth meeting of the Anglican Consultative Council in Nigeria. A title that would suit that gathering is "A Meeting of the Family." Yes, you experience the Anglican Communion when you are in a meeting like this: multilingual, multiracial, multicultural yet a tremendous sense of unity and a unique fellowship. To hear each person's story and pilgrimage is something beyond description. The fallacy, really, is to think that this kind of experience can only be obtained in an international gathering like the ACC. Right where we are many things are happening. What we need is to have "the ears to hear" and "the eyes to see."

Mitsuo Akiyoshi is a "missionary in reverse" if such a designation is possible. After completing his work at General Seminary a year ago, he began his pastoral work in the Diocese of Newark. A fourth-generation Anglican, Akiyoshi said: "I don't want to form a Japanese congregation. I want to help Japanese people to worship in American churches, and I want American congregations to welcome and minister to Japanese." He serves now as a Volunteer for Mission, jointly sponsored by the Episcopal Church and the Nippon Sei Ko Kai, the Holy Catholic Church in Japan.

In Africa where the Christian Church is growing at an accelerated pace, Anglicans are on the forefront. The new Diocese of Shyira in Francophone Rwanda occupies the western part of the country, an area of mountains and volcanoes. The diocese has at the moment 15 parishes (with about 50 congregations) served by 15 clergy and many lay readers. The total Anglican population is 200,000, of which 65,000 are confirmed. Keep this in mind because probably in five years they will double these figures!

Mission and stewardship. I was very much impressed with this anecdote told by Archbishop Yona Okoth of Uganda during the World Mission Conference at Sewanee last summer. The Archbishop, while in Europe trying to obtain relief money for a Christian agency, was confronted with the question, "Why do you want our money?" His reply: "If it is yours, I don't want it. But if it is God's money, then we must have part of it."

Traveling overseas? A conference on tourism in the Third World recently held in Thailand makes some suggestions:

- Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country.
- Cultivate the habit of listening and observing rather than merely hearing and seeing.
- Realize that often the people in the country you visit have time concepts and thought patterns different from your own; this does not make them inferior, only different.
- If you really want your experience to be "a home away from home," it is foolish to waste money on traveling.
- When you are shopping, remember that the "bargain" you obtained was only possible because of the low wages paid to the maker.
- Do not make promises to people in your host country unless you are certain you can carry them through.

- Spend time reflecting on your daily experiences in an attempt to deepen your understanding; what enriches you may rob and violate others.

Thomas Mondal is a good example of what a little help can do. He went to the Philippines to study dentistry to help his people back in Bangladesh. He was at the point of quitting for lack of funds until a small scholarship from the Episcopal Church provided the means for his support and tuition. He is now Dr. Mondal and is working in Dhaka, Bangladesh, serving the "poorest of the poor" with Mother Teresa's Sisters of Charity. A recent picture shows him operating under very poor and primitive conditions. I wonder whether a dentist's chair could be shipped to him. Marcie Pambrun, our associate for logistics here at the Episcopal Church Center, will be happy to see that he receives his much-needed equipment.

St. Peter's Church in Seattle, Wash., which has a very active Japanese ministry, recently sponsored a symposium on the Russian people in order to know them "as people." By the way, early in February the parish adopted the following statement of purpose: "From our foundation let us move forward together in faith, reach out to all in need, grow in grace toward the peace, fellowship, and joy of the Lord's presence."

In Dodoma, the future capital city of Tanzania, the hospital had no running water. Often patients, including the anemic and malnourished, were fed only a thin maize gruel. In some crowded wards, a patient with tuberculosis lay next to a patient with pneumonia, sometimes on the same bed, on the floor, or even outside. Beds had no sheets unless a friend or relative offered her kanga, a cloth wrap. Two thermometers were shared among 400 patients, "disposable" syringes were used hundreds of times, and patient records were written on the back of scraps of cardboard since paper was in such short supply. In an operating room, a scrub nurse waved a fly swatter over a patient since the windows had no screens.

When St. Luke's congregation in the village of Nakapa, Malawi, needed a church, it built it. One member donated money to open a church savings account. The Mothers' Union cleared and dug two acres of land and planted cassava, which members knew would sell quickly to raise money. Parishioners demolished their mud church building and molded and burned bricks. A bricklayer member of the congregation gave his time and skill to build the new church. All the Christians contributed, even buying the seats.

The World Mission Handbook is out, and nowhere else can you find more information about the overseas work of the Episcopal Church. It has a description of the work of each of the Provinces of the Anglican Communion and the overseas jurisdictions of the Episcopal Church plus a full section on how to involve a congregation in world mission at the local level. It is a must for church leaders like you! Send a check for \$5 payable to the Executive Council, and we shall be happy to send you this 157-page work. Write to: Mission Information Office, 815 Second Ave., New York, N.Y. 10017.



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The Executive Director is the chief administrative officer of the Society with primary responsibility for fund raising; project evaluation, support and follow up; and communication with Society members and participants as well as SPCK in England, Australia and India. The position offers considerable travel throughout the United States and to overseas projects.

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Initial funding by SPCK England gives SPCK/USA the flexibility of developing a comprehensive compensation plan. Interested applicants should send resumes and supporting materials to: Search Committee, SPCK/USA, SPO 1184, Sewanee, TN 37375.

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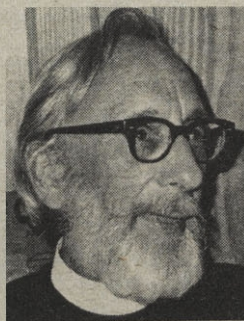
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SMALL BYTES

LINKING UP IN LAMBETH: The secretary general of the Anglican Consultative Council, Samuel Van Culin, has prepared a questionnaire for all Anglican Churches, asking for help in finding ways to "link Anglican computer-users together into some kind of electronic network." Van Culin says he expects "the Anglican Communion has more computers per capita than many other Christian confessions. Some of our dioceses have scores in their church schools alone. Most are capable of telecommunicating across the world." The Rev. Hugh Bonsey of All Saints', Sutton, St. Helens, and a member of the English Church Computer-Users' Group says, "The Lambeth Conference would be a perfect example of how networking could transform communications." Van Culin's letter, with the questionnaire, was slipped into an issue of *Church Computer*, published in England. We'll try to find out how it will be distributed in the U.S. Stay on line.

IOWA'S GETTING ON LINE: With \$40,000 appropriated by the Episcopal Corporation, which administers diocesan programs and property, the Diocese of Iowa added a computer network which it hopes eventually will connect all parishes via telephone and modem. The system called Omnet combines six Apple IIe computer terminals to do the administrative work of the diocese.

For information: Jane Meyer, Diocese of Iowa, 225 37th St., Des Moines, Iowa 50312, or call (515) 277-6165.

SOFTWARE LOCATOR SERVICE is available from a southern Florida firm which specializes in databases. An aid to finding software products, the On-Line Software Library needs a telephone and modem-equipped computer set for 8 bits, 1 stop bit, no parity. The free-access library will allow shoppers to enter comments in a software vendor's electronic "mail box."

For information: Searchmart Corporation, Suite 101, 745 U.S. Highway 1, North Palm Beach, Fla. 33408, or call (305) 845-2996.

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KEEPING TRACK OF ACTIVISTS is what the Rev. John Lathrop, rector of Church of Our Saviour, Mechanicsburg, Ohio, does with an Osborne 1 which the Diocese of Southern Ohio and the East and West Ohio Methodist Conferences bought. Lathrop says a person interested in forming a group focusing on a particular subject—such as starting a food pantry—can request a list of people with similar interests. Two state-wide volunteer groups, the Hunger Network and the Peace Initiative Network, now use the computer's services.

For information: The Rev. John Lathrop, Church of Our Saviour, 56 S. Main St., Mechanicsburg, Ohio 43044.

IF YOU DON'T OWN A COMPUTER, you can still obtain pledge record system software for the IBM-PC and ask a parishioner who has one to run it for you, says the Rev. Marc Lee of St. Mary's Church, Mohegan Lake, N.Y. The ALMS software, which costs \$100, holds up to 900 individual pledge units plus special gift categories and provides hard copy records as well as on-line reports.

For information: The Rev. Marc Lee, St. Mary's Church, Main St., Mohegan Lake, N.Y. 10547.

BOOKS, GAMES, AND NETWORKS are among the resources readers and vendors have sent us. *Computers for Churches*, by Peter and Rainer Luedtke, lists 593 computer applications for churches, discusses common mistakes and how to avoid them, and includes an information form to send

BISHOPS

Continued from page 13

We must not sentimentalize. Those of us who have watched a real shepherd handle a flock, using that business-like crook with no uncertain skill, realize the image of the shepherd is not soft. The shepherd is not pal or chum or pushover. My colleague, Churchill Gibson, the chaplain at Virginia Theological Seminary, has made the term "tough love" a household expression there. It belongs to the pastor. The pastor is leader and lover and missionary and priest—but not a cream puff.

Now at the end we speak about the heritage of martyrs. The word means witnesses—those who testify to the truth which is in Christ by the deaths they die, those who give their lives for the sake of Him who gave His life as a ransom for many.

It is always time to bear witness to Christ although not all who bear witness to Him follow to death. The American

to vendors. Davka, a software producer, announces a computer game, "Search," that simulates a tour of Israel; it is suitable for one to four players, ages 8 through adult. The Rev. Merrill S. Cook, Jr., is the new membership and cultivation officer for Church Computer Users Network, formerly affiliated with the United Methodist Church but now independent and ecumenical.

"Computers for Churches" costs \$49.95 from Harcourt Brace Jovanovich, 1250 Sixth Ave., San Diego, Calif. 92101, or call toll-free (800) 543-1918.

"Search" costs \$24.95 for Apple II+/Apple IIe with disk drive or Commodore 64 with disk drive from Irving J. Rosenbaum, Davka Corp., 845 N. Michigan Ave., Suite 843, Chicago, Ill. 60611, or call toll-free (800) 621-8227.

Church Computer Users Network costs \$25 a year, including a quarterly newsletter, from CCUN, P.O. Box 1392, Dallas, Texas 75221.

A MEMBERSHIP MODULE that permits easy access to a variety of congregational information is part of a package called The Bookkeeper, available from Privet, Inc. In addition to membership, Privet offers accounting and contribution modules which are available for IBM PC and IBM XT for \$695.

For information: John Steinhauer, Privet, Inc., Box 81, Middleton, Wis. 53562.

Church has not produced one martyr-bishop in this sense. We rejoice in the fact that under the providence of God we have not lived under persecution. Nevertheless, under these circumstances we need to keep that heritage of martyrs in mind. Be like Pope Innocent III who was said at his death to have been wearing a hair shirt under his splendid vestments, a constant reminder that bearing witness to Christ is never comfortable, always costly.

Witness to hope. Costly witness. A bishop stands in the heritage of martyrs who must find a way to make his testimony to the King who saved us all, in our time.

Charles Price is professor of systematic theology at Virginia Theological Seminary. These remarks are excerpted from a series of meditations he gave at a convention in the Diocese of Virginia.

BISHOPS' MEETING SEE PAGE 4

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Rector emeritus of St. Margaret's Church, Baltimore, Md., Canon Charles I. Kratz, Jr., right, was promoted to colonel in the Maryland State Guard. Kratz is chief of chaplains and will recruit chaplains for units in Maryland.

Past—present featured at UBE meeting

Black Episcopalians of all ages gathered at Wellesley College, Wellesley, Mass., this past summer to examine the question: "Black Involvement in the Episcopal Church—What Is It?"

The annual conference of the Union of Black Episcopalians was hosted by the Massachusetts chapter. The Rev. Henderson Brome of St. Cyprian's Church, Boston, was conference dean and the Rev. Gayle Harris of Washington, D.C., chaplain.

Suffragan Bishop Walter Dennis of New York presented a scholarly historical survey of black involvement in the Church over the past 200 years. Participants also heard a panel discussion on the structure and governance of the Church and attended workshops on diocesan politics, general church involvement, and the 1985 General Convention.

In a sermon preached in traditional black style, the Rev. Barbara Harris, executive director of the Episcopal Church Publishing Company, urged black involvement at all levels of church activity. In another sermon, Canon Frederick B. Williams of Church of the Intercession, New York City, reminded conferees they could be black, Anglican, and Christian at the same time, that these are not mutually exclusive.

Massachusetts' Bishop John Coburn welcomed the conference, and the diocese sponsored a workshop presentation of an opera written, composed, and directed by Walter Robinson. Principals and chorus for *Look What a Wonder Jesus Has Done*, the opera based on the life of slave revolutionary Denmark Vesey, were recruited from Roxbury-Southend (Boston) churches.

Elma Lewis, founder of the Elma Lewis School of the Performing Arts, was the banquet speaker. During the banquet, the Union honored Mattie Hopkins of Chicago, retired educator; Suffragan Bishop Quintin Primo of Chicago; Canon Thomas Logan, retired rector of Calvary Church, Philadelphia, Pa.; Dr. Pauli Murray, the first black woman priest; and Dr. Prezell Robinson, president of St. Augustine's College, Raleigh, N.C.

During its business meeting the Union reelected Dr. Deborah Harmon Hines president, Bonni McKenney secretary, and Dr. Earl McClenney treasurer. The Rev. Qwasi Thornell was elected vice-president to replace the Rev. Wilson Willard who did not seek reelection.

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Feasts for Feast Days

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October 18
St. Luke

St. Luke, acknowledged author of the third Gospel and the Acts of the Apostles, is perhaps one of the best-loved of the early church fathers and one of the least known. The historical facts of his life are sparse: He was a Greek physician, a Gentile, and one of St. Paul's fellow missionaries, accompanying the apostle to Rome and remaining there when St. Paul was imprisoned. "Only Luke is with me," the apostle wrote.

According to early tradition, St. Luke wrote his Gospel in Greece, never married, and died in Boeotia at the age of 84. He may have been born in Antioch, a possibility since he was a member of the Church there. His literary skill and mastery of the Greek language attest to his education.

If we may judge a man by his writings, St. Luke must have been sensitive and perceptive, with a deep love of people and a keen awareness of current and historical events. He wrote with such clarity and beauty that almost 2,000 years later his Gospel is still described as "the most beautiful book ever written."

At the same time, its accuracy and detail make it, with the Book of Acts, the earliest history of the Christian Church.

Although his sources were the same as St. Mark's, and probably St. Matthew's, he used material not found elsewhere, among which are six miracles and 18 parables—including the parables of the Good Samaritan and the Prodigal Son—and accounts of the Annunciation and birth of Jesus. His many references to women, written with such feeling and understanding, cause his Gospel to be referred to as "the women's Gospel."

One of the legends surrounding St. Luke has him a painter, thus he is the patron saint of artists as well as of physicians. His symbol is a winged ox.

A feast to honor St. Luke would appropriately include foods of Greece—appetizers, pot roast, cooked spinach and rice tossed together with sauteed chopped onion and seasoned with lemon juice or chopped fresh tomato, Greek salad, warmed crusty bread broken into chunks, and rum cake. Serve a light red American wine unless you have acquired the taste for Greek wines flavored with *retsina*.

GREEK POT ROAST

2 lbs. beef round
1 tbs. flour
2 tbs. oil
2 onions, peeled and sliced thick
2 tomatoes, peeled and chopped
½ cup red wine
1 cup water
½ tsp. salt
1 tsp. pepper
½ tsp. oregano
½ bay leaf
Small sprig fresh mint, or pinch of dried mint

Rub meat with flour. Heat oil in a deep skillet or Dutch oven; add beef and brown it on all sides; remove beef from pan. Add onion to skillet and saute until slices are limp but not brown. Return beef to skillet; add remaining ingredients. Cover pan and simmer slowly until meat is tender, about 2 hours. To serve, pile rice and spinach in center of platter and arrange meat slices around sides. Spoon a small amount of sauce over the meat; serve the rest separately. (Serves 4.)

PANTASPANI ME ROMION

1 box yellow cake mix (or your favorite recipe for yellow cake)
1 cup blanched almonds, toasted and chopped
Eggs, per package directions
3 tbs. rum (or 2 tsp. rum flavoring)
Water, per package directions
3 cups sugar
2½ cups water
½ lemon, juice only
1 tbs. rum (or 1 tsp. rum flavoring)
1½ cups whipping cream
½ cup blanched almonds, toasted and chopped
Maraschino cherries

Preheat oven. Empty cake mix into large bowl; add 1 cup almonds. Separate eggs. Following package directions, add egg yolks, 3 tbs. rum, and water or whatever other liquids are required. (If using rum, reduce liquid by 3 tbs.) Beat egg whites until stiff but not dry; fold into batter. Spread batter in prepared 9 x 13 sheet pan and bake according to package directions.

Combine sugar, 2½ cups water, and lemon juice in a saucepan; bring to boil; boil 10 minutes. Remove saucepan from heat; add 1 tbs. rum; cool to lukewarm. Leave cake in its pan and immediately prick the top all over with a toothpick. Spoon warm syrup evenly over the layer.

At serving time, whip the cream and frost top of cake; sprinkle with ½ cup almonds and garnish with maraschino cherries. (Serves 12.)

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Robert Mann of Fremont, Calif., passed along this story of the ingenious solution Air Force Chaplain Timothy J. Larkin discovered in 1952 for serving a far-flung parish. Larkin's assignment was to serve chapels 1,500 miles apart—from Johnson Island in the central Pacific to Kwajalein, Eniwetok, and Majuro in the Marshall Islands. He held services each Sunday in chapels at both ends of his parish with a little help from the Military Air Transport Service and the international date line. As Mann explains, "By flying east on Sunday night after services in the Marshalls, Larkin crossed the date line and arrived on Johnson Island Sunday morning in time for services there. He flew back to Kwajalein that evening. The price he paid was having no Mondays, but then who needs them?"

SUNDAY DOUBLE HEADER

Visitors to St. James' Church in the Philadelphia suburb of Prospect Park may be surprised when they are shown to their seats by an attractive woman wearing a uniform with short pants and the logo of the Philadelphia Phillies baseball team. Regular members aren't a bit surprised because lifelong member Debbie Bruner often has to wear her uniform to church in order to be on time for her job at Veterans' Stadium. In addition to her duties at St. James' and the Vet, Bruner is also working toward a Ph.D. in education at Temple University.



Church usher Debbie Bruner and rector Peter Reynierse greet churchgoers.

MAKING THE ROUNDS

Good stories have a way of appearing in widely scattered places. We like the following which "Dove-Tales," the bulletin of Church of the Holy Comforter, New Orleans, La., reprinted, giving credit to St. Andrew's Church, Saratoga, Calif. Herewith we spin the story further on it its way: When Bill Moyers was special assistant to Lyndon B. Johnson, he was asked to say grace before a family meal at the White House. As Moyers began praying softly, the President interrupted him. "Speak up, Bill, speak up!" The former Baptist minister stopped and without looking up replied, "I wasn't addressing you, Mr. President."

HAVING A WONDERFUL TIME

Charles and Barbara Goldschmid of Greenwich, Conn., took 17 high school students with them on their honeymoon. They also took more than \$3,000 received from friends in lieu of wedding gifts. The kids and money both went to help the Appalachian ministry of the Highland Educational Project in Northfork, W.Va. Last year Barbara, who directs the Sunday school at Greenwich's Christ Church, and Charles were group leaders for a church-sponsored youth trip to Northfork. After the experience they decided, said Charles, "to dedicate our marriage" to the Northfork ministry. Mission co-directors Jim and Florence Churchill (see April issue) see the Goldschmids' action as "a unique example of the support we get."

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