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EPISCOPALIAN

Why I chose Anglicanism

Herbert O'Driscoll grew up in Ireland where Celtic spirituality and the Roman Catholic Church influenced him. In this first of three parts, he traces his roots and chooses a faith, page 6.

Here I Stand

This month, in this column's debut, the Rev. H. Boone Porter explores what the Episcopal Church stands for and questions whether English roots are now enough, page 4.

Going forth in Atlanta

Fanning out through the neighborhood, members of the Brotherhood of St. Andrew went calling to invite people to come to church, page 9.

The Church and the unemployed

The nine-state Great Lakes/Appalachian region used to be a prospering industrial center. Churchpeople are exploring how it can regain that status in the wake of plant closings and unemployment, page 12.

Chaplain to a floating church

The Rev. J. W. Canty goes to sea in style on some of the world's best pleasure boats where he finds a parish unlike any other, page 18.

Passing in Review

Heritage in South Carolina, history of the Crusades, and prayers and liturgy made this month's list, page 10.

Switchboard, Episcopats

Pastoral comments and red doors, page 4.

Have You Heard

Of optimism and success, page 13.



**Who are these people
and why are they having
so much fun?**

See page 8

Seminaries cite good results in new support plan

Theological Education Sunday this year marks one full year's experience with a new method of Episcopal seminary support—the "1 percent solution" passed by the 1982 General Convention and put into effect in January, 1984.

The policy that each parish and mission in the Church annually give 1 percent of its net disposable budgeted income to at least one accredited seminary brought "significant increases," half the seminaries receiving 20 to 30 percent more than the previous year. One seminary said donations from at least 100 new parishes contributed to a \$100,000 increase. Another said an increase from 87 to 153 contributing parishes produced an increase in funding of over \$25,000.

Originally expected to generate about \$4 million annually, the system's early returns are encouraging. As of August, 1984, six seminaries had received combined gifts of \$964,398.

"As money flows, so flows the interest," says the Rev. Preston T. Kelsey, II, executive director of the Board for Theological Education (BTE) which collects mission statements outlining goals and objectives from each seminary and makes them available to parishes.

In cooperation with the Council of Deans, BTE is now compiling an annual seminary survey to be distributed to dioceses and ultimately to parishes. It will include data on enrollment, faculty, and finances as well as an evaluation of each school's accomplishments in the past year. Kelsey notes that funding is coming from parishes that had never been in contact with seminaries before.

Bishop Philip A. Smith of New Hampshire, who chairs BTE, says as people become more knowledgeable about clergy training, they "will feel they have more of a hand in it and responsibility for it. I think that's good."

inside

**Frederick Borsch:
'Genuine love is a gift
you don't have to earn'**

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World News Briefs



CHICAGO, IL

The Internal Revenue Service (IRS) office here is apparently investigating whether the National Council of Churches has misused tax-exempt funds for political purposes. A spokesperson for the Institute on Religion and Democracy (IRD), one of the Council's fiercest critics, said an IRS official had contacted the group. But a government spokesperson, while neither confirming nor denying such an investigation, said the IRS would not contact a group unless an investigation was underway. The IRD was reportedly asked to provide material on the Council's use of tax-exempt money and information on the Council's opposition to U.S. policies in Central America. IRD officials refused to cooperate in the investigation and one said that any government action against the Council would interfere with "real reform" by making "legal and political" martyrs of Council leaders.

KAMPALA, UGANDA

The editorial board of the Anglican Church of Uganda's monthly paper, *New Century*, has resigned in a disagreement with Archbishop Yona Okoth over editorial policy. Okoth reportedly objected to articles he considered too political and a letter to the editor which criticized heavy security arrangements at his installation service that President Milton Obote attended. The board reportedly declined to censure the *New Century's* editor as the Archbishop asked and resigned in a body.

HONOLULU, HI

To help celebrate the annual observance of the Christian Martyrs of Japan—executed in 1597—and the centennial of Japanese immigration to Hawaii, Archbishop John Watanabe, Primate of Japan, will speak at St. Andrew's Cathedral here February 2. Six persons of Japanese ancestry are among the diocese's clergy.

COLEG TREFECA, WALES

At its recent meeting, the Commission of the Covenanted Churches in Wales, in which the Anglican Church participates, asked for a statement of ministry and an outline of steps toward reconciliation by 1990 of ordained ministries among its members. It praised existing ecumenical arrangements such as "sharing ministry and buildings, uniting congregations, developing patterns of regional councils." It also lauded ecumenical clergy conferences in Gwynedd, Clwyd, and South Glamorgan and response to requests for denominational staff for regional ecumenical work.

CAIRO, EGYPT

Pope Shenouda III, leader of Egypt's 6 million Coptic Christians, returned here New Year's day from three years of internal exile. He has pledged to work for reconciliation between the Coptic Church and the government of this mostly Moslem nation.

NEW YORK, NY

The board of trustees of the Cathedral of St. John the Divine has elected the Rev. Lloyd Casson canon and sub-dean of the Cathedral. Casson, presently canon missionary of Washington Cathedral, will assume his new post early in April.

SIOUX FALLS, SD

The Women's Network of Province VI, scheduled to meet here March 15-17, will hear Ann Smith, coordinator of Women's Ministries for the Episcopal Church, and will have workshops and worship. For additional information, write to Inez Harris, Network Coordinator, 611 W. 16th St., Sioux Falls, S.D. 57104.

TRIPOLI, LIBYA

Terry Waite, the Archbishop of Canter-



SEE SIOUX FALLS, SD

bury's personal envoy, spent Christmas Day here meeting with Colonel Muammar Qaddafi in the continuing negotiations for the release of four Britons. One active Anglican, Alan Russell, has been sentenced to three years in prison for alleged offenses against state security. A letter to the Archbishop from Russell's family led to the Anglican prelate's involvement after a deadlock developed in the government's negotiations.

NASHOTAH, WI

A conference to commemorate the 150th anniversary of Bishop Jackson Kemper's consecration will be held here September 26-28 on the theme, "A Missionary Church." Kemper was the Episcopal Church's first missionary bishop. He was chosen for work on the American frontier when the 1835 General Convention declared the Episcopal Church a missionary society. For further information, write to the Rev. Charles R. Henery, Nashotah House, Nashotah, Wis. 53058.

GARDEN CITY, NY

Bishop Robert C. Witcher of Long Island, president of the George Mercer, Jr., Me-

morial Scholarship Fund, announces that for 1984-85 scholarships in excess of \$575,000 were awarded to seminarians representing 76 dioceses of the Episcopal Church as well as students from overseas. The Mercer Fund, established by the will of Helen B. Mercer in memory of her husband, calls itself the largest independent scholarship fund supporting students who attend Episcopal seminaries and the Mercer School of Theology.

JOHANNESBURG, SOUTH AFRICA

A leading white Afrikaaner churchman, Bayers Naude, succeeds Bishop Desmond Tutu as secretary general of the South African Council of Churches. Naude, a staunch opponent of apartheid, was banned for seven years by the government. Tutu is now diocesan bishop.

INDIANAPOLIS, IN

The Rev. Robert Browne, formerly rector of St. Paul's Church here, has joined the London staff of the Anglican Consultative Council as a special assistant to the secretary general, the Rev. Samuel Van Culin. Browne will be responsible for developing the Council's radio and television ministry, especially in preparation for the 1988 Lambeth Conference of Anglican bishops.

LONDON, ENGLAND

In November, the General Synod of the Church of England agreed to prepare legislation to remove barriers to women's ordination to the priesthood. The vote was 41 bishops for, six against; 131 clergymen for, 98 against; 135 laypersons for, 79 against. A small group will prepare legislation for Synod debate, revision, and vote. The final form will go to each of England's 44 dioceses, then to both houses of Parliament. A General Synod spokesman said the process could take eight years.

NEW YORK, NY

Four persons have recently joined the World Mission unit at the Episcopal Church Center here. Ian Douglas is associate for overseas leadership development; Beverly Anderson is office manager for the Volunteers in Mission program; Gerald Ross is administrative secretary; and Jane Watkins is the new deputy overseas development officer.

NOMINATIONS SOUGHT

The Board of Directors of The Episcopalian, Inc., is seeking candidates for nomination as prospective Board members.

Candidates may be lay or ordained Episcopalians. They should have experience in the publishing business, with specific skills in editing and/or advertising, production, publication marketing, and publication administration and be willing to serve as directors.

Please secure your candidate's consent and send his or her credentials, in triplicate, to the nominating committee chairman, James Milholland, Jr., 439 W. Park Ave., State College, Pa. 16803.



PHILADELPHIA CHURCH GETS MURAL

An oil-on-canvas painting of Jesus in a modern working-class neighborhood now hangs at St. Luke's Church in the Kensington section of Philadelphia, Pa. Artist Bo Bartlett, 28, at left in photo at right, posed church members on a vacant lot where a textile mill once stood in order to depict "Jesus at the Festival of Shelters" (John 7:1-52 TEV). Bartlett's gift to the parish symbolizes his faith in the area's rebirth. At far right is St. Luke's rector, the Rev. Clifford Cutler, and his wife Amy. Cutler holds their son in his arms as he does in the painting.



Tennessee: Now there are three

In 1866, Bishop Charles Quintard of Tennessee proposed that the Diocese of Tennessee, which covered the entire state, be split into three smaller dioceses. This January his proposal became a reality.

In 1983, the Diocese of West Tennessee was formed to include the portion of the state between the Mississippi and the Tennessee Rivers, and the Rev. Alex Dickson

was elected to lead that portion of the Church. On January 1, the final division created the Diocese of East Tennessee with Bishop William Sanders, eighth bishop of Tennessee, as its first bishop.

The middle section of the state retains the legal title, constitution, and canons of the original diocese. It will elect its ninth bishop at a convention January 24-26 in Nashville.

With Tennessee's split, the Episcopal Church now has 98 domestic dioceses.

Washington rector begins Ugandan scholarship fund

The Very Rev. Godfrey Bazira, dean of Martyrs' Seminary in Namugongo, Uganda, was brutally murdered in May, 1984, when heavily armed men descended on the seminary grounds and shot into crowds of students and teachers.

Bazira left a widow, Faith, at the time pregnant and now the mother of Grace, born Aug. 9, 1984. The Rev. Hugh C. Duncan, rector of St. Martin's, Moses Lake, Wash., heard from a Ugandan friend from seminary days, Dunstan Bukunya, now a teacher at Bishop Tucker Theological College in Mukono, Uganda. Dunstan and his wife Phoebe had taken in Faith Bazira.

St. Martin's sent money to help with Faith Bazira's living expenses, and then Duncan wrote her suggesting a Grace Bazira Scholarship Fund.

Faith Bazira responded, sending photos of the baby and herself, saying the letter was "a miracle and a consolation in my tears" and thanking St. Martin's "for this gesture of love and concern toward my baby."

Faith Bazira said she would seek work "when I am strong enough. . . I am a church lay worker trained at Bishop Tucker College with a certificate in theology, and if my bishop [Misaeri Kauma] can send me anywhere, I am ready to serve the Lord."



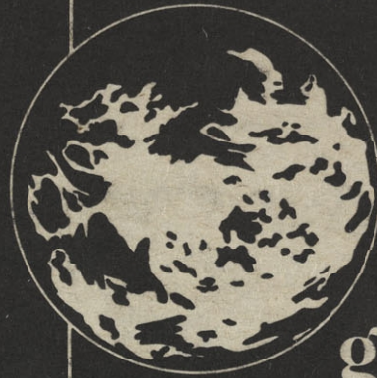
"A consolation in my tears" was how Faith Bazira responded to Hugh Duncan's letter.

Those wishing to contribute to the Grace Bazira Scholarship Fund can send contributions earmarked for the Fund to St. Martin's Church, Box 846, Moses Lake, Wash. 98837.

Duncan, who suggests that Dean Bazira's name will eventually be added to the list of Ugandan martyrs the Church honors each year on June 3, says that "a small donation from a significant number of the discretionary funds in our Church would be a significant amount of money by the time it's needed for Grace's education."

That All May Have Life

JOHN 10:10



one
great hour
of sharing

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Switchboard

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

HONORED MAN

The December issue carried a beautifully written front page story of Bishop Tutu's Nobel Peace Prize. It was a well-earned recognition of his efforts to bring a peaceable end to injustices in South Africa. It is good to honor him.

F. Grover Fulkerson
Norman, Okla.

SOUL TALK

The article on page 7 of the January issue quoting *Esquire* magazine could not have been better illustrated than by the two headlines, "Roman bishops on economy" and "Is war preparation a sin."

Esquire pointed out that those Churches who were politicizing were losing members. We are bombarded daily with political messages of every stripe supporting this or that economic, social, or military issue. Is it any wonder people will seek refuge in a religion which speaks to their souls and not their opinions?

James A. Sutton
Bronxville, N.Y.

WE'VE HEARD

This is in response to the "Can you open this door" letter in January's Have You Heard column.

My wife and I are interested in English medieval history and have always understood that the red doors were the sign of sanctuary to anyone seeking safety. Arriving at the red doors put the fugitive outside the state and in the protection of the Church. We understand that the law of sanctuary still exists on the books in England although it is no longer in use.

The red door meant safety in medieval England, hence the red doors on Anglican churches now is a tradition.

Daniel Taylor
New York, N.Y.

When I moved to Rowan County, N.C., I noticed right away that all Lutheran churches had red doors. On All Saints' Sunday I attended my first Lutheran service. The pastor said the red doors "commemorated the shed blood of the church martyrs who made it possible for us to worship freely and serve our God in this day." I have always accepted that explanation without question.

Leo L. Riddle
Spruce Pine, N.C.

PASTORAL COMMENTS

Thanks for producing such an excellent newspaper. I consider it a vital source of information about the Church.

I particularly enjoyed the commentary by Charles Rawlings on the Roman Catholic bishop's pastoral letter in the January issue. I have read commentary on that letter elsewhere, but I haven't read anything more incisive.

Joseph Costa
Nanuet, N.Y.

The Roman Catholic bishops, in their pastoral letter on the American economy, are teaching our business schools the lesson of the Talmud. Even when competing against your fellow man in the race for self and power, you still are your brother's keeper.

Hyman Olken
Livermore, Calif.

TO EACH HER OWN

In my recent article reporting a conversation with Chad Walsh, I accused Madeleine L'Engle of calling God "It," and she understandably has protested that she did not. What I meant to say was I, personally, find her use of "El" both neutral and indefinite, like "it." For Madeleine, however, "El" is

a name that "lifts the Creator beyond all our sexism and chauvinism and anthropomorphisms." It is, therefore, my fault, not hers, that I do not relate to it the same way.

Alzina S. Dale
Chicago, Ill.

THE ONLY OPTIONS?

I have just finished reading the Rev. Walter Sobol's article, "Can the rector be a priest," in the October issue.

It seemed to me the answer to that question is obvious. Rectors who wish to be priests but cannot find their vocation as a rector can simply resign and find another position. It seemed to me that Mr. Sobol bemoaned the middle-class values, pressures, and rewards that being rector of an Episcopal parish involve. Perhaps the rewards he seeks can be found in missionary activities and in volunteer service to the poor as well as in a life devoted solely to prayer.

Edwin S. Rose
McAllen, Texas

NASH AND HOBSON WERE THERE

Contrary to Mr. Kocher's letter in the November issue, Bishops Nash and Hobson both had significant parts in the beginning of the Clinical Pastoral Education movement. In *Out of the Depths*, the Rev. Anton Boisen credits Nash "as the first to open the door into the new field of work" and describes help received from Hobson, who was the first vice-president of the Council for the Clinical Training of Theological Students, a predecessor organization to ACPE.

Thomas V. Sullivan
Director of Pastoral Services
Worcester State Hospital
Worcester, Mass.

Exchange

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

SUMMER EMPLOYMENT OPPORTUNITY

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), located in Ivoryton, Conn., and operated under the sponsorship of a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors. Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 22 to August 25 with opportunities for post-season work. Salaries range from \$600 to \$900 for the nine-week season. Write to Andrew Katsanis, ECCC, Box 577, Ivoryton, Conn. 06442.

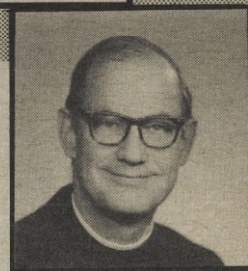
WANTED

The Episcopal Church at Princeton University would appreciate receiving your not-in-use blue choir cassocks (small, medium, large); a purple eucharist set; and a large *cappa nigra*. If you have any of the above, please write or call the Rev. T. B. Cogan, chaplain, The Episcopal Church at Princeton University, Murray-Dodge Hall, Princeton, N.J. 08544—or (609) 452-3643.

HISTORY BUFFS

E. J. Moorhead, for a history of early American actuaries, seeks facts on George Mifflin Wharton (1807-1870), who served in the 1850's as actuary of the Corporation for Relief of Widows and Children of the Communion of the Church of England in America and was active in diocesan work in Pennsylvania. If you can help, please write to E. J. Moorhead, Box 780, Bermuda Run, N.C. 27006.

Here I Stand



Roots in England are not enough now

BY H. BOONE PORTER

Who are we? What do we stand for?

In the confused and fluctuating climate of the modern world, we had better know how to answer those questions. Individuals, families, and organizations do not function well if they are unsure of their own identities. We cannot expect the Episcopal Church to be what it should be or do what it should do if it has only a hazy notion of its true nature.

Yet we cannot easily answer the question of who we are. Our ecclesiastical ancestors in England saw themselves as members of "the Church" and condescendingly referred to members of other bodies as dissenters, non-conformists, or recusants. The word "Anglican" was rarely used until recent decades. Members of our Church, "the Church," felt no need of special badges of identity. The other people, the dissenters, needed to identify, justify, and explain themselves.

All of this is not terribly helpful in the United States where "dissenters" outnumber us many times over. Our links with the Church of England are a distinguishing but ambiguous mark: Americans tend to admire England while longing to be independent of it. The Episcopal Church has for 200 years declared itself free from the operational control of the Church of England while building English-looking churches and imitating English customs.

We have also identified ourselves by *The Book of Common Prayer*. Yet times have changed. Both Lutherans and Roman Catholics have adopted liturgies which—however they may be performed—are similar to ours. Observance of the church year, crosses, and candles are found in many denominations. And though this should please us, it does leave us in a less distinctive and identifiable position.

The importance we attach to our history, our traditional heritage, our awareness of being more than a local American religion or one started in the 16th century rather part of Christ's own Holy Catholic Church with roots in Europe and the Middle East, means less and less in a nation in which an ordinary high school graduate may not know the difference between the Roman Empire and the Middle Ages.

We need to go back to basics in presenting what we believe, what disciplines we observe, and what practices we commit ourselves to. We need clearer, simpler, and more memorable statements of Anglican Christianity. This is no time for bizarre theological hobbies, for uncertain leadership, or for preachers who cannot commit themselves to recognized standards of orthodoxy.

In a Church full of individualists, this will cost something. Discipline is, as the Epistle to the Hebrews says (12:11), painful for the moment, but "later it yields the peaceful fruit of righteousness." I do not enjoy obeying someone else any more than other people do, but I think the time has come for us to be a Church more obedient to our own traditions and to our duly appointed leaders, a Church more aware of what it is, where we are supposed to be going, and how we should get there.

H. Boone Porter is editor of *The Living Church*.

The Episcocats



Virginia Posner

"February is our favorite month."

Genuine love is a gift we don't have to earn

BY FREDERICK BORSCH



A mother was once foolishly asked which of her children she loved the most. After a moment's reflection she replied, "I love the one who is sick until he is well. I love the one who is sad until he is glad again." If there are any priorities in our love as parents, they are of this sort, imposed by limits on our attention as physical beings.

This may also tell us something of the reasons for the father's behavior in the

parable of the prodigal and the elder son. We remember that when the time came, the father left the party and went out to the elder son to speak to him of his concern for him.

These stories are not intended to tell us of our virtues as parents, but rather of the essential character of parental love. None of us shall ever see such love practiced perfectly, therefore it can serve only as a suggestion for us. Knowing the imperfections of love in this world, we may even be tempted to be critical of the analogy, but over and over again in the Gospels Jesus indicates this is a most significant comparison, perhaps the best we shall know in human terms of what the Father-God's acceptance and love of us is like.

With the smile of exaggerated humor, Jesus asks, "What father among you, if his son asks for a fish, will instead give him a serpent. . . . If you then who are evil know how to give good gifts to your children, how much more will the heavenly

Father give his Holy Spirit to those who ask him?"

Parental love, as with all other genuine love, is at heart a gift. . . . This awareness seems to be implicit in Jesus' insistence that only those who receive the kingdom of God as would a child will be able to enter it. It is the childlike capacity to receive gifts without the pretense of having earned them which makes possible the acceptance of love as love's gift.

Once more we can hear the cautionary word: If the offer of relationship between God and humanity has no basis in the deserving of moral behavior, then surely one runs the risk of upsetting the whole moral order of the universe. If God keeps on loving His children no matter what they do, then one might as well react as did some of Paul's opponents: *Well then, let us sin all the more in order to let God show just how much He loves us.*

When we ask questions and make objections like these, we are coming close to

Reflections

the nub of Jesus' message and beginning to sniff the smell of scandal in the angry reaction with which it was often received. Nothing will upset people more than questioning the moral basis on which their own sense of self-worth and righteousness is founded.

Yet this in effect is what Jesus was doing. . . . The old religious way led only to a self-righteousness. . . and made the disastrous mistake of imagining that love was an earned commodity. Paul phrases the essential [idea of the new way]: "While we were yet sinners, Christ died for us." Our chief responsibility is to accept our own acceptability and to place our trust in this relationship which was announced and enacted by Jesus.

From *God's Parable* by Frederick Houk Borsch. ©1975 SCM Press Ltd. Used by permission, The Westminster Press, Philadelphia, Pa.

In Context

Some changes for our 25th



BY DICK CRAWFORD

With the beginning of the new year, the Episcopal Church and *The Episcopalian* will mark 150 years of publishing. The April edition will mark the sesquicentennial of the communications ministry of the Church, beginning with *The Spirit of Missions* and continuing through its successor, *Forth*, to *The Episcopalian*. That same month *The Episcopalian* marks its 25th year.

The observance of an anniversary is a time to look back at what has been accomplished. More important, though, is a look to the future, basing that future on the foundation of history.

Part of *The Episcopalian's* future "look" begins this issue with the introduction of an opinion column called Here I Stand, borrowed from Martin Luther: "Here I stand. I cannot do otherwise. God help me. Amen."

Writers of Here I Stand will be church-people of all shades and hues of opinion, ordained and lay, who have something to share with the wider Church on theological issues, social conditions, or other matters. The editor of *The Living Church*, the Rev. H. Boone Porter, is the first columnist in this feature which is intended to present the diversity of opinion we Anglicans claim to hold and cherish but which we seem reluctant to express openly.

Here I Stand, then, joins these pages which contain your own opinion pieces—in your letters to Switchboard—and the regular monthly column, Reflections, which aims to bring you some of the Church's best writers and theologians to provide spiritual guidance and refreshment.

In this space each month, my colleagues and I will share some of our own thoughts from behind our typewriters. I am pleased to join the diocesan editors who produce regional editions and the staff in our Philadelphia office to bring you a monthly menu of the actions, reactions, thoughts, and theology that make up the Episcopal Church in parishes, dioceses, and around the world. *The Episcopalian*, like the Church, will continue to change—as it has been doing for almost 25 years.

The jury said \$500,000.

No one thought to warn Mrs. Smith to watch out for the loose step in the parish house. The Junior Warden responsible for maintaining the property thought the Rector had hired a carpenter to fix it. When the carpenter didn't arrive the parish secretary didn't think to tell anyone. She realized she should have, while they waited for the ambulance. The step is fixed now—and so is Mrs. Smith up to a point, although she won't walk again without a walker. No one expected the church to be sued. Ten years ago everyone would have looked the other way . . . but today churches are being sued for negligence. "Why shouldn't they be!" was the attitude the jury took—and the judge agreed when they awarded Mrs. Smith \$500,000.



Fortunately the church was adequately insured. Not every church is. This can lead to big trouble, but help is at hand. The Church Insurance Company knows not only the kinds of liability coverage your church needs, but can help you determine the proper amount to protect you against today's often exorbitant awards. We're doing this in eight out of ten Episcopal Churches already. We can do it for you.

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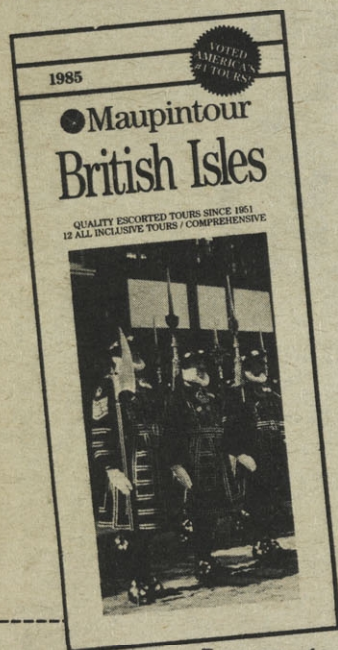
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Herbert O'Driscoll remembers
 an Irish childhood
 that taught him spirituality

Why I chose Anglicanism

In so many ways the Roman Catholic world which surrounded our official Protestantism called one. There were, of course, strong efforts made at conversion. It was done without apology, often in such places as hospital wards where some lonely soul's defenses were low and a relationship had formed with a chaplain or a nursing sister. I suspect in retrospect that while we saw it as villainy and betrayal, they did it with the very best of intentions for the welfare of an eternal soul. *Nulla salus ex ecclesia* was as much a reality in that Ireland as gravity in a Newtonian universe.

The irony was that the unconscious and implicit call of the quality I thought of then as Catholic was strong in itself, stronger, as a matter of fact, and more attractive than the institutional Church which seemed to embody it. It seemed to be something quite beyond institutionalized religion, something indefinable which seemed to make it as natural to be Roman Catholic in Ireland as it is to be Hindu in India—a totality, a web of atmosphere, memory, mythology, national character, language, history. A moment of particular poignancy comes to mind.

It is 1943, and from our boarding school we are driven over the Knockmeal-down Mountains into the lowlands of Tipperary to play cricket against Rockwell College, a school run by one of the church orders. I realize now that the order was setting out to produce the first generation of a Roman Catholic professional class in Ireland, hence the anomaly at that time of a Roman Catholic school's playing the English game of cricket. After the game we had supper in the school. The buildings awed us. The place seemed at least half a dozen times the size of our school.

At the end of the meal one of the staff suggested an impromptu concert. One of their senior boys, in a voice about to possess that haunting Irish tenor quality, sang "The Hills of Donegal." As he did, the pure voice echoed in the tiled and stained-glass vaulting of the hall. I recall an intense longing to be able to identify in that total way with the country of my birth instead of feeling sometimes a hybrid of mingled loyalties. . . .

Why then did I not in a spiritual sense go home, that is, become Roman Catholic? How can one give an answer? I suspect that in a matter as complex and sensitive as the human spiritual journey there are few answers of a simple and precise kind. . . .

For one thing, one came to realize the amazing and often unrealized paradox about Ireland—that the vast majority of those who expressed its longing for political freedom, who wrote its loveliest poetry and its greatest plays and novels, who translated its half-lost early Gaelic language and rescued it from oblivion were not Roman Catholic. . . .

For decades Ireland had been an island

in every sense, its long centuries of outreach to Europe a 1,200-year memory idealized and romanticized in Christian history. Suddenly [in the 1940's and 1950's] there were among us in university men and women from other countries whose government grants for service in the war were now making it possible for them to return to university.

Among them were men and women who had experienced another Anglicanism, richer in liturgical color and symbol, highly sacramental. [The visitors spoke] of things we had never realized were ours as Anglicans—the Blessed Sacrament, Mary, confession, a host of saints other than the great Celtic figures we had long taken for granted. . . .

All were part of the same liberating process. I could possess what I had thought belonged only to others. The mysticism, the earthiness, the sacramentality were all possible in my own spiritual family now that I had been introduced to its diversity and treasures.

From *A Doorway in Time* by Herbert O'Driscoll. Copyright © 1985 by Herbert O'Driscoll. Used with permission from Harper & Row, Publishers, Inc.

FINDING GOD'S HIDING PLACES

by Herbert O'Driscoll

All of us had to learn [Gaelic] as official policy of the Republic. Few liked it. I loved it. It opened doors to a rich northern mythology. It gave one access to poetry deeply mystical. It was the womb which fed Yeats and Synge and which, even though they wrote in English, formed their rich cadences and furnished them with their most vivid images and themes. . . .

To discover Irish poetry in the original language. . . was to discover a poetry as delicate and mystical as at other times it could be earthy and violent. The spectrum showed clearly the twin heroes of early Celtic culture, the warrior and the poet.

Ultimate heroism was to be both. In 1916 the ancient romantic image would be embodied in Patrick Pearse amid the rubble of the General Post Office in Dublin, eventually taking to the firing squad at one and the same time a sensitive poet, a revolutionary soldier, a politician idealistic almost to the point of unreality.

I realize now that the thread which bound such poetry together was its natural assumption that all things are sacred. This laid an indelible foundation, forming a reality where spirituality and life could never be seen apart. The divine did not hover above experienced reality, but indwelt it.

I had without knowing it begun to realize that while the Star of the Magi high above the town has its significance as guide and symbol, real significance is found in the manger of the mundane, the ordinary, the daily experienced event. Later this would form for me a unified world where nature, the city, relationships, imagination, sexuality, and art would all be the natural abode of spirituality, all serving as the hiding places of God.

VISIT CANTERBURY

Canterbury Cathedral, with its wealth of stained glass and architecture dating from Norman times, is only one part of a Canterbury Pilgrimage which also includes the ancient Greyfriars, St. Augustine's Abbey, a tiny Norman church in the countryside, and Fordwich, the former port of Canterbury where stone for the Cathedral was unloaded after its journey from Caen in Normandy.

Guests on a Canterbury Pilgrimage sleep in college dormitories and are served breakfast and dinner. They receive a special after-hours tour of the Cathedral when floodlights shine through the stained glass; hear talks on the story of Canterbury, the murder of Becket, and the history of the Cathedral; and attend a choral concert.

For Pilgrimage information, write to John Corner, The King's School, Canterbury, England.

A creative revival of an ancient tradition:

"BURIAL in THE CHURCH — not from THE CHURCH"

TO BE BURIED IN THE CHURCH . . .

A number of our parishioners were impressed by the Armento ads for a Columbarium and were intrigued by the idea that one can be buried not from the church, but in the church. Being buried in church seemed, until then, a privilege of nobility, bishops and prominent ecclesiastics, but after all, don't we all make up a "holy nation" and a "royal priesthood"?

Following preliminary telephone discussions, sketches of what the congregation wanted were sent to Mr. Louis Armento, who saw that every detail was handled to our complete satisfaction. Armento's unique modular construction style allowed us to install at this time two units of eight niches each, one on either side of a lovely terra cotta Madonna, on what had been a plain wall, at one side of the chancel. The installation of an altar created a simple and dignified "Lady Chapel" and shrine where the Holy Sacrifice can be offered at the place of interment. The unique Armento design will make it possible to add additional units in the future as needed.

Cremation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

cremated remains within the church building makes possible later visits by family and friends in comfort and privacy.

Funerals and Memorial Services need not be scheduled on short notice when the deceased is cremated, giving family and friends time if necessary, to come from distant places for such services.

At Saint Andrew's two families provided funds for the purchase and installation of the Armento Columbarium, thus no parish funds were required. Since the two families do not need all 16 units, other church members have already purchased units at a modest price.

Bishop Montgomery blessed and dedicated the Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

by Pam Nussbaum
 St. Andrew's Church, El Paso, Illinois 61738



The Rev. Harry J. Walsh, Jr., Rector
 St. Andrews Episcopal Church
 Two 8 niche units starter sets on
 each side of terra cotta Madonna.

Photo by Jane Cluwer, El Paso Record

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Runcie to visit Canada and General Convention

In the middle of his three-week visit to Canada this fall, Archbishop Robert Runcie of Canterbury will take a three-day side trip to the General Convention of the Episcopal Church in Anaheim, Calif.

The Archbishop will start his Canadian tour on August 30 when he lands in Gander, Newfoundland. Following an itinerary prepared in cooperation with Canadian diocesan bishops, he will travel around Canada, visiting every province (state) and meeting with Anglicans; other church, business, and government leaders; and native peoples.

In Montreal, Runcie is expected to meet with the Canadian House of Bishops and participate in an ecumenical event.

The trip will be the Archbishop's first pastoral visit to Canada since he became the leader of the worldwide Anglican Communion in 1980 although he was in western Canada in 1983 for the Assembly of the World Council of Churches held in

Vancouver, British Columbia.

A report from planners said Canterbury's tour will not be on the same scale as the recent visit by Pope John Paul II which has left the Roman Catholic Church in Canada with an estimated \$8 to \$10 million debt.

The report, given to a recent meeting of the Canadian House of Bishops, said the Archbishop's tour "should be seen as a family visit."

PRAYER BEGINS AT HOME

"I affirm prayer, but the Christian also needs to read newspapers and shouldn't withdraw into a little personal entity. Prayer in school is a rabbit's foot. The only effectiveness is when parents and children pray at home. If your family is thoroughly grounded in faith and practice, you will impart your value system to your children." —The Rev. Paul Osborne, quoted in *The Adventure*, Diocese of Northwest Texas



The Episcopal Conference of the Deaf has a new president, the Rev. Robert Grindrod (front right), one of the few hearing priests ever elected to lead the organization. Shown with Grindrod is the Rev. Roger Pickering (front left), second vice-president. Standing are Alice Beardsley, secretary; Ralph McLaughlin, treasurer; and the Rev. Jay Croft, first vice-president, all deaf Episcopalians. Ministry to deaf Episcopalians was begun in 1859 by the Rev. Thomas Gallaudet. Three congregations for the deaf—St. Ann's, New York, N.Y.; All Souls', Philadelphia, Pa.; and St. Barnabas', Washington, D.C.—celebrated their 125th anniversaries in 1984.



This hymn for Eucharist by an English clergyman was written in 1968 and revised in 1977. It illustrates several theological themes beginning with the individual, moving to the corporate, and closing with a liturgical commitment. In the *Hymnal 1982*, the text will appear with the American folk melody, "Land of Rest." **AUTHOR:** Brian Wren (1936-), a Reformed minister associated with Third World First, a United Kingdom student movement centered in Oxford. **TUNE:** Land of Rest, Hymnal 1940, No. 585. **METRE:** C. M.

- 1
I come with joy to meet my Lord,
forgiven, loved, and free,
in awe and wonder to recall
his life laid down for me.
- 2
I come with Christians far and near
to find, as all are fed,
the new community of love
in Christ's communion bread.
- 3
As Christ breaks bread and bids us share
each proud division ends.
That love that made us makes us one,
and strangers now are friends.
- 4
And thus with joy we meet our Lord.
His presence, always near,
is in such friendship better known;
we see and praise him here.
- 5
Together met, together bound,
we'll go our different ways,
and as his people in the world,
we'll live and speak his praise.

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

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

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

You can make a difference!

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

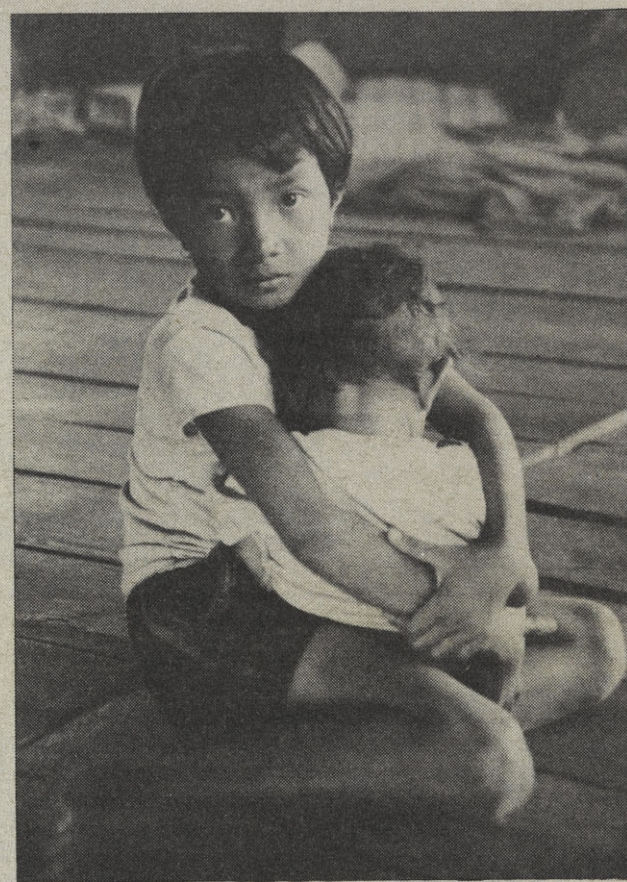
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 2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
 3. Send your \$10 in right now and this will eliminate the cost of a "trial child."
- Then, in just a few days you will receive your 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.



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

Holy Land Christian Mission International

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☐ Colombia ☐ Guatemala ☐ Africa ☐ The Holy Land

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

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In Churchville they learn the joy of sweat

by Don Morrison

"Someone should have told us to wear hats," says the Rev. James A. Hammond, rector of Church of the Holy Trinity, Churchville, Md. He learned that by standing under a concrete mixing truck, guiding the wet mixture into a wooden footing mold as droplets and chunks of concrete sprayed in all directions.

The less attractive qualities of liquid concrete are one of the joys of construction Holy Trinity parishioners are learning as they build an addition to their parish house. When money raised last year fell short of the amount needed to pay a contractor to do the work, senior warden Patrick McCarty convinced parishioners they could do the job themselves. And they are. In the process they're learning more about construction than some of them wanted to know.

Reroofing the addition and the adjoining 20-year-old parish house was undertaken by a teenage member of the parish as part of his Eagle Scout training and with the help of 20 other Boy Scouts. After 200 bundles of shingles—each weighing

about 75 pounds—were delivered to the lip of the roof, you can bet some people had sore muscles the next morning.

But not everyone can carry heavy loads or climb ladders so some refill ice trays for drinks or sweep the dust and debris. "What we're learning," says Hammond, "is hard work undertaken together is a lot of fun, a lot of fellowship, people getting to know people they didn't know before."

Between 80 and 100 members have learned the joys of construction which include laying the footers, erecting the walls and roof, laying the shingles, nailing down subfloors—some 1,100 volunteer hours on a project expected to be completed this coming fall.

Hammond and other parishioners had their doubts about the undertaking, but McCarty, an educator who says he has been involved in construction all his life, felt sure they could do it. Under the general supervision of Ron Halahan, a physicist whose avocation is building houses, the work has been helped by W. Kendall Duff, who did the architectural work, and by Basil Coale, a vestry member and official with the Maryland Occupational Safety and Health Administration. McCarty says the job is currently \$2,000 under projected budget because business people have wanted to help the church.

"We've shed a lot of sweat joyfully," he laughs.

SPCK/USA aids Honduras

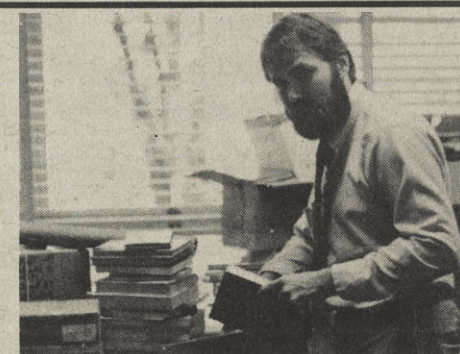
"We in Honduras are exploding with joy because finally we are able to worship with *The Book of Common Prayer*."

With such words of gratitude, the new American branch of the 287-year-old Society for Promoting Christian Knowledge is affirmed in its mission.

Bishop Leo Frade of Honduras sent the letter of thanks to SPCK/USA's office at the University of the South, Sewanee, Tenn. Even before the U.S. branch opened its doors more than a year ago, the bishop had written: "We need help desperately. . . We have nothing in Honduras."

A few months later, Frade requested 2,000 copies of the Spanish edition of the Prayer Book, *El Libro de Oracion Comun*. Donations from three sources helped the society fulfill the request. The gifts came from the Diocese of Central Florida, companion diocese to Honduras; SPCK in England; and a special offering given by seminarians at the School of Theology at the University of the South.

Other SPCK/USA projects include two in Kenya—a seminary without books and religious education materials for schools;



John Moloney prepares Christian literature for shipment to East Africa at SPCK/USA's offices in Sewanee, Tenn.

booklets in French for new church members in Haiti as well as teaching materials for Haitian missions and church schools; Theological Education by Extension texts for several countries in East Africa; and a TEE program in Cuba.

"The list goes on and on and at times become discouraging, knowing that there are so many in the world without the availability of Christian literature," a society spokesperson said.

The society follows the example of its Church of England parent, which sent Christian literature to the colonial Church, by providing the same service to missions in other countries.

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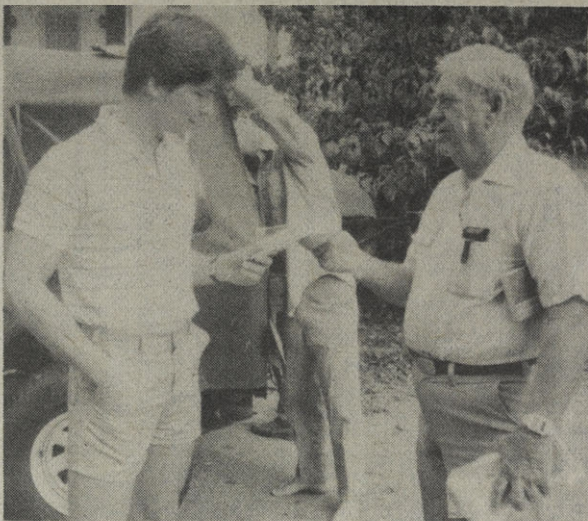
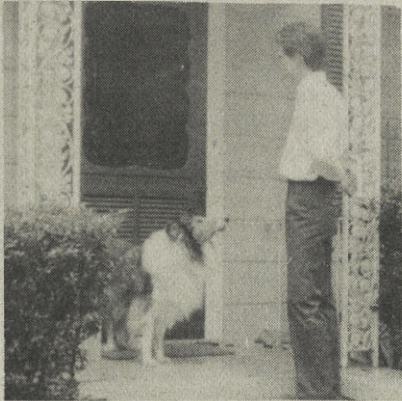
Go forth into all the world
—at least zip code 30305

Thirty-seven members of nine Brotherhood of St. Andrew chapters gathered last fall at St. Philip's Cathedral, Atlanta, Ga., for a full day of mission in answer to the call to "Go forth into all the world." Beginning at 8 a.m. with coffee and Morning Prayer, the Brothers Andrew then fanned out into the community with canvassing materials which included doorknob bags containing Forward Movement's The Episcopal Church Welcomes You; a leaflet entitled, "Two Simple Questions: Why Church? Why You?" which gave a listing of available services at local Episcopal churches; and a free-to-sender postcard from the Cathedral. The men knocked on doors. They left doorknob bags if no one was home and talked to all they met, inviting people with no church homes to come to church. At noon the canvassers returned to the Cathedral for Eucharist and that afternoon mailed 2,400 leaflets and 500 new-mover letters to residents in zip code 30305. This effort completed a mailing of more than 10,000 the Cathedral chapter had made to every household in its zip code area. At 3:30 p.m. the men gathered for a prayer of thanksgiving and a blessing with the sense of a job well done.

—Bobby J. Helton



For information on the Brotherhood of St. Andrew and its mission efforts, write to BSA at Box 632, Ambridge, Pa. 15003.



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PASSING IN REVIEW

with
NANCY J. CASSEL

We all know the kinds of people Joyce Landorf describes in *Irregular People* (Word, 1982). The term "irregular," as it is applied to imperfect merchandise, describes those people who seem to make others in their families miserable—the father who has always let his daughter know she will never compensate for his disappointment at not having a son, the mother-in-law who spends each visit comparing your children unfavorably with her other grandchildren, or the spouse who is never interested in his or her partner's feelings, only in his or her own.

Learning to see the irregular person as emotionally handicapped, Landorf tells us, helps us accept that person and handicap whereas building up unreasonable expectations may only lead to renewed pain. The irregular person is often too afraid of being hurt to be open to God's healing. Acceptance just as he or she is does not mean we should consider the person beyond God's power to touch, only that we learn to accept the person as a child of God and learn to accept the things we cannot change.

I found this an encouragingly realistic book. Many writers suggest that if we pray hard enough, God will give us everything we pray for. Landorf tells us she has learned to base her faith on the belief that God knows what He is doing, that our prayers are heard, but that we don't always receive the answers we hope for or expect.

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

A Goodly Heritage, Harriet Linen Goodbody, paperback \$6 postpaid. The Episcopal Bookshop, 126 Coming St., Charleston, S.C. 29403.

South Carolina was fiercely in favor of the Revolution so Rebecca Motte's behavior was not so surprising. When she discovered that burning her own house, around which the British had erected their works, would help the cause, she supplied the arrows for the purpose. "The first arrow set the roof on fire; the house was destroyed, and the enemy surrendered." With such anecdotal material is this chronicle of 100 years of the history of Episcopal Churchwomen in the Diocese of South Carolina filled. It includes photos of past presidents and a history of the separate Negro ECW that existed until the white and black organizations were merged in 1965.

Eve and After: Old Testament Women in Portrait, Thomas John Carlisle, paperback \$6.95, Eerdmans, Grand Rapids, Mich. In his poetic portraits Carlisle not only

manages to rescue obscure—and often unnamed—women of the Old Testament, but brings his delightful insight to interpersonal relationships. Moses' wife has a hard time with a man who has "mountainous matters on his mind," and a neo-apocryphal Jonah's wife wonders just what her traveling salesman husband peddles. When the real mother reacts to Solomon's grim judgment to save her son, Carlisle says, "Love doesn't do things by halves." All the poems have biblical references.

The Dream and the Tomb: A History of the Crusades, Robert Payne, \$19.95, Stein and Day, New York, N.Y.

Here are stories galore of Crusaders battling the forces of Islam, the clash of east and west. Payne fills his book with high dudgeon and low treachery and sweeps through the medieval landscape. Go along with Peter the Hermit, against the Turks, to Antioch "where the mountains come down to the plain" and with Richard Coeur de Lion, who sent "the Templars and Hospitalers down the coastal road to Jaffa, filled some Genoese ships with his own troops, and took command of a fleet of 50 vessels" to capture Jaffa from the Saracens. From Petra to Beirut and more, Payne takes the reader on holy missions such as the one to capture the Holy Lance, "so small one could hold it in one's hand and so large it filled their imaginations." —J.M.F.

Eerdmans' Book of Famous Prayers, compiled by Veronica Zundel, \$12.95, Eerdmans, Grand Rapids, Mich.

Over 100 of the most enduring and beloved Christian prayers are contained in this companion to Eerdmans' previous compilations of poetry and hymns. From John Wesley's plea for forgiveness to a modern Japanese version of Psalm 23 for busy people whose opening line is: "The Lord is my pace-setter, I shall not rush," the book is lavishly illustrated and comprehensive.

Sacraments and Liturgy, Louis Weil, \$14.95 (paperback \$5.95), Basil Blackwell, London, England (order from Harper and Row Order Department, Keystone Industrial Park, Scranton, Pa. 18512).

In a deceptive, dull-looking little book, Weil, professor of liturgics at Nashotah House, packs a wallop. "The Church is itself the primary sacrament of Christ in human history. . . . Liturgical acts are. . . signs of human participation in the redemptive process throughout the whole creation. . . . Liturgical renewal is a summons to the Church as a whole." The implications of such statements are far-reaching. True renewal of sacramental worship and liturgy has scarcely begun, Weil claims. Explaining the central role of the sacraments and liturgy affirmed by the 19th-century Oxford Movement, he then considers how we can base our progress on many of the Movement's ideas and develop them further. Weil calls for a renewal of our thinking and practice of baptism and Eucharist and stresses the need to relate liturgy to the doctrine of the Church and to social justice. —A.M.L.



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Bishop Paul Moore of New York and his wife Brenda joined Roman Catholic bishops and Jewish and United Church of Christ leaders in a demonstration December 18 outside South Africa's New York consulate. The protest was part of growing year-end demonstrations aimed at severing U.S. ties with South Africa. Moore was among 110 people arrested and was processed and released on his own recognition. He appeared in court on January 17; previous court appearances for those arrested have resulted in dismissals. Some 300 people have been arrested in 12 cities for civil disobedience at South African diplomatic offices, U.S. federal buildings, and companies that do business in South Africa.

Philadelphia's historic Christ Church steeple gets needed repairs

In 1727, the vestry of Philadelphia's historic Christ Church, the cradle of the Episcopal Church in America, heard that Philadelphians had a "zealous inclination . . . to Contribute Handsome Sums of Money towards building a tower or steeple" to grace the Georgian building, where many signers of the Declaration of Independence would one day worship, and to improve the skyline.

Today, Christ Church's 18th and current rector, the Rev. James Trimble, hopes such zealous inclination still exists throughout the Church because the building's tower of brick and wood is in serious need of repair. Trimble must still raise \$200,000 of the \$750,000 needed to replace rotted beams and brace the now-leaning structure. When the \$85,000 worth of scaffolding is in place, some painting and repointing will also be done, but the parish decided against spending an additional \$1 million to strengthen the tower further to allow the eight bells installed when the tower

was built to be rung again.

This is not the first time the tower has been in disrepair. Less than 10 years after its construction in 1753-54 with the proceeds from the sale of 4,500 lottery tickets, the wooden steeple atop the brick tower had already been apparently "injured by the weather."

Lightning was another hazard. A direct hit on June 9, 1777, demolished half the crown near the spire's top, and a correspondent to Benjamin Franklin's *Pennsylvania Gazette* interpreted the accident as an omen that King George would lose his crown if he attempted to take Philadelphia. The crown was never repaired. When Christ Church's ninth rector, the Rev. William White, became a bishop, the damaged crown was replaced with the mitre that remains in place today.

Trimble hopes the work will be completed by fall when Christ Church will mark the 200th anniversary of the founding of the Episcopal Church in America: The first General Convention was held at Christ Church.

"And when it's all done, you won't even know the difference," says Trimble ruefully. But the U.S. Department of the Interior will certainly know and be pleased about the repairs. The church is a privately-owned part of Independence National Historic Park, and no structural changes can be made.

Christ Church is more than just a landmark or monument to times gone by. Trimble points out that since 1695 "it has brought the comfortable Gospel of Christ to this part of the city." Today it continues as an active center-city parish with a growing congregation of some 425 families.

Those interested in helping with repairs can send donations to the Rev. James Trimble, Christ Church, 2nd St. above Market, Philadelphia, Pa. 19106. The church is open to the public daily from 9 a.m. to 5 p.m.; guides are available.



A Hat on the Hall Table, an amusing look at life in the rectory, was written by Jean Reynolds Davis and published by Harper and Row. Now it's available in a large-print edition for the visually handicapped. Released simultaneously on cassette and disc recordings by the National Library Service for the Blind and the Physically Handicapped of the Library of Congress, the large-print edition is available for \$12.95 from John Curley and Associates, Inc., Box 37, South Yarmouth, Mass. 02664.

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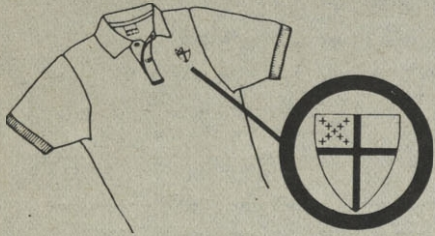
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At economic conference Churches have responsibility to unemployed, conferees told

by Janette Pierce

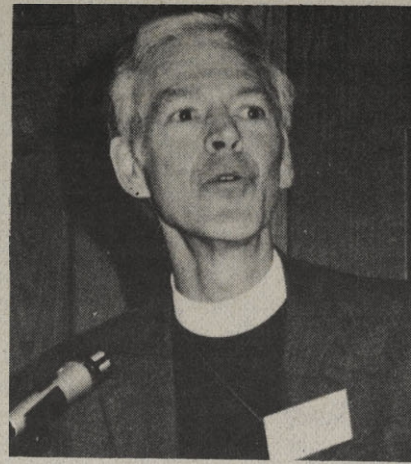
When a Methodist bishop told a Cleveland, Ohio, audience that the religious community cannot ignore its responsibility to the unemployed, many in the audience could add a hearty "Amen."

The nine-state Great Lakes/Appalachian region included one-third of the U.S. population and labor force in 1980; in 1978, it produced two-thirds of the nation's steel and in 1979, 38 percent of the value of all the nation's manufactured products. Today's statistics tell a far different story. Now unemployment in parts of this region is over 13 percent. Over 1.4 million manufacturing jobs and a quarter of all mining jobs no longer exist. Cleveland alone has lost 1,859 manufacturing plants since 1978, idling 73,000 workers.

The remarks of United Methodist Bishop Jesse DeWitt of Northern Illinois were particularly relevant, too, to 100 of the 626 people who attended the Cleveland conference: They are unemployed or underemployed, and they came with others from 24 states and 12 denominations to the conference sponsored by the Ecumenical Great Lakes/Appalachian Project on the Economic Crisis (GLAP) with scholarship assistance.

For many months prior to the conference, Episcopalians, Roman Catholics, Presbyterians, Lutherans, Methodists, Jews, and other religious group representatives worked with economists, businesspeople, labor leaders, and the unemployed to develop the theological paper, "Doing Theology in the Economic Crisis," that DeWitt was quoting. They also prepared a document on the region's present economic situation and a suggested action agenda. These served as the bases for conference discussions. Each paper was presented by a speaker with response from a panel which presented other, sometimes opposing, views.

Dinner speakers who ranged from a corporate executive, John Hackett of Cummins Engine Company, to an unemployment activist, Linda Watkins, also included elected government leaders: Mayor Richard Hatcher of Gary, Ind.; U.S. Representative John Conyers of Michigan; and Wisconsin State Assembly-



Episcopal Bishops James R. Moodey of Ohio, above left, and John Burt, above right, participated in the economic conference as did Brian Turner, at right with Mike, of the AFL-CIO and John Hackett, chief financial officer of Cummins Engine Company.



man John Norquist.

Roman Catholic Archbishop Rembert Weakland, one of the shapers of the Roman Catholic bishops' pastoral on the U.S. economy, reported on the pastoral, an important document in the current dialogue.

Participants also met in small groups—by denomination, by state—to address special interests. Fourteen reflection/action groups developed recommendations to halt the flight of capital from the region as well as on unemployment and plant closings which affect individuals, communities, and the region's cities. They also

looked at the crisis in family farming, the feminization of poverty, and the impacts of racism and ecology.

The theological paper DeWitt presented provided a forum for conference-goers to consider both factual and ethical viewpoints on the economy and an opportunity to participate more actively in shaping their own economic futures.

The paper was highly critical of corporations which put profits above people, seeing workers essentially as a commodity to be bought as cheaply as possible, and of churches and synagogues which, it said,

Continued on page 19

FILMSTRIP EXAMINES STEEL INDUSTRY ECONOMICS

The Business of America... is an award-winning documentary that examines the deterioration of the American steel industry and the impact on displaced steel workers, their families and communities. The 45-minute film follows a Pittsburgh couple through layoffs and plant closings that force them to examine their traditional assumptions that hard work will provide access to the American Dream.

It also shows graphically how lack of corporate investment in antiquated and deteriorating mills has drastically reduced productivity. It contrasts aging U.S. facilities with Japanese computer-run mills which now out-produce and undersell U.S. mills which led the world until recently.

Interviews on Wall Street and at the Harvard Business School examine the transformation of manufacturing businesses into financial conglomerates with short-term profit goals.

Steel industry spokesmen are seen pleading with the government for regulatory and tax breaks to modernize, but U.S. Steel is shown to have used its proceeds from President Reagan's \$50 billion annual "supply side" steel industry tax cut to buy an oil company and invest in real estate. Today only one-quarter of U.S. Steel's business is in steel.

California Newsreel, a non-profit, tax-exempt producer and distributor of films about social concerns, made *The Business of America...*, which includes in its closing sequence portions of an economic conference called by labor and church leaders to explore worker-owned industries.

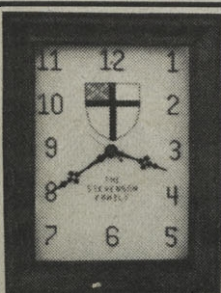
The documentary, which has been broadcast on PBS stations, is available in film or videotape for rent (\$65 and \$55 respectively) or purchase (\$650 and \$550). The company will modify rental fees for groups which cannot afford the full rate. *The Christian Science Monitor* calls the film challenging and its conclusions "compelling to consider."

For further information, write to California Newsreel, 630 Natoma St., San Francisco, Calif. 94103.

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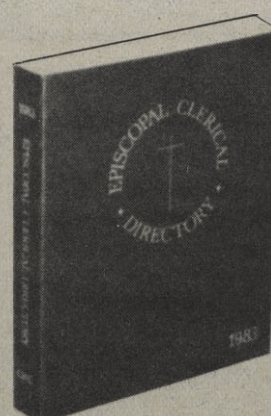
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its newsletter, "Bread." In the Christmas issue of "Bread," Suzanne Suarez of Tallahassee, Fla., offered the following recipe for Anti-War Cookies.

Combine:

- 1 cup sheer energy
- 1 cup concern for human lives
- 1 cup courage

Add, stirring carefully:

- ½ cup willingness to resist actively
- 2 tbs. determination to educate others

Mix, adding a pinch of sanity.

Handle dough carefully while you shape each cookie into a precious gem. Bake until the idea crystallizes. Eat until you feel dedicated, then send the rest to the Pentagon.

STEAMED UP?

A new definition someone clipped without saving the source recently made the rounds of our office: "Optimism is a cheerful frame of mind that enables a teakettle to sing though in hot water up to its nose."

SWEEPING SUCCESS

Does \$4.3 million sound like a lot of money for a parish to raise? St. Martin's Church, Houston, Texas, garnered pledges in that amount after it set goals and priorities using the Next Step in Mission process. New construction will provide expanded educational facilities, and an athletic complex and a library will help the parish reach out further into

Houston's Galleria area. Rector Claude E. Payne, justifiably delighted with the results, is the diocese's Next Step chairman. In his spare (?) time, Payne is assistant secretary for the House of Bishops.

NEW YORK, NEW YORK

The cast of the new movie, *Falling in Love*, which stars Meryl Streep and Robert De Niro, includes an Episcopal priest. The Rev. Donald Goodness, rector of Church of the Ascension here, plays the role of an Episcopal priest in a funeral scene, reading part of the Burial Office. One movie-goer commented, "He has the best lines in the whole film."

PEOPLE ON THE MOVE

Sister Winifred, SSM, celebrated the 50th anniversary of her profession in November. . . . The Rev. Henry Male of Clarks Summit, Pa., chairman of Episcopal Diocesan Ecumenical Officers, was personally welcomed by Pope John Paul II during an Anglican-Roman Catholic seminar at the Vatican. . . . In December, the Rev. Ricardo Palomares became the first Hispanic person ordained in the Diocese of Maryland. . . . Dorothy Lyall of St. David's Church, Glenview, Ill., received the annual Music Commission Award from Chicago's Bishop James Montgomery. . . .

The Rev. Neale Secor will become director of the Seamen's Church Institute in Philadelphia, Pa., succeeding the Very Rev. Robert Peoples when the latter retires this year. . . . The Rev. Mary Lucas of the Diocese of Niagara in Canada is now part-time administrator of the National Center for the Diaconate in Boston, Mass. . . . Former Archbishop of Canterbury Donald Coggan will preach at Washington Cathedral's 11 a.m. service March 24. . . .

The Rev. Stephen Commins of the African Studies Center, Los Angeles, Calif., was reelected to the board of Bread for the World, and the Rev. Jack Woodward of St. Stephen and the Incarnation Church in Washington, D.C., was elected to the board. . . . Bishop William Wantland of Eau Claire, former attorney general for the Seminole Nation of Oklahoma, was reelected chairman of the Episcopal Church's National Committee for Indian Work; Tim Tall Chief, an Osage, was elected vice-chairman; and the Rev. Virgil Foote is field officer in Denver, Colo. . . .

Brother John Charles, SSF, one of the Anglican Communion's two Franciscan friars, celebrated the 25th anniversary of his episcopacy in November; the former Bishop of Polynesia is now stationed at Little Portion Friary in Mt. Sinai, N.Y. . . . On December 28, Bishop Donald Hultstrand entertained high school students from his Diocese of Springfield with an evening of dinner, dancing, worship, and talk. . . . A former postman from the West Indies, the Rev. David Tonge, is the first black chaplain to England's Queen Elizabeth.

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Editor's Report

The subject could be almost anything—most likely something on the order of stewardship or communication or youth ministry or pastoral care of those with unique needs.

Others are likely to agree.

But I think they are wrong.

The course of study offered by the Episcopal Church's seminaries—that course followed by most people preparing for ordination—is apparently locked into three academic years with some summer work as an option. Economics alone seems to preclude lengthening this three-year time period. Other factors are also involved. We cannot reasonably expect everything worthy of seminary study to be added to the seminary curriculum.

I think seminaries exist to teach certain basic core courses—the Scriptures, church history, theology, rudiments of pastoral care, liturgy. These core courses should be taught with thoroughness and at a pace to enable the most learning by the most students.

I think education is a continuing process for ordained people—or it should be. The seminary's commencement does not mark the end of the graduate's education. At best, the seminary core courses should provide incentive and motivation for seminary graduates to continue to learn. They have plenty of time to learn all those things some people regret are not in the seminary catalogs.

Seminaries have taken leadership in providing some of this continuing education, but they cannot be the only resource open to ordained people and others. Bishops should encourage continuing education by both word and example, and congregations should provide for it to the best of their ability.

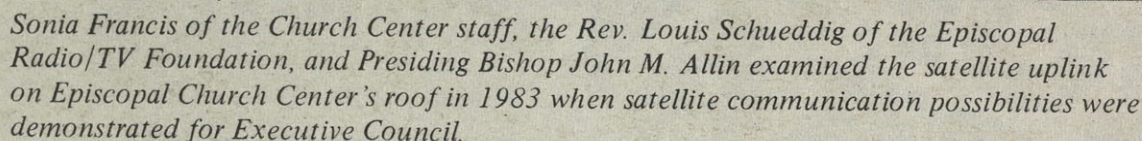
Sad to say, not every seminary graduate wants to continue learning.

Even sadder is the fact that some who want to are not able to because of inadequate resources.

An increasing number are doing it, however—maybe because three years of academic work in a seminary made them intellectually curious and gave them firsthand evidence that learning is not only worthwhile and interesting, but sometimes fun as well.

—Dick Anderson

—Dick Anderson



Satellite!

The word has been bandied about for decades among future-thinking communication technicians. For 10 years or more, it has been included in most conversations about electronic systems for sharing information, in high schools as well as in corporate laboratories and think tanks. And during the past year a group with special concern for communication in the Episcopal Church has been working on ways in which satellites might become tools for ministry and mission.

The Presiding Bishop's Task Force on Satellite Communication was appointed early in 1984 at the request of the Episcopal Church's Executive Council. Presiding Bishop John M. Allin made the appointments, charging the group "to explore the feasibility and potential of satellite communication for the Episcopal Church and to provide specific strategy recommendations."

Notes taken during the task force meetings this year reveal the following findings:

- a satellite communication system would allow

information (printed material, videotape, photographs) to be sent instantaneously from the Episcopal Church Center in New York City to diocesan offices, congregations, and even individuals—anyone willing to purchase the receiving equipment or gain access to receiving equipment owned by someone else:

- a second phase of the system would enable information to flow from dioceses to the Church Center as well;
- the system would enable Episcopal Church television programs to be fed to cable television systems;
- the system would be expensive but possible with funds secured outside budget income for just this purpose;
- the system would have capacity far in excess of the Episcopal Church's needs, hence the Episcopal system could be made available to other non-profit users at a nominal fee; and
- the system would be controlled and managed by a consortium of representatives of Episcopal Church-related organizations—such as the Episco-

Continued on page 17

"You might say we're closed down. But actually we are not." The Rev. Philip Wiehe of Palo Alto, Calif., smiled as he spoke. He's the director of the Episcopal Foundation for Drama, and his smile was prompted more by endurance and commitment than by any large amount of success for the Foundation since its founding in 1976.

In that year, Bishop William Swing of California was rector of St. Columba's Church, Washington, D.C. A dramatic production about St. Columba became an effective vehicle for ministry in that congregation, causing Swing to ponder the possibility of more scripts, more plays, more focus on drama for the whole Episcopal Church. While at the General Convention in Minneapolis, Swing met others who shared the vision, and the Episcopal Foundation for Drama came into being.

In the past eight years, the 19 members of the Foundation's board—plus others—have not yielded in their conviction that Church and drama belong together. But they have also learned money is apparently unavailable from any source to fund this

sort of ministry. They know because they have spent the last eight years seeking ways to make the Foundation's work financially viable.

"We always did wonder if we would exist for 100 years or five," says Wiehe. "We have never been certain about the future of the Foundation. It is hard to sell the concept of church drama. We needed more productions so we could show what we could do. But how can you do them without any funding?"

In spite of all this, the Foundation is not without some accomplishments. It made a strong presence at the General Convention in New Orleans. Almost all Convention-attenders recall seeing and hearing the Fountain Square Fools of Cincinnati, Ohio. And a financial grant from St. Paul's Church, Indianapolis, Ind., allowed the Foundation to sponsor a drama contest last year.

"The national drama contest was our biggest success," says Wiehe. "We got lots of good material, and the three scripts that were judged winners are outstanding pieces of work."

Wiehe says the Foundation still needs the means to do some first-rate work as a way of finding the solution to its financial and other problems. "We think, for example, that the Drama Foundation is the best organization to provide quality content for television productions in the Episcopal Church."

What of the future?

"We're going to have a presence at General Convention," claims the director with certainty. "We are going to have to do our thing at Convention on freebies. We have no staff, only volunteers, and no money to put into anything at Convention. But we *will* be there."

Philip Wiehe



Confidentiality is an important aspect of ministry

by James L. Lowery, Jr.

How to safeguard necessary confidentiality and privacy on one hand and how to protect against theft and character assassination on the other? Church leaders must deal with this practical and touchy area which can be divided into four parts: personal, pastoral, personnel, and financial.

Personal

A distinction exists between a cleric's public and private life. Many clergy are not too skilled at making this distinction for they see themselves as "priests 24 hours a day," which is certainly a true statement as far as it goes! But time off and private space are important in order to maintain that balance of withdrawal and active ministry, repose and action which characterized the earthly ministry of Jesus Christ. An agreement on days off and vacation time should be clear to pastor, vestry, and congregation. Implementation, however, takes a little doing. Arranging coverage from the next-door parish on the day off, or amongst the parish clergy if the church has more than one priest, involves some organization. And it means having enough maturity to allow someone other than one's own priceless self handle some emergencies. Also, much can be said for having an answering machine in the rectory and having it set at "on" during supper and family time.

Private space is also important. The rectory or vicarage is reserved space, not a goldfish bowl. If the parish has no office and the study is in the rectory, it should at least have a separate entrance. One of several reasons for clergy owning their own homes is enforcing private space and avoiding the goldfish bowl.

The cleric's hobbies and family projects are private matters. The Jesuits wisely put strong pressure on their members to develop hobbies separate from their ecclesiastical endeavors.

I see only two grounds for permitting invasion of this privacy. The first is extreme emergency as determined by several people, not just by a worrywart. The second is if the private life harms or scandalizes the public ministry. The Rev. Joe Blow's playing the horses is his own business. If he loses so much money, however, that he does not clothe his family and starts running a crap game in the rectory basement, then it is a public matter.

Pastoral

The material divulged in pastoral counseling, pastoral conversations, spiritual direction, and the confessional are privileged and can only be revealed with the consent of both parties: the pastor and penitent/counselee. It may not be properly subpoenaed in a court of law. The statutes of the 50 states increasingly (but not completely) back this up. Recent incidents of pastors not reporting child abuse revealed in counseling relationships have brought some legal challenge and attempts at statutory changes.

The "seal" of the confessional applies also to specialists in moral theology and pastoral care whom parish priests consult in difficult cases. The growing number of lay counselors, chaplains, and spiritual directors reveals a need for widening the statutes on privileged communication to include such practitioners.

The traditional norms have been that the demand for secrecy is absolute, even at the price of conviction on contempt-of-court charges.

Personnel

Computerization of information and records is not the only area adding to our worries: Personnel files are also relevant. What the arrival of the computer means is one can drown in the plethora of possible available information, and information about personnel can potentially be made available to many, many more people than should see it. The guideline we recommend is "only information necessary to make the decision or render support

and only for persons in the channel of command or line of support."

The Episcopal Church has three kinds of personnel files: the basic file, which should contain only hard, objective data necessary for deployment, compensation, insurance, etc., available on a need-to-know basis; the psychological/health file, stemming from the selection process for ordination and health treatment thereafter, which should be confidential because of the raw data therein and which should be destroyed within a certain definite number of years; and the supervisor's file, which is confidential, for the eyes of the supervisor only, and which should be destroyed when the supervisor leaves.

Guidelines for using these personnel files should be those Elliott Richardson established over a decade ago when he was Secretary of Health, Education, and Welfare:

1. There must be no personal-data record-system whose very existence is secret.
2. There must be a way for an individual to find out what information about him is in a record and how it is used.
3. There must be a way for an individual to prevent information about him that was obtained for one purpose from being used or made available for another purpose.
4. There must be a way for an individual to correct or amend a record of identifiable information about him.
5. Any organization which creates, maintains, uses, or disseminates records of identifiable personnel data must insure the reliability of these data for their intended use and must take precautions to prevent misuse.

Here we have privacy and secrecy yet maintain necessary personnel information.

Financial

The fine balance between secrecy and openness on financial information needs careful observation. The church leader should exercise privacy in handling personal money and financial matters but have open monitoring of the handling of church money so the two are never commingled. Sequestering church funds in private pockets has been the downfall of too large a number of church treasurers and pastors. The annual audit of public church funds has no substitute. The aim is privacy sufficient to allow a cleric breathing space and personal life balanced by open reporting sufficient to check error or prevent peculation of church funds. The handling of private credit ratings and credit histories by banks, businesses, and financial organizations does

not always allow sufficient individual correction of error.

A special area of concern is the discretionary fund set up to allow money to be disbursed for confidential pastoral purposes and to allow givers in private cases of need to receive a charitable deduction on their taxes. I have previously dealt with that area in some depth. Suffice it to say, I recommend two funds: one for special projects above and beyond the parish budget, which allows charitable deductions, is fully audited, and is for most contributions and disbursements; and a second, the canonical Communion alms-discretionary fund for secret pastoral emergencies, which may or may not provide for one other highly trustworthy church person to know the general outline of remittances. The intent is to safeguard the pastoral relationship while spending the church funds for undoubted religious purposes.

The church/congregation has different responsibilities on reporting funds given to it and how they are spent. If we pass the hat to the general public, then we have to report to the public:

1. What we intend to accomplish and if the time of staff and volunteers and the money contributed are actually given toward such an end.
2. Who we are and the people who actually make the decisions—i.e., the identity of board members and staff.
3. That an actual outside audit to the above ends has been made.

Summary

In the Church we want sufficient openness to maintain our credibility, sufficient privacy to give the individual leader breathing space, and sufficient confidentiality to protect pastoral relationships. All of these aims can be accomplished if we know what we are up to and guard against traditional dangers. But something monstrous can happen if we let down our guard, are undisciplined in our approach, and forget peoples' basic rights and common temptations. Let us be vigilant, disciplined, and organized.

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.

Women in ministry



"Women in Ministry" is the subject of a videotape to be released in March by the Episcopal Church's Office of Communication. Produced in conjunction with the Women's Ministries staff, the program was taped in several locations including the Supreme Court in Washington where narrator Sonia Francis is completing the introductory segments.

Schools Association reports new growth

by Henry J. Free

You can attend an Episcopal school at the kindergarten level, and you can attend an Episcopal school at the secondary level of education. Whatever the level, these educational institutions are all members of the National Association of Episcopal Schools.

The association has grown recently due to the organizing activity of Ann Gordon, executive director. The Association's triennial meeting held last November in San Francisco, Calif., drew 800 people. The four-day event began with an address by Presiding Bishop John M. Allin, who at one time was headmaster of All Saints' School in Vicksburg, Miss.

Many Episcopalians are unaware of the size and impact of Episcopal church-related schools. Nearly 700 such schools have an enrollment of 110,000 students. This requires a teaching staff of 9,000 and 2,500 support personnel. Their impact on the economy is substantial, putting over \$1.6 billion into it each year.

The schools have a definite social impact. Over

15 percent of their students are "minority and disadvantaged." These 16,500 students receive a first-class education not attainable elsewhere. Their study is aided by financial aid grants totaling over \$12 million annually.

The NAES is a loose federation founded in 1965. In recent years it has flourished in growth but has continued to maintain a collegial relationship which permits individual expression in curriculum methods and programs. The executive director's role is to coordinate, advise, and stimulate growth.

Gordon, who has held office since September, 1983, carries out the programs approved by a board of directors whose president is Isabelle Schuessler, head of St. Patrick's Episcopal Day School in Washington, D.C. She publishes the "NAES Network" newsletter, the recently established *NAES Journal*, travels extensively to the various schools, and manages the heavy workload at NAES headquarters with the assistance of one secretary.

Gordon was an ideal choice for this position. She has had a long-time career in private education, most recently teaching in Stanford University's department of psychology and laboratory school.

An active church worker, she was president of California's diocesan council but moved east when her husband became stewardship officer for the Diocese of New York.

California's loss was NAES' gain because Gordon has brought new life and vision to the organization. She plans to build on this year's triennial turnout by expanding membership and by bringing NAES to the attention and participation of non-Episcopalians.

Over 78 percent of students in Episcopal schools are not Episcopalian. Over 70 percent of the schools meet in church buildings. What a tremendous evangelism opportunity this produces!

With characteristic candor, Ann Gordon summarizes NAES' future by saying, "We have a good, solid foundation, but we have more work to do. With God's help and a lot of hard work on our part, the NAES will continue to be a potent force in American private education."

Henry J. Free is an Episcopal priest in the Diocese of Newark who writes for *The Episcopalian's Ministry Pages* and for several other publications.

Ministry resources from '815'

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

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

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

Guide for Congregational Self-Evaluation, a plan for congregations to participate in the self-evaluation phase of the Next Step in Mission.

The Next Step in Mission, a brochure outlining briefly how congregations may participate in the second-mile giving phase of the Next Step in Mission.

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

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

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

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

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

INFO, a monthly newsletter for church leaders produced by the Office of Communication.

815: More than an address, a booklet of information about the people and ministries of the Episcopal Church in New York City.

VIDEO PROGRAMS

The following programs are available from the Communication Office for use by congregations or civic groups and may be requested in 3/4-inch Umatic format or in VHS or Beta format (please specify which format is desired when ordering). Cost is \$28 for the Umatic format and \$23 for the Beta and VHS formats on a sale basis only. Unless otherwise indicated, all programs are 28 minutes in length. Longer tapes will be priced slightly higher.

1. **Black Ministries of the Episcopal Church** documents how blacks have ministered in and to the Church in the past and highlights some of the people

and places presently engaged in this dynamic area of our Church's outreach.

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

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

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

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

6. **The Word With Pictures**, a sampler of the various types of video materials being produced for broadcast by our Church, includes various types of spots as well as pieces taken from longer programs for broadcast uses.

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

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

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

10. **In Common Cause** documents the first interim eucharistic sharing between Lutherans and Episcopalians at the Washington Cathedral in January, 1983, together with a discussion by leaders of both denominations. (CC)

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

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

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

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

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

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

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

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

19. **The Holy Land: A Pilgrimage** is a sensitive and unusual view of Christians at work in Israel in these troubled times and includes their special comments and insights. This beautiful and thought-provoking video experience is a joint effort of Episcopal video communicators from San Francisco and New York. (CC)

20. **The (In)Dignity of Aging**, a 28-minute capsule version of a three-hour satellite teleconference on aging, challenges both churches and individuals to become more aware of the important ministry of, as well as to, older persons. (CC)

NOTE: Programs followed by (CC) have been closed captioned for the hearing impaired. Captioning shows only when the program is played through a special decoder. No captioning is seen when played through a regular VCR or used for cable broadcast.

Central America focus for N.Y. colloquy

by Leonard Freeman

A five-week lunchtime colloquy series on "Central America in Focus" at historic Trinity Church, Wall Street, began to provide some insight and answers for business and church leaders in the New York metropolitan area about the question mark that is Central America.

Sponsored jointly by Trinity Parish and the Episcopal Church Center, the colloquy gathered diplomats, academicians, and church leaders to explore in depth the history, current dynamics, and prospects for an area whose difficulties and ties to U.S. interests have long been known but where agreement on solutions has been elusive.

A significant element of the Trinity colloquy was its attention to the role of the Church. Many observers have cited "radical" Christianity as much as Marxist ideology as a key factor in the region's upheavals.

The speakers had general agreement on two points: (1) that U.S. involvement in the five-nation region situated just north of the Panama Canal (Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua) grew out of strategic concerns at the turn of the century to protect the then-crucial canal; and (2) that U.S. intervention in the area was cemented when that concern was translated into a policy of controlling events in the region through the region's governments.

The colloquy speakers presented their cases and responded to questions in two settings: first at a public address to an average of 190 attendees at the noon Eucharist in Trinity Church, then for an average of 85 pre-registered attendees at a luncheon/discussion which followed in the parish center.

The speakers included: former U.S. Ambassadors Sol Linowitz and Robert White; academicians Richard Feinberg, William LeoGrande, and Julio Quan; Philip Berryman and Jim Wallis from the religious community; former President of Costa Rica Daniel Oduber; Russell Marks of the Americas Society; and U.N. Assistant Secretary General Margaret Joan Anstee. The series was planned and coordinated by the Rev. Charles Cesaretti of the Episcopal Church Center and the Rev. John Palmer, director of special parish ministries at Trinity Church.

Opening speaker Ambassador Sol Linowitz sounded a note, echoed by virtually all his colleagues, that the basic roots of instability and insecurity in the region were primarily economic, political, and social rather than military. "There is an east-west (U.S. vs. Soviets) aspect to the conflict, but to exaggerate it is to further the problem."

Over-reaction by the U.S. government to Soviet involvement in the region was cited by many, though not all, of the presenters as a primary block to solution. Said former U.S. Ambassador to El Salvador and Paraguay Robert White, "Current U.S. leaders are so mesmerized by east-west conflict that they can't see that deprivation, injustice, and hunger are the real problems tearing the region apart."

Daniel Oduber, former President of Costa Rica, argued on the other hand that "the Cubans and Soviets are trying to use it [Central America] as an arena for east-west strategic struggles" and that when Marxists took over in the Nicaraguan revolution, "immediately we were facing a different kind of problem than we had been before."

The poverty of the region, coupled with the consolidation of power and economic wealth in the hands of a small "elite" violently unwilling to spread the economic and political base, was widely accepted as providing the primary tinder out of which the current conflagration has sprung.

The crucial scenario generally outlined is a rising sense of personal dignity and "organization" of previously isolated village populations, via church evangelism efforts, and general increases in economic well-being in the post-World War II period led to calls for participation in the political process. When economic conditions worsened in the 1970's

because of changes in world markets, demands for political and economic change heightened and political repression from the elite erupted into open violence, terrorism, and revolution.

The Christian Church has played a primary and seminal role in the struggles in the region because of a post-Vatican II decision to "side with the poor."

"The poor heard the voice and responded with hope and enthusiasm," said Ambassador White, "but the rich heard it also and responded negatively—first calling the leaders communists and then, when that didn't work, moving literally to decapitate the leaders in the villages."

According to Philip Berryman, a former Roman Catholic priest in Latin America, understanding that the Church's work in the area started "not with a political agenda, but with grass-roots pastoral work and Bible study in the villages" is very important.

A number of speakers decried the fact that the U.S., once the champion of democracy, has because

Satellite system. . .

Continued from page 14

pal Church Center, Episcopal Radio-TV Foundation, Episcopal Communicators, Trinity Parish of New York City, Washington Cathedral, and others.

The above statements are simple in that they do not reflect the complex technicalities related to satellite communication. They do, however, share something of the vision of task force members and others, a vision that is in the beginning stages of becoming a carefully-tailored plan of action.

Bishop Allin's appointments to the task force include William W. Baker of Lake Quivera, Kan., chairman of Executive Council's Communication Committee; Sonia Francis, director of radio, television and audio-visual production at the Episcopal Church Center; the Rev. Leonard Freeman, communication director at Trinity Church, New York City, and convenor of Episcopal Communicators; Richard Lampert, staff officer for planned giving at the Episcopal Church Center; the Rev. Robert Parks, rector of Trinity Parish, New York City; Nancy Montgomery, director of communication at Washington Cathedral; the Rev. Louis Schueddig, president of Episcopal Radio-TV Foundation, Atlanta, Ga.; and Bishop William E. Swing of California. The Rev. Robert T. Browne, rector of St. Paul's, Indianapolis, Ind., chairs the task force. The Presiding Bishop is represented by the Rev. Richard J. Anderson, executive for communication at the Episcopal Church Center. The Rev. George Conklin, a United Church of Christ clergyman who teaches communication at the Pacific School of Religion, Berkeley, Calif., has been meeting with the group.

"I do not see this task force as an exclusive

of its ties to the old leaders become identified with its oppressors. Said Dr. Julio Quan, "The U.S. today as a political force is the strongest, most dangerous force behind repression of real democracy."

Jim Wallis, founder of the Sojourners community, summarized the continuing contributions of the Church with regard to Central America as one of keeping hope alive and "the faces visible. We lose sight of the faces. The perspective of the poor is always the most important to keep in mind because they are those who are faceless and unheard and under-represented."

A special five-part television series featuring interviews with the colloquy speakers as well as a single "wrap-around" program are available from the Episcopal Radio-TV Foundation in Atlanta, Ga. All tapes are 30 minutes long in either ¾" or ½" formats.

Leonard Freeman directs the communication ministry of Trinity Parish in New York City. He is convenor of Episcopal Communicators and has reviewed motion pictures for The Episcopalian.



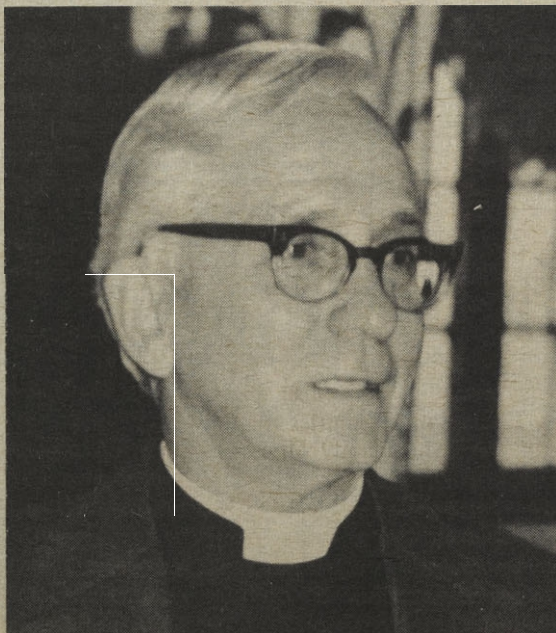
Robert B. Browne

group," said Allin at the time he made the appointments, "rather as a nucleus of skilled and committed people who can draw on the talents and enthusiasms of others as the work progresses."

At the task force's most recent meeting—late in November—Browne commented that the group's investigation into the Church's needs and into ways of meeting those needs "might lead to the outright purchase of a satellite transponder or to guaranteed access to a transponder owned by someone else. We do believe that in the long run the use of satellite will be the efficient and the least expensive. We are not talking about another project here, but about a major change that will affect the way the Episcopal Church communicates for decades to come."

The task force's next step is divided into two phases. The first phase will be one of extensive data-gathering and processing and will involve a consultant. This phase is expected to be completed by March, 1985, and is fully funded already by money from the communication portion of the national budget, by Trinity Church, New York City, and by St. Paul's Church, Indianapolis, Ind. Phase two will be preparation of a case that can be put before prospective financial supporters of the move to gain use or ownership of a satellite transponder. The stewardship office at the Church Center is doing some preliminary preparation.

"This effort has the mandate and support of a wide cross-section of the Episcopal Church's leadership, including the Presiding Bishop, the Executive Council, and several major communication components," said Parks. "It is vital that this be the case for this major step is too great for any one part of the Church to tackle alone. It is a step that could lead to a less costly and more effective system of communication that will benefit Episcopalians for years to come. We cannot afford not to give it our best consideration."



Robert R. Parks

Hearing Loss Is Not A Sign Of Old Age.

Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid of its kind will be given absolutely free to anyone who sends for this free model now.

Send for this model, it will show you how tiny hearing help can be. It is not a real hearing aid and it's yours to keep free. The actual aid weighs less than an eighth of an ounce, and it fits completely into the ear canal.

These models are free, so we suggest you write for yours now. Again, we repeat, there is no cost, and certainly no obligation. All hearing problems are not alike and some cannot be helped by a hearing aid but many can. So, send for your free model now. Thousands have already been mailed, so be sure to write today to Dept. 4214, Beltone Electronics, 4201 W. Victoria St., Chicago, IL 60646.

Offer not valid in California.

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J. W. CANTY His parish travels the world

by Phyllis Zauner

J. W. Canty may be the most traveled Episcopal priest anywhere. In the past 12 months he has visited seven continents, cruised on 15 different ships, stopped at 90 ports of call. Now he's off on his 50th cruise—95 days on the *Queen Elizabeth II*.

Not that Canty is a travelholic although he admits it's a way of life he favors—he travels on cruise ships around the world because that is his ministry. "The Episcopal Bishop of New York has assigned it to me. I act as chaplain on the ships."

At 38, Canty has seen parts of the world most of us can't even spell. And if it's meant he's had to make certain adjustments—like the odd practice of holding Sunday services in a cocktail lounge—he has also been privileged to know glorious moments of inspiration that many a landlocked priest might envy.

On South America's Orinoco River, he has drawn passengers to the deck before daybreak to herald the beginning of a new day in God's universe. "I don't mean dawn," he says, "I mean *before* dawn when it's still dark and you can watch the morning star, see the gradual lightening of the sky from black to indigo to pink—watch the first rays of the sunshine through—then there's the dawn. Everyone should go through that experience in the beauty of a place like the Orinoco jungle—then, on the same day, watch the sunset and marvel at God's creation and one's own place in it."

Canty says his is a special sort of ministry. "All kinds and conditions of humanity can be found on a ship—each a Noah's Ark. Many people take cruises because they're broken. Perhaps they've lost someone special and hope to cure their loneliness. For the troubled, it may be easier to talk to a priest aboard ship—someone they won't see again—than at home."

Then there's the crew. On a ship like *Queen Elizabeth II*, where 900 crew members serve 1,700 passengers, the crew has little privacy, and conditions are strenuous. Waiters serve up to six meals a day for 13



Shipboard life may not suit all, but to this priest a ship's deck is not only home, but parish.

weeks without a day off. Officers have a lonely life, always separated from family and country. "It puts human beings under great strain."

But Canty also finds joyful reasons that make his ministry special. "The happiest occasions are the marriage renewal rites for couples who take the cruise to celebrate their long years together. I think I find that more satisfying than weddings. And at sea, on deck, with the sky, the ocean, the sight of land in the distance, the setting for romance is perfect."

The two great hazards of his work are a constant menu of rich foods ("Who wants to be known as Father Fatso?") and sunburn, Canty says. But a not-so-whimsical hazard is Canty is not paid. As long as he is afloat, of course, he lives free. But he was ordained almost six years ago, and sometimes the challenge of living without a salary grows a bit thin.

Occasionally help comes from an unexpected source—last spring someone who heard of Canty's work sent a check to Bishop Moore of New York to help support the shipboard ministry. Such donations help smooth the rough spots.

Canty had his first taste of ministry afloat as a student chaplain during a Christmas cruise. Later, when he finished school, he found parish openings scarce, and his name never seemed to come up in the computer's matching process. So he proposed serving God as a shipboard chaplain.

A photographer of some note now, he has published a book, *The Pope in America*, a pictorial account of the pontiff's U.S. visit. And his exhibition in 1980, "Glimpses of America," was the first American color photographic exhibition to tour major cities in China and Tibet.

Canty sees travel as a way to make people better spiritually. "Free of the pressures at home you really can grow. You're in a brand new community aboard ship. You have a chance in this brief encounter to make a difference in each other's lives."

Something he likes to recommend to passengers who go ashore at Mexico is to visit the Episcopal Church-supported Acapulco Children's Home. "And why not?" he says. "They have a chance to meet some young people of the region who could benefit from some special care and attention. And what are they going to gain anyway from seeing another swimming pool, drinking another margarita? One grandparent couple told me it was the highlight of their Acapulco trip."

Where is the traveling priest going next? He's preparing to sail to South America on the *Santa Magdalena*. This will be the last time for this U.S. cruise line has scheduled no more South American ports of call. After that he's off to Antarctica on the *Lindblad Explorer* on a cruise chartered by Society Expeditions of Seattle.

In spare moments Canty is putting the finishing touches on a new book, *A World of the Year*, a graphic portrayal of his ministry in one 12-month period.

Canty's ministry is both satisfying and frustrating. He misses long-lasting relationships with a congregation. "As wonderful as are the hellos," he says, "goodbyes are just as sad."

Phyllis Zauner is a California-based free-lance writer.

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At economic conference

Continued from page 12

"often reinforce the primacy of economic values" in their own budgets, sometimes paying unjust wages or trying to weaken existing worker organizations.

The paper pointed out that the creation, redemption, and covenant motifs of the Old and New Testaments show "God's intentions are to enable creative work and community for all human beings." His covenant promises a land where each household has its own vine and fig tree, "where work would acknowledge the covenant, build community, and thus be blessed." An economy should serve the community and the priority of God in all economic activity be of the greatest importance.

God's vision, the paper continued, is for all persons to be full participants in community. God expresses particular concern for those who have been excluded from such participation and subjects to His judgment those who exclude or destroy others. He calls a community "to healthy anger against those values and systems" which destroy community.

A Cleveland lawyer, Richard Watson, strongly disagreed with the paper which he said would spark confrontation and polarization rather than encourage dialogue. "There is plenty of blame to go around, . . . but this hits the business community with a brick. What we need to do now is stop condemning each other. . . and see what we can do together."

For further information on conference papers or to subscribe to GLAP's newsletter, write to GLAP, 2250 Euclid Ave., Cleveland, Ohio 44115.

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Says Martha Sterne of St. Anne's, "To see these people reaching out to each other is the best part of my job."

From Diocese, Diocese of Atlanta.

Feasts for Feast Days

VIRGINIA RICHARDSON

St. Matthias
February 24

So little is known about the man chosen to replace Judas in the circle of the Lord's disciples that he has been called "the unknown apostle." The account given in the first chapter of Acts is brief but clear.

After Jesus' resurrection and ascension, Peter "stood up before the assembled brotherhood, about 120 in all," and reminded them that according to ancient tradition, the betrayer must be replaced. The qualifications were specific: He must be the one who had been with Jesus throughout His ministry, "from John's ministry of baptism until the day when he [Jesus] was taken up from us," and he must join the 11 "as a witness to his resurrection."

Two men were nominated. This was not an election as we know it, but a selection by lot in the old time-honored way which, they believed, made the candidate the choice of God, not man. Matthias was selected. Because he was chosen by the Holy Spirit, he was accepted by the others

as an equal and "numbered among the 12." He is never mentioned by name again in the Scriptures.

First-century legends credit St. Matthias with extensive travels and adventures in the land of "the anthropophagi," or cannibals. He may have preached first in Judea. According to the Greeks, he worked in Cappadocia and near the Caspian Sea. One tradition links him with Ethiopia. His symbol in art is an ax for he is believed to have been dismembered.

St. Matthias must have been devoted but content to serve quietly. His humble anonymity has come to represent all the faithful followers of Jesus, ordained and lay, who since the beginning of the Church have worked and ministered to others.

This simple supper to celebrate St. Matthias—tuna with mushroom sauce, baked potatoes, and green beans with a pineapple bavarian or fresh pineapple for desert—is built around a common dish given to me by one of those faithful workers. It is economical, tasty, easy, and suitable for Lent, where St. Matthias' feast often occurs.

Margaret's Tuna Bake

12 oz. canned tuna
2 eggs
1 tbs. grated onion
1 tbs. minced parsley
1 tsp. lemon juice
Dash Tabasco
¼ cup grated Swiss or mild cheddar cheese

Preheat oven to 350°.

Drain tuna; if using oil-packed tuna, rinse and drain again. Separate eggs; beat whites until stiff but not dry; beat yolks until foamy. Mix egg yolks, tuna, onion, parsley, lemon juice, and Tabasco. Fold in egg whites. Spoon into 4 well-buttered custard cups and bake about 15 minutes or until tuna mixture is set and light brown. Top tuna with cheese and continue to bake until cheese melts. (Serves 4.)

Mushroom Sauce

2 tbs. butter
2 tbs. finely chopped scallions, including tops
1 cup chopped fresh mushrooms
1½ tbs. flour
¾ cup milk
¼ cup white wine or Vermouth

Melt butter in a skillet. Add onions and mushrooms and saute until onions are translucent; remove from pan with a slotted spoon. Add flour to butter and cook 1 minute, stirring. Remove skillet from heat; add milk and stir until smooth; return skillet to heat and cook, stirring, until sauce is thickened. Whisk in wine; add mushrooms and onions. Heat gently. (Makes about 2 cups.)

Green Beans and Tomatoes

1 tbs. oil
¼ cup sliced onion
2 cups fresh green beans (or 1 10-oz. pkg. frozen beans, thawed and patted dry)
¼ tsp. basil
¼ tsp. thyme
¼ tsp. sugar
¼ cup water
1 firm tomato, peeled and chopped

Heat oil in a large skillet; add onions and saute until translucent. Add beans, basil, thyme, sugar, and water; simmer, covered, until tender, about 10 minutes. Add tomato; toss pan to mix vegetables; cook until remaining liquid is evaporated. (Serves 4.)

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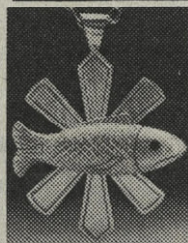
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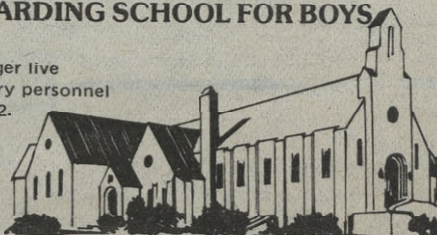
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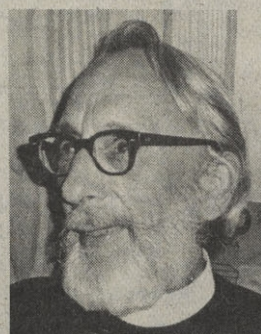
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