

**Title:** *The Episcopalian*, 1985

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# The EPISCOPALIAN

APRIL 1985 1930 CHESTNUT ST. • PHILADELPHIA, PA 19103 OUR 25TH YEAR • CONTINUING 150 YEARS

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Edmond Lee Browning  
of Hawaii



William C. Frey  
of Colorado



Furman C. Stough  
of Alabama

## Committee makes four nominations for Presiding Bishop

The Joint Nominating Committee for the Election of the Presiding Bishop unanimously chose four candidates after meeting in Grapevine, Texas, on March 12.

The bishops, whose names will be formally placed in nomination at a joint session of the House of Bishops and Deputies at the General Convention in Anaheim, Calif., in September are: Edmond Lee Browning of Hawaii, William C. Frey of Colorado, Furman C. Stough of Alabama, and John T. Walker of Washington.

This 26-member nominating committee, chaired by Bishop John B. Coburn of Massachusetts, is the first ever elected by both Houses of General Convention and also the first to release the names this far in advance of election by the House of Bishops and approval by the House of Deputies.

In 1973, when the current Presiding

Bishop, John M. Allin, was elected in Louisville, Ky., the House of Bishops broke with tradition and released the list of candidates a day-and-a-half prior to the election. That election, called the most open in the almost 50 years the Episcopal Church had then been electing Presiding Bishops, was the last to keep the candidates' names so closely guarded.

Elected at the 1982 General Convention in New Orleans, La., the nominating committee held four meetings in three years and received names both from the Church at large and from its own membership, which included nine bishops, nine presbyters, and nine laypersons. The death of Wade Bennett reduced the numbers to 26, 23 of whom attended the meeting in Texas in March.

"We considered all bishops," said Charles M. Crump, secretary. In its three years of deliberations, the committee produced both a report on the office and a profile of the personal qualities for Presiding Bishop. The full report will be distributed in April.

All four bishops named were born in the south, and all have spent some portion of their ministries outside the United States. All four are over 55 years of age, but only one among them could serve the full 12-year term which begins January, 1986, unless the current mandatory retirement age for Presiding Bishops is changed. Some moves to lift this retirement limit may, however, be brought before Convention in September.

Brief biographical sketches of each of the nominees follow.

**Edmond Lee Browning**, named a candidate one day after his 56th birthday, has been bishop of three jurisdictions: Okinawa from 1968 to 1971, in charge of the Convocation of American Churches in Europe from 1971 to 1974, and Ha-

Claire Flanders Photographs



John T. Walker  
of Washington

waii, his present position, since 1976. Born in Corpus Christi, Texas, he earned his B.A. and B.D. degrees from the University of the South, Sewanee, Tenn. He served two Texas parishes before volunteering for overseas work in 1959 and being assigned to All Souls', Machinato, Okinawa. He became archdeacon of Okinawa in 1967. In 1974, he became executive for National and World Mission at the Episcopal Church Center in New York City, the position he held when elected Bishop of Hawaii. Browning, the author of "Essay on World Mission," married Patricia Sparks; they have five children.

**William Carl Frey**, 55, has served in several Central American countries: as a parish priest and as director of the Spanish Publication Center in Costa Rica (1964-1967), as Bishop of Guatemala (1967-1972), and in charge of El Salvador (1967-68) and Honduras (1969-1972). He was expelled from Guatemala in 1971 after he appealed for an end to violence there. Born in Waco, Texas, Frey holds a B.A. degree from the University of Colorado and a Th.B. from Philadelphia Divinity School. He served his early ministry in Colorado and New Mexico and was teaching at the University of Arkansas and directing the Episcopal Student Center when elected Bishop Coadjutor of Colorado in 1972; he succeeded as diocesan the next year. He and his wife Barbara, the parents of five children, live in a communal home in Denver whose most famous other resident may be Ann B. Davis.

Continued on page 3

## Presiding Bishop's Easter Message The coming new day

By John M. Allin  
Presiding Bishop

My mother departed this life at the end of November last year as another Advent was beginning, the hope of a coming again. Entering the new year, the events experienced and the events anticipated stimulated reflections, memories, and hopes. Remembering love experienced and love that is to believe in love to be.

Do you at times remember frightful experiences in your past, especially in the middle of some night when you longed for the morning light to come?

During dark nights in childhood we were possibly aroused by fever or an upset stomach, and we remember the cool cloth in the reassuring hands of mothers placed on our fevered brows and the comforting words which steadied our world. Frequently, in the loving personal presence of those

who ministered to us, sleep would finally come and some peace with the promise of being better in the morning.

An epitaph on a gravestone I often visit proclaims: "Say not good night, but in some brighter clime bid us good morning." The risen Lord's greeting recorded in the Gospel according to St. Matthew (28:9) can be translated: "Good Morning."

Hope experienced and expressed is enlightened by the reflected glimmer of the coming new day. As the light of the sun penetrates the dark spaces and energizes this physical world, so the love of God, manifested in God's Son, can enlighten minds and empower the human spirit.

So comes Easter, memories of expectation, hopes for the future, held together in the enlightened experience of continuing love.

The day is coming.



Continuing **Forth and the Spirit of Missions** in our 150th year of publishing. An independently edited, officially sponsored monthly published by The Episcopalian, Inc. upon authority of the General Convention of the Episcopal Church.

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April, 1985, Volume 150, No. 4

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## WORLD NEWS BRIEFS

### LONDON, ENGLAND

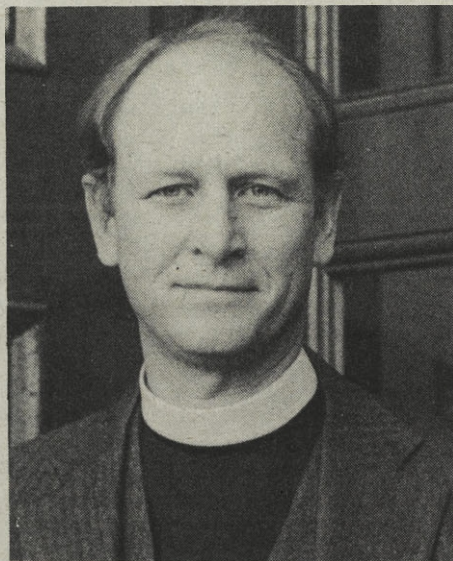
The Church of England's General Synod has voted to investigate Freemasonry, a benevolent society with secret rituals which has existed in England for several centuries and has numbered bishops, even archbishops, among its members. The investigation will be to determine if Masonic beliefs and practices are compatible with Christianity. British Methodists recently approved a similar investigation. The Roman Catholic Church calls Freemasonry and Christianity "essentially incompatible" and bars Roman Catholics from membership at the risk of excommunication even though under its new Code of Canon Law, excommunication is at diocesan bishops' discretion.

### HOUSTON, TX

A proposal to move the headquarters of the Diocese of Texas from downtown to the campus of Episcopal High School, located in the southwest section of the city, brought mixed reaction at the diocese's annual convention; the convention decided to study the move for another year. The diocese did act affirmatively, however, on raising \$2 million to build a third campsite for Camp Allen and approved an over-\$4 million budget, the largest in diocesan history. Bishop Maurice Benitez spoke against gambling in Texas and asked Christians to avoid Sunday shopping when possible because it could fracture the nuclear family even more than it is.

### BOSTON, MA

Thomas B. Kennedy became the sixth dean of the Cathedral Church of St. Paul in a



special service March 3. For the past five years, Bishop John Coburn has been dean of the Cathedral which operates a soup kitchen and a ministry to the downtown community. Several diocesan programs are also housed there. Before becoming canon pastor of the Cathedral in 1983, Kennedy was associate rector of Trinity Church here.

### BRISBANE, AUSTRALIA

Later this year, despite the fact the Anglican Church of Australia does not permit ordination of women, an Australian missionary nurse who has worked for 30 years

in the Pacific islands will be ordained. Sister Betty Slader, sometimes called the "Mother Teresa of Fiji," will be ordained by Bishop Jabez Bryce of Polynesia. The Diocese of Polynesia is financially supported by both Australia and New Zealand but is part of the Church of the Province of New Zealand, which allows women priests. A problem could arise if an Australian bishop offered her a post despite the present "gentlemen's agreement" not to license women priests ordained outside the country. The issue of women's ordination will be considered by Australia's General Synod in August.

### PHILADELPHIA, PA

Some 1,200 civic, community, church, and political leaders attended a dinner honoring the life and ministry of the Rev. Paul Washington, rector of Church of the Advocate here. In presenting Washington with the "Philadelphia Bowl," the city's traditional gift to those it wishes to honor, Mayor Wilson Goode spoke of his long friendship with the priest and said, "If I could be like anyone in my life, I'd want to be like you."

### AUSTIN, TX

William Bennett's installation as provost of Episcopal Theological Seminary of the Southwest here inaugurates a program of shared lay-clergy leadership between Bennett and Dean Durstan McDonald in the administrative and pastoral duties associated with a theological seminary.

### SEWANEE, TN

The Very Rev. John Booty, dean of the School of Theology of the University of the South here, has resigned and will leave his post some time after the end of the academic year.

### BUJUMBURA, BURUNDI

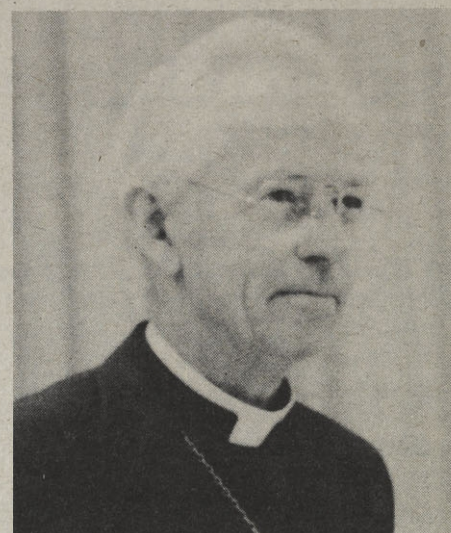
The Episcopal Church's only missionary in Burundi was expelled following publication in the U.S. of an article he wrote citing religious restrictions in this African country. The Rev. Ephraim Radner, 29, who was a teacher and administrator at the theological college in Matana, believes his teaching methods that encouraged open inquiry led to his expulsion rather than the article.

### SALISBURY, MD

The annual convention of the Diocese of Easton, meeting here in February, learned that the former summer Chapel of the Holy Spirit in Ocean City will become a full-time mission congregation in May. In his convention address, Bishop Elliott Sorge cited other signs of "new vigor," such as doubled giving to the Presiding Bishop's Fund for World Relief and participation, for the first time in diocesan history, of a "strong delegation" last year in the National Youth Event.

### SAN ANTONIO, TX

Bishop Scott Field Bailey told the annual convention of the Diocese of West Texas that he plans to retire in 1987; a special



convention to elect a bishop coadjutor is scheduled for September 27. The convention adopted a \$1.8 million budget for 1985 and welcomed two new missions to the diocese. It also passed a resolution criticizing certain policies of the National Council of Churches and asking that the Episcopal Church speak out publicly when its position varies from that of the NCC.

### PANAMA CITY, PANAMA

Plans have been announced for the first Anglican Conference of Latin America to be held in July, 1987. Bogota, capital of Colombia, is first choice for the site of the seven-day meeting which will mark more than 150 years of Anglican missionary work in the region. Each of the 27 Anglican dioceses will send five representatives: a bishop, a priest, and three others, including young people and women.

### WASHINGTON, DC

President Ronald Reagan has proclaimed May 2 a National Day of Prayer and calls on Americans "to gather together... in homes and places of worship" to pray for "unity of the hearts of all mankind."

### ATLANTA, GA

The World Council of Churches will convene an international meeting of U.S. and Canadian church leaders to discuss local and global directions in ecumenism at the Interdenominational Theological Center here. The meeting begins April 26, and for the next three days those present will follow an agenda of Bible study, worship, and plenary and group sessions.

### PORTLAND, OR

A three-day conference on music, liturgy, and architecture will focus on the new Hymnal when it meets here June 19-21 at the Cathedral Church of St. John the Baptist. In addition to speakers and workshops—covering subjects from the Hymnal and new service music to clergy/artist relationships—the conference offers a display of liturgical arts, many liturgical services, and "an organ crawl" of some of the northwest's finest instruments. To receive a brochure or further information, write to Susan Jensen, Cathedral Church of St. John the Baptist, 6300 SW Nicol Rd., Portland, Ore. 97223.

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629) 1930 Chestnut Street, Philadelphia, Pa. 19103. 75¢ a copy, \$5 a year, two years, \$9. Foreign postage add \$2.50 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising Office:** 1930 Chestnut St., Philadelphia, Pa. 19103. Copyright 1985 © by The Episcopalian, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publishers assume no responsibility for return of unsolicited material. The Episcopalian belongs to Episcopal Communicators and Associated Church Press, and subscribes to Religious News Service. **Subscription Orders, Change of Address, other circulation correspondence** should include old address label and zip code number. All postal returns are to be sent to Box 2122, Philadelphia, Pa. 19103. All advertising orders are subject to publisher's acceptance.



# THE NEXT PRESIDING BISHOP

Continued from page 1

**Furman Charles Stough**, 56, was born in Montgomery, Ala., and with the exception of three years as a missionary priest in Okinawa, he served his entire ministry in the state—as rector of St. Andrew's, Sylacauga; vicar of St. Mary's, Childersburg; rector of Grace, Sheffield; diocesan missionary from 1968 to 1970; and rector of St. John's, Decatur, which he had served just six months when elected Bishop of Alabama in December, 1970. Stough holds B.A. and B.D. degrees from the University of the South, Sewanee, Tenn., which he has served as chancellor. He was with the U.S. Army of Occupation in Japan (1946-48) and was an Army Reserve chaplain from 1957 to 1979. He has served on the boards of the Episcopal Radio-TV Foundation and the Presiding Bishop's Fund for World Relief. In 1951, Stough married Margaret McCaa; they have two daughters.

**John Thomas Walker**, 59, spent much of his early ministry in education: He taught history and religion at St. Paul's School, Concord, N.H., and spent a year on the faculty of Bishop Tucker Theological College in Uganda. Born in Barnesville, Ga., Walker, who holds a B.A. degree from Wayne State University and a B.D. from Virginia Theological Seminary, began his ministry as rector of St. Mary's

Church, Detroit, Mich. While teaching at St. Paul's School, he was priest-in-charge of several New Hampshire parishes. In 1966, he became a canon of Washington Cathedral, a post he held when elected Suffragan Bishop of Washington in 1971. He was elected bishop coadjutor in 1976 and became diocesan in 1977. He is founding chairman of the Urban Bishops' Coalition. In 1962, Walker married Rosa Maria Flores; they have three children.

## FOR STAINED GLASS LOVERS

The Kempe Society, which honors Charles Kempe whose studios for 60 years produced exquisite stained glass, is a newly formed organization for those who have either a lay or professional interest in Kempe and his studios. The Society publishes a quarterly newsletter and has an annual membership fee of £4. Checks should be made to the Kempe Society and sent to Janette Collins, 41 York Ave., Crosby, Liverpool L23 5RN, England.

## CATHEDRAL SEEKS YOUNG VOLUNTEERS

Young adults aged 18 to 24 who would like to serve in the Washington Cathedral Volunteer Service Community should write to Canon Carole Crumley, Washington Cathedral, Mount St. Alban, Washington, D.C., 20016. Small stipends are offered for the one-year service.

## St. Andrew Brotherhood meets in Colorado

by Bill Ferguson

The Brotherhood of St. Andrew, an Episcopal men's fellowship, chose Colorado—Estes Park, to be precise—for its annual national council meeting in February. Some 85 members and their families attended the four-day event.

Although council meetings cover Brotherhood business, council members also heard Presiding Bishop John M. Allin and Bishop William Frey of Colorado. Ned Bishop of Englewood, Colo., elected council chairman to succeed Frank Marshall of Los Angeles, Calif., chaired the committee of Brotherhood members (and wives) who planned the meeting.

Allin, who is the Brotherhood's honorary president, likened the fishing nets of St. Andrew to a "network of many strands tied together, capable of drawing closer toward a common goal." The Brotherhood's three disciplines—prayer, study, and service—are embodied in the national Church's SWEEP program, and Allin urged a continuation toward such goals.

James Jackson, a real estate developer, presented a day-long program on "Christianomics," described as "the creative and dynamic fusion of the principles of eco-

nomics and Christian stewardship." His emphasis was on "looking to ourselves" to assess what we have, then using our talents for God's work.

Another speaker was Glen Ryland, former chairman and president of Frontier Holdings which owns Frontier Airlines of Denver. "In spite of reports to the contrary," he said, "business can approach problems using Christian values." Ryland, a parishioner of St. George's in Englewood and a Brotherhood member, urged the council to concentrate on developing Christianity among youth, "our leaders of the future," who must be encouraged to make ethical choices.

At business sessions, council members heard encouraging reports of national activities. Many new chapters are being formed; the Brotherhood now has about 450 chapters and about 5,000 members. The Brotherhood's African program—aid to the small community of Baale in Uganda—was visited last year by past-president William Mudge. He noted progress in construction of a building the Brotherhood has paid for and reported a good understanding with Bishop Livingstone Nkoyo for future funding. The Brotherhood pays the salary of a lay evangelist there.

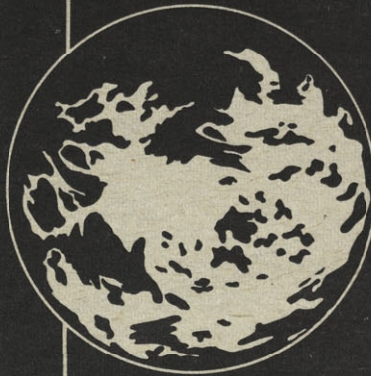
Bill Ferguson is editor of *The New Hampshire Churchman*.



Noonday prayers in the Rockies! The national council of the Brotherhood of St. Andrew, meeting in February in Estes Park, Colo., gathered under the 14,000-foot peaks before lunch.

—Photo by Bill Ferguson

# That All May Have Life



JOHN 10:10



## THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

The Presiding Bishop's Fund for World Relief enables you to offer love and new hope for innocent victims of disaster throughout the world:

**in Lebanon and the Middle East region**—where intensified strife has resulted in many thousands of displaced persons and hundreds of casualties—food, household necessities, medical care and supplies are made available;

**in Africa**—where most of the Eastern, Central and Southern regions are experiencing one of the worst droughts ever—food is provided to people on the brink of starvation and to refugees in areas of high concentration, and funds are given for agricultural and technological projects to assist the areas in helpful steps towards food self-sufficiency, as in the Southern Sudan Refugee Assistance Project;

**in Central American countries**—where political unrest and flood damage to food production have caused over 1½ million people to flee their homes—emergency relief is offered with services to displaced persons.

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## HERE WE STAND

In reading Boone Porter's column, "Here I Stand," headed "Roots in England are not enough now," I am not sure what he is trying to say unless it is something we have long been aware of: namely, who we are, what we stand for. It has been helpful to me to center a reply around three points of which Porter's remarks have made me more urgently aware.

1. To play down or deprecate "roots in England" cannot be done if historical experience is to be taken seriously.

2. Leaving the greater numbers of U.S.A. "dissenters" aside, we Episcopalians make up a denomination which ministers to all sorts and conditions. Do we really take seriously the contribution which Hispanics, blacks, and Orientals are making to our life and ministry?

3. What does hold us all together as Episcopalians (Anglicans) is the use of that liturgy known as *The Book of Common Prayer*. Our 1979 edition is recognizably Anglican, and its English roots are still discernible. It is liturgy which has historically defined us as Episcopalians. American, but also what the other Anglican Provinces contribute. And surely "recognized standards of orthodoxy" still flow from that liturgy.

Our English roots, while not the whole story, are a fundamental contribution to it. These roots have given us the language of our witness to Christ and His saving work and to the sacramental, prophetic life of His Church which nourishes us.

Samuel M. Garrett  
Pacific Grove, Calif.

The February issue and especially the article by H. Boone Porter inspired me to comment on the question: "Why choose the Episcopal Church?"

I believe our important distinctive feature is Article 6 of the 39 Articles which says nothing may be required except what is in the Bible. To me, this means no one may insist that I accept his interpretation of Scripture. If I dance or drink or engage in contraception, that's up to my conscience. In practice, the people in my church have different life styles. Some pray in tongues, some raise their hands, and no one cares. We strive to be Christians, and we love each other, and that's all that matters.

I have read that the more censorious and exclusionary denominations are grow-

ing fastest. That makes sense. It is always delightful to associate with a group of kindred spirits patting each other on the back. And it's easier to obey "Thou shalt nots" than the vague directions in the two great commandments. History shows, however, that most such sects rise like the rocket and fall like the stick. And I have seen that they sow a rich crop of anti-Christians, turned off by people who won't drink or smoke or who love their neighbors as they love boiled cucumbers.

I believe we don't need to be more orthodox, more observant of rules and regulations. Rather, we should be as open as possible, embracing every legitimate variety of Christian approach, and welcoming every believer. I want the Episcopal Church to be even more what it already is, more catholic than the Pope.

Sam Bowne  
Edinboro, Pa.

## OOPS AND THANKS

In Herbert O'Driscoll's article, "Why I chose Anglicanism," he quotes St. Augustine—and I hope in jest. He means to say *Salus extra ecclesiam non est* (St. Augustine of Hippo De Bapt. IV c. xvii 24), "There is no salvation outside the Church." The way it was published it read, "no salvation from the Church."

Winthrop Brainerd  
Baltimore, Md.

Thank you for the lovely article. One paragraph bears repeating and should be remembered:

"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 found this [thought] to be particularly appropriate and one which I need to have reinforced on a daily basis.

Evelyn Sears  
Culver City, Calif.

## NEWS OF NEW STAMPING GROUNDS

As *The Episcopalian* reported a while back, my crew and I raise money for schools and churches in Lesotho by collecting used postage stamps. After we'd raised \$3,500 over a two-year period, Father Seithoko of Qacha's Nek, Lesotho, said his next

need was a "secondary" school, and I told him we would do it. I wrote and asked for the exact amount. Back came an answer that the cost would be around US \$165,000. We are getting it started and need all your prayers (and used stamps which can be sent to Box 67, Glendora, N.J. 08029).

Frank Dreher, Jr.  
Glendora, N.J.

## BACK TO MISSIONARY BARREL?

I was embarrassed by the complaining tone over the new tax plan ("New tax plan would increase clergy share," March issue). It certainly does not seem equitable for all taxpayers to subsidize this tradition any more than it is acceptable for all of us to be subsidizing free company cars used for pleasure and personal transportation purposes. This "old and proud tradition" of providing free housing has allowed churches to offer appallingly low salaries to their clergy, thereby postponing the need to increase giving. With all respect to Presiding Bishop Allin and our other bishops, we Episcopalians would benefit more (both fiscally and spiritually) by reviving the time-honored principle of tithing. God's "traditions" are relatively impervious to changes at the treasury department!

Sharon E. Roush  
White Plains, N.Y.

## OF COURSE

I reply to David Apker's letter in the March issue. He states, "Mr. Webber is free, of course, to draw his own conclusions about what Christ demands of us. And so, too, are those of us who believe that while pacifism may be a valid option for an individual Christian, it is neither a practical nor moral policy for society as a whole."

The Church and all of us must forever be aware that peace can come only through strength.

Louis B. Dean  
Punta Gorda, Fla.

## COME VISIT

I read the article (February issue), "J. W. Canty: His parish travels the world," and am grateful for the kind words he had to say about the work of the Acapulco Children's Home and I thank him for recommending that tourists come to visit the home. However, might I bring to your attention a small error which appeared in the article?

The home is not supported by the Episcopal Church and is not connected in any way with the Episcopal Church in Mexico. The home is a private operation funded solely through donations of interested persons, parishes, and other groups.

I extend an invitation to any visitor in Acapulco to stop by and see the work of the home, located in the peninsular end of town. We welcome new contributors to this endeavor.

Myrtle Black  
Philadelphia, Pa.

## EXCHANGE

### DO YOU NEED...

Material to make violet frontals, burse covers, and veils? Emmanuel Church has a funeral pall suitable for such use. Write to Mary Mabray, Linens Chairman, Emmanuel Memorial Church, 102 N. State St., Champaign, Ill. 61820.

## HERE I STAND



To create jobs, cut work into smaller pieces

BY RAYMOND BIERLEIN

Unemployment is a terrible situation, and our country has to come to grips with it. We can't just keep insisting on the "work ethic"—the belief that the right way to support yourself and your family is by exchanging your work for money—when an ever-increasing proportion of people can't get remunerative work.

The cartoon of several years ago in which a laid-off hard-hat worker laments to his wife, "I've always detested those welfare slobbs, and now I'm one of them," expresses the plight of increasing millions. The arrogance and hypocrisy that can denounce the decline of the work ethic while not lifting a finger or saying a word against the evil of increasing mass unemployment is as destructive as it is commonplace.

Some people, apparently, are going back to the "growth is the solution" theme, forgetting it has been somewhat discredited. Except for a few transitory periods, economic growth historically has not succeeded in overcoming unemployment. If it really worked, we would not have the problem.

Moreover, we now realize that limitless growth would be a disaster. Beyond a certain point, growth has to be purchased by rape of the environment, ever-increasing demand for energy, and exploitation of third-world peoples—a price we know we cannot pay.

The basic thing we have to do, it seems to me, is to break the gross amount of work that needs doing into smaller pieces so we have enough pieces to go around. If we have 115 million people who need employment, why not break the work down into that many jobs instead of the current 105 million jobs?

To do that, we have to continue to reduce the work week (say 35-37½ hours). The modern enforcement mechanism for a standard work week is the legal requirement to pay time-and-a-half for overtime. This could easily be strengthened by mandating double pay for overtime.

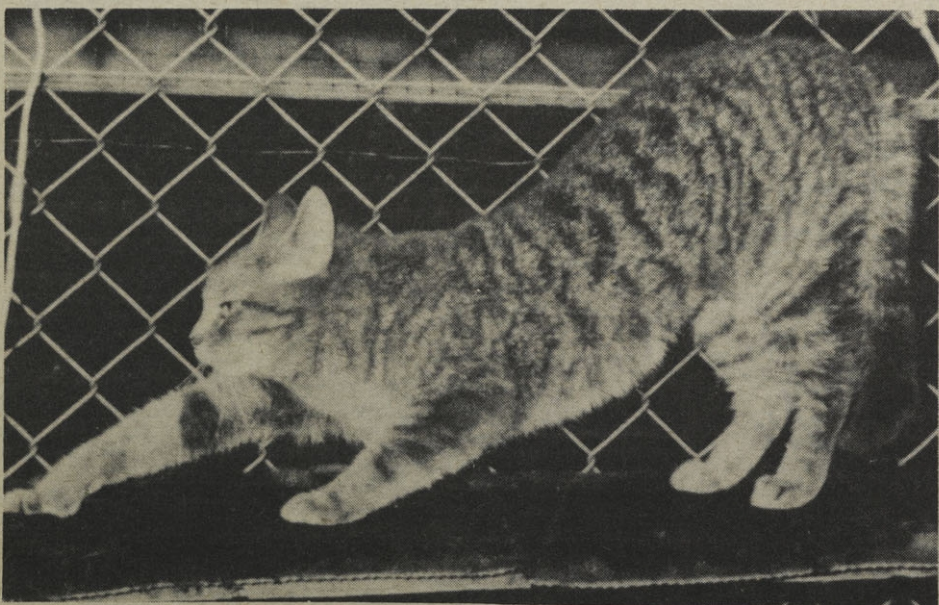
The complication is the great expansion of tax-free fringe benefits provided by employers. If employers work their people overtime instead of hiring new employees, they can save money because the overtime premium is less than the cost of a fringe-benefit package plus training for new employees. Two solutions to this problem might be (a) making fringe benefits taxable income to employees or (b) instituting tax-funded national health insurance.

In addition to being a reasonably successful method historically of increasing employment levels, this remedy also has the advantage of not requiring vast new social experiments since all the elements currently exist.

Although not terribly complicated, the resolution of the issue will not be easy. As well as the sheer inertia to be overcome is, no doubt, the positive resistance of some who feel that a substantial pool of unemployed is the surest restraint on pay levels. But for all who care for the common good and see the reality of the tragedy of unemployment, the matter is well worth considerable struggle.

Raymond Bierlein is associate director of the Van Buren County Department of Social Services and serves as an interim priest in the Diocese of Western Michigan.

## THE EPISCOCATS



"This isn't precise but the pews should be about this long."

Carol Zbuska



## Come celebrate our 25th with us

BY DICK CRAWFORD

Twenty-five years ago this month the first edition of *The Episcopalian* was printed and sent to 36,000 homes across the country.

The birth of *The Episcopalian* in April, 1960, as an officially sponsored, independently edited magazine continued the publishing ministry that began in 1835 with *The Spirit of Missions* and was carried on between 1940 and 1960 by *Forth*, published by the then-National Council.

Together with its two predecessor publications, *The Episcopalian* not only marks its own milestone anniversary, but also celebrates 150 years of church service by a continuing line of missionaries, writers, and editors whose product now reaches more Episcopal families than were ever reached by any church publication.

Twenty-five years ago a shiny magazine was delivered to the door each month. In 1974 it was changed to the present format, and more regional editions were added. From the early-day list of 36,000, *The Episcopalian* circulation grew to 250,000.

Many of you receive your own diocesan publications as special editions of *The Episcopalian*. Others receive it through "parish plans," in which the parish subscribes for each household. And, of course, many of you subscribe individually.

The board and staff see the anniversaries we celebrate this month as a time to look forward as well as a time to review our history (see page 16). In the 150 years, the Church we serve has seen 19 Presiding Bishops, and we celebrate in a year when Presiding Bishop John M. Allin finishes his term and the Church prepares to elect his successor. The Church changes, and we change. This month you will notice a new quarter-fold on the outside and a new format for regular features inside.

Through the generosity of the Grants Board of Trinity Church, New York City, a thorough study of the editorial content and policy of *The Episcopalian* is underway. That study will also review and evaluate the other departments—business, circulation, advertising, and promotion. That process is a key part of efforts to make the publication more useful and responsive to you, our readers.

As we begin a new era in the life of *The Episcopalian*, we thank you all for your continuing support and ask you to join us in offering thanksgiving for 150 years of service to the Lord and His Church and to pray with us for guidance in the mission.

Emmaretta Wieghart joined *The Episcopalian* in its infancy. She helped editor/publisher Henry McCorkle and others plan and nurture this publication through its first 25 years.

As you read this issue, Emma sets aside the tools of her trade as production editor and embarks on a new aspect of life—retirement. Those who have known her over the years wish her much happiness, knowing how much each of them will miss her good humor, her determination to get things done in all kinds of situations, and her wisdom which sometimes chides and sometimes consoles but always points the way and helps the seeker who asks for advice, especially a new publisher.

Good luck as you go west, Emma, and give our regards to sunny California.



## God came in person to tell us He loves us

BY EUGENIA PRICE

"And the Word was made flesh, and dwelt among us. . . ." (John 1:14)

A footnote in an old, worn Bible my mother gave me after my conversion to Jesus in 1949 declares that the better translation of Jesus' greeting to Mary Magdalene and the other women on the morning He walked out of His tomb was not "All hail!" but "O joy!" Whichever it was, my heart wants to cry, "O joy!" when I read John 1:14: "And the Word was made flesh



and dwelt among us."

I can imagine no other way God could have made His nature or His intentions clear. I've often been labeled Christocentric. That's fine with me although some of the learned gentlemen who call me that don't mean it in an approving way. I simply know that I would not be a Christian at all if I had not come to believe that God bothered to become one of us. How else can we be sure that He means us well?

Throughout human history, until Jesus came, people could only stumble along following half-truths because God, remote and awesome as viewed in law or history or nature, was beyond knowing. The Old Testament is filled with stories of sincere people who tried as hard as they could to obey this overwhelming Jehovah. But until Jesus came to show us that there is no difference between Him and the Father, that He and the Father are one and the

same in love, in compassion, in wisdom, in understanding, in creative and redeeming power, *who could be sure?*

His coming gave full content to the word "identification." He got into human life with us. We can know now, beyond the shadow of any doubt. God stopped speaking from the "Jew's dark mountain top" and came into the world to show us in *Person* that what He really longs for is to "love and save and free us."

Is it any wonder that our sense of relief at the first realization spills directly over into joy?

Is it any wonder that, on that first Easter morning, Jesus cried, "O joy! O joy!"?

An Episcopalian, Eugenia Price is the author of many books. This is from the book, *Another Day*, by Eugenia Price. Copyright © 1984 by Eugenia Price. Reprinted by permission of Doubleday & Co., Inc.

## Sponsor a Child for Only \$10 a Month.

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

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

- a 3 1/2" x 5" photograph of the child you are helping.
- two personal letters from your child each year.
- a complete Sponsorship Kit with your child's case history and a special report about the country where your child lives.
- quarterly issues of our newsletter "Sponsorship News".

### All this for only \$10 a month?

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

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

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

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

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

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

### You can make a difference!

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

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

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

### A child needs your love!

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

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

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

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



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

### Holy Land Christian Mission International

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Box 55, Kansas City, Missouri 64141

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Country preference: ☐ India ☐ The Philippines ☐ Thailand  
☐ Costa Rica ☐ Chile ☐ Honduras ☐ Dominican Republic  
☐ Colombia ☐ Guatemala ☐ Africa

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

☐ Please send me more information about sponsoring a child.

☐ I can't sponsor a child now, but wish to make a contribution of \_\_\_\_\_.

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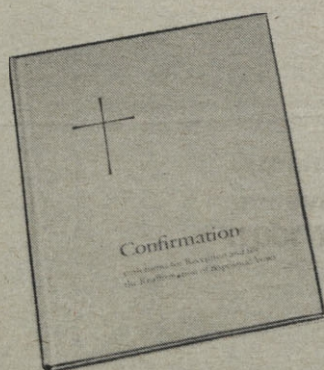
**Elegance** The luxurious Greenbrier resort hotel, the presidential yacht Sequoia, and GreerCrest. The common thread is interior design by Carleton Varney, the world's foremost interior designer. Mr. Varney's exceptional talent is reflected in GreerCrest's main dining room and all public areas; and the spacious rooms of all townhouses and full-sized apartments permit GreerCrest residents to transfer valued furnishings from a present lovely home to another exquisite setting.

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# In Phoenix, Executive Council wrestles with budgets, planning

by Janette Pierce

Executive Council had money on its mind when it met in Phoenix, Ariz., February 12-15. In addition to dealing with the questions of how to obtain money and how to use it responsibly, Council was faced with the immediate problem of developing a balanced budget for 1986 to present to General Convention this fall.

Even though income is expected to rise by \$1.3 million, treasurer Matthew Costigan reported that the escalation of fixed expenses, without any staff increases, are projected at \$1.8 million. Moreover, initial 1986 budget requests from Episcopal Church Center units and other agencies and institutions amounted to \$35.7 million, including requests for 20 new staff and support positions, about \$8 million greater than next year's expected income of \$27 million.

Costigan emphasized that rising fixed costs, not lack of support from the dioceses, is the problem. In the current budget year, he reported, only four dioceses will not meet their full apportionment in contrast to times past when as many as 50 percent of the dioceses did not.

Rather than try to cut \$8 million from the proposed budget, Council directed staff and its own members assigned to work on the budget to use the 1985 budget of \$25.8 million as a base and reduce that figure by \$550,000. They will present the revision for discussion and action at the Council meeting in April.

Council, which has struggled with long-range planning, heartily endorsed a proposal to accomplish that goal by instituting a Mission Planning Group whose responsibility would be to advise Council on "long-range strategic mission planning and on raising extra-budgetary support." Council also endorsed a Resource Development Group to work continuously on developing extra funds.

The proposals came from General Convention's Standing Commission on Stewardship. Presented to Council by Bishop Gerald McAllister of Oklahoma, who had made an earlier presentation and been asked to return with more detailed plans, the proposal suggested the following composition of the Mission Planning Group: up to two Executive Council members, up to four members-at-large, the secretary general of the Anglican Consultative Council or designee, and representatives of the Standing Commissions on World Mission, Church in Metropolitan Areas, Church in Small Communities, Human Affairs and Health, and Stewardship and Development. The Resource Development Group would consist of one or two Council members, a Stewardship Commission member, and three other persons with specific expertise in this area.

In making the proposal, McAllister said, "The mind, heart, and spirit of the Church are expressed through its program and staff. . . . Stewardship is mission. Christians can't avoid exercising stewardship; the big question is how we exercise it." In response to questions from Council members, McAllister said these committees would provide advisory aid to Council with no immediate budgetary impact, but if Council adopted recommendations and suggested priorities, future budgets would be affected.

At the February meeting, Council members devoted some 10 hours over two days in small groups to brainstorm on how Council could help the Church "meet human needs spiritual and physical" and "better engage the resources of the whole

Church."

The discussions noted some dissatisfaction with Council's present organization and functioning; cited tensions between social action and renewal programs; emphasized many aspects of communication—from community and trust building within the Council itself to use of advanced technology. One small group suggested an ombudsman "to interpret 815 [the Episcopal Church Center] to the dioceses and the dioceses to 815." Another suggested a research and planning unit, a unit for managing national and world mission projects, and a unit for service to dioceses.

In addition to the discussion and budgeting activities, Council heard Bishop Heath Light of Southwestern Virginia discuss the work of APSO (Appalachian Peoples' Service Organization). Light called the work done in the 14 APSO dioceses—from New York to Mississippi, from Maryland to Ohio—a "keyhole" look at a cooperative ministry to rural and urban poor which deals with "the same issues that are in third-world societies" and demonstrates close ecumenical relationships between the Churches.

Council member Harry Havemeyer of New York City reported for the Church Center Committee on the development of criteria for geographic location of the Episcopal Church Center and style and site of the building. Havemeyer reported on a survey of church leaders that received an 85 percent response. He said reasonable cost of living and cost of operation of the Church Center ranked high as considerations for location, as did proximity to an airport, reasonable travel costs, and nearby overnight accommodations.

Over 50 percent ranked closeness to a seminary, access to media, and an urban location as important points.

When asked to choose six from a list of 40 possible future locations, the eight cities most frequently mentioned were New York (63 percent), Washington (54 percent), Chicago (44 percent), St. Louis and Kansas City (36 percent), Atlanta 34 percent), Dallas-Fort Worth (30 percent), and Denver (26 percent).

In its full report in April, the committee does not plan to recommend a particular location or style for the Center, but it will present preliminary criteria to be used in evaluating possible locations and facilities in preparation for Council's report to General Convention in September.

In other actions, Council:

- allocated \$7,000 in undesignated Venture in Mission funds to the Ecumenical Institute in Bossey, Switzerland, to make it accessible to the handicapped;
- reaffirmed its position on regularization of the status of Central American refugees and expressed concern for the prosecution of sanctuary workers;
- voted to ask the Anglican Consultative Council to reduce from four to three the minimum number of dioceses required for an autonomous Province;
- learned that Bishop Donald Davis of Northwestern Pennsylvania will head a committee to study the possibilities of a Council Standing Committee on Women's Ministries; and
- confirmed as Jubilee centers Memorial Episcopal Church, Baltimore, Md.; St. Mark's in the Bouwerie, New York, N.Y.; St. Matthew's Church, Sacramento, Calif.; and Holy Comforter Jubilee Center, Miami, Fla., and voiced concern for the lack of emphasis on advocacy in recent Jubilee applications.

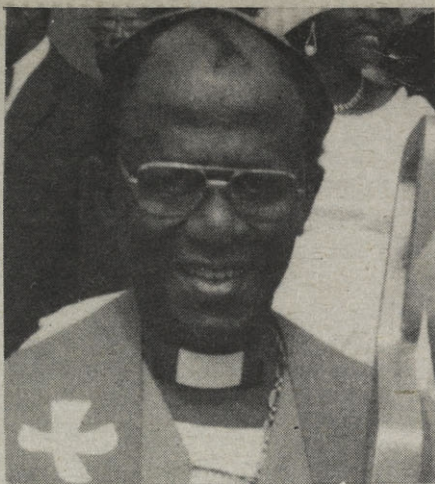


# Retirements, elections bring episcopate changes

by Susan Pierce

This is April—do you know where your bishop is? A number of dioceses could seriously ask this variation on the TV message. Bishops all over the country are retiring, being elected, or changing posts.

The east coast is particularly active with episcopal changes. In January, Bishop Philip Smith of New Hampshire announced his retirement for the spring of 1986; the special election for a bishop coadjutor is set for November 23. Last October, the Diocese of Pennsylvania heard Bishop Lyman Ogilby call for election of a coadjutor to succeed him when he retires in two or three years. September is the month for



In Kumasi, Ghana, Bishop Edmund Kodjoe Yeboah was consecrated at St. Cyprian's Cathedral, one of many episcopal changes this spring.

the election in Pennsylvania, a diocese that just contributed Frank Griswold to Chicago to become bishop coadjutor there.

Delaware's Bishop William Clark announced his retirement for June 30; an interim bishop is being sought to take over episcopal duties from September, 1985, to June, 1986, when an election is planned. Further south, in Washington, D.C., Bishop William Spofford, Jr., resigned as assistant bishop to return to Idaho where he served prior to his consecration to be Bishop of Eastern Oregon. Swinging back east, in February the Rev. William Franklin Carr was elected the first suffragan bishop in West Virginia's history.

In Georgia, Bishop Paul Reeves retired February 15, and his successor, Bishop Harry Shipps, was invested as diocesan. Down in the Diocese of Central Florida, Bishop Herbert Edmondson, former Bishop of Jamaica, has been appointed assistant bishop.

Bishops are also on the move out west. Bishop Jackson Gilliam of Montana has announced he will retire next year. In the Diocese of Texas, Suffragan Bishop Roger

Cilley retired in March. And in the Diocese of Los Angeles, a southern California native, Canon Oliver B. Garver, Jr., was elected suffragan bishop on the fourth ballot. The last election of a suffragan took place 21 years ago when Los Angeles' present diocesan, Bishop Robert Rusack, was chosen.

On the international scene, representatives of the Episcopal Church in the U.S.A. attended the consecration of Edmund Kodjoe Yeboah to be Bishop of Kumasi in Ghana, West Africa.

And finally, after September and General Convention, one diocese will be seeing its bishop off to the Episcopal Church Center in New York City to serve as the new Presiding Bishop. Churchpeople all over the country are speculating on who the successful candidate will be. As Bishop Ogilby of Pennsylvania said, "One of the quickest ways to get the attention of Episcopalians is to talk about the election or selection of their bishop."

## Coalition 14 discusses new province

Strengthening the Episcopal Church's ministry to native Americans, attracting and retaining clergy in small isolated communities, and a proposal for a new Province of western dioceses which share common concerns were among the items Coalition-14 (C-14) discussed during its annual meeting in February in Scottsdale, Ariz. Coalition-14 dioceses are receiving—or have received—financial aid from the Church's mission budget.

Following up on issues raised at an historic consultation between Indian and church leaders last October in Oklahoma City, Coalition-14 voted to ask General Convention for \$100,000 which it would jointly administer with the National Committee on Indian Work to develop strategies for native American ministry and mission in the Episcopal Church. Discussion centered on the estrangement of native Americans from the rest of the Church and the need for leadership development among Indians to deal with problems such as tribal rights and economic justice.

C-14 also called for creation of diocesan and C-14 committees on Indian work and supported the restructuring of the National Committee on Indian Work suggested at the Oklahoma consultation.

A separate resolution to General Convention calls on the Church to "advocate and support the honoring of all Indian treaty rights and the right to internal autonomy and self-determination of Indian nations and tribes" as well as action for economic justice for native Americans.

Regarding clergy in small communities, the Rev. Alice Mann reported on a study recently completed by the Standing Commission on the Church in Small Communities. The report treats the importance of clergy leadership in these situations and the causes of undersupply. "No one approach is 'the solution,'" Mann said, adding that the trust level of the C-14 group should help in exploring the problems and finding ways to attract and keep clergy.

The new Province C-14 envisages would include the dioceses of Idaho, Montana, Arizona, Utah, Eastern Oregon, Colorado, Wyoming, Navajoland, and Rio Grande (New Mexico and a part of Texas), which are now in Provinces VI, VII, and VIII.

Bishop Harold Hopkins of North Dakota was reelected chairman. Bishop George Harris of Alaska, Canon Victor Richer of Montana, and Bishop Bob Jones of Wyoming were elected to its executive committee. —Bill Patterson, San Joaquin

# The worst lightning in years

*That's what everyone said the morning after the big storm at the shore. And so it was. No one knew this better than the rector whose "attractive" summer home was especially attractive to one severe bolt. The fire that raced through the unoccupied house was devastating. There was major structural damage. Water and smoke played havoc with furnishings and books. That was two years ago. But there's a happy ending. The rector has a new summer home now—and everyone says it's more attractive than ever.*



Adequate insurance on both home and furnishings covered the loss. The rector had heard about Church Insurance's Home-owners and Tenants Insurance available to Episcopal clergy, candidates for ordination in the Episcopal Church and their spouses. More to the point, he had taken advantage of it. With help from a Church Insurance Company representative, he had been able to tailor the coverage to just what he needed for his particular property.

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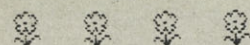


# PIGS AND EASTER'S PROMISE

BY PHYLLIS TICKLE

Along the edge of the front walkway and just to the inside of the curve where the flagstones turn to follow the line of the house, Sam planted a row of hyacinths. They are, admittedly, not much as today's hyacinths go—a long way removed, in fact, from the lush Dutch imports in the yards and flower beds of most of our city friends. Each March and April they bloom shorter and more timid of color than most, and with blooms which only sparsely decorate the hesitant spikes from which they depend. But we have them not for their floweriness.

They are Great-great-grandmother Gammon's hyacinth bulbs. Over a century and a half ago she fetched them from Virginia to the Appalachian foothills in her own migration westward. Since then each Gammon child has fetched them again as he left the homeplace to push further on. For all we know, the bulbs may have originally been brought by the family from the other side of the Atlantic. About that the family records are vague, but we are sure of the last 150 years and of the genealogy of the bulbs in this country.



## A Portable Symbol

Apparently Sam, in carrying the bulbs all the way to the Mississippi River, has brought them farther west than any other of Great-great-grandmother's descendants. He has, in keeping with family tradition, planted them inside the walkway curves of five houses and has four times dug them up again to make yet another move with us. And each time an older child has moved away from our house—or from any other in the family—a clump of Grandmother's hyacinths has left in the moving van with him or her. So her hyacinths bloom in dozens of yards each spring, making a chain of connection across the

southern United States and almost two centuries.

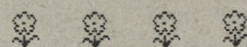
What blooms every spring, of course, is an understanding of what mattered in 1825. In a hard land with its scarcity of domesticated flowers, Grandmother must have seen in the hyacinths a portable symbol of her eventual victory over a wilderness—and enough promise of future generations—so she built and passed on emphatically the ritual of the hyacinth.

There also may have been more to it than that. When I was a child growing up in the mountains of East Tennessee, the world seemed to be an insurmountable garden in which I was at best only a visitor passing through. Even in those childhood days, I was never much of a flower lover—at least not a grower and cutter. My father's yard seemed then—and still seems—to be only an extension of his house, rooms created outside of walls, rooms in which the furnishings are constantly being refurbished by planning and unrelenting care. Since every season I knew the earth was going to win again by taking back to herself what my father had so painfully put there, the yard appeared to me as no more than an exercise in human ego. It seemed to grow from human need to impose human will, however briefly, on the earth in full knowledge that we could never hold off the natural chaos of vegetable life for long.

My joy was all in the open fields and hillsides where the flowers bloomed rampant and uncontrolled in the silly profusion of daisies and brown-eyed susies. I knew them in the intimate way of children. I found the king in the pansy bloom and learned to make morning glories cry out. I popped the Japanese lanterns and made shakers from poppy pods. But mainly I dealt carefully with them all. They were not my friends. They were mysteries sent upon the earth as tokens, evidence of the need for caution, warnings never to forget that I was not one of them.

It was natural for me, then, in my eighth year, to discover the ancient Greek legends, to understand the reverence from which the myths had sprung. That which my elders called ignorance or superstition I saw as irrefutable and solid explanation. And in my ninth summer I wandered through my father's yard, among the gods and demigods he pruned but whom I knew he would never discipline or shape completely to his will. I shared the great joke with the goldenrod and the pussy-willow, that they would live forever and we would not. The fact that Christianity later soaked through my understanding and forced me to change my notions of

relative immortality never affected my love for the mystery of the myths, especially not the mystery of the hyacinth.



## The Hyacinth Connection

In *The Wonderbook*, a treasure trove of impossible glories, the noblest of which were the myths of the plant world, I met Hyacinthus. He was a beautiful young mortal who, for his grace and body, was loved by the god Apollo. But Hyacinthus was mortally wounded one day in a game of darts, and Apollo, knowing full well that creatures could never be immortal, could not save him. Instead the god quickly gathered each drop of blood as it fell from the boy's wound and planted the drops, one by one, in the soil of the playing court. From each drop of planted blood Apollo caused a flower to bloom, a bloom which on each of its spikes recounts the drops of blood Hyacinthus shed and Apollo garnered.

As Hyacinthus lay dying, *The Wonderbook* said, he uttered the mournful cry of universal human suffering, the high-pitched wailing lament of the dying—Ai-Ai-Ai-Ai—across the hills and valleys of Hellos. And as the slain boy's blood bloomed, it bore in itself the written symbols of his dying sounds. For all the eternity which his flower life gave him, Hyacinthus would continue to spell with his petals the A and the I of his death cry. When I was 8, I didn't have to look at a hyacinth to know that every word of the story was true.



## A Near Sausage Accident

All of which brings us back to our front yard. Early last February a neighboring farmer lost some of his shoats. They rooted under his fence as shoats will do and appeared one morning in our pond. Driving one afternoon around the bend where the graveyard meets our property line, we almost had a sausage accident. But they could not be caught.

Then a week or so later I came home at the end of a tedious day to find three black and white Poland Chinas in the front flower bed, rooting and grunting away. Hyacinths have no nutritive value but an absolutely delicious taste. I knew, even before I had time to think it through, what had happened.

I grabbed a stick and a son, and we set to. Never before in history have piglets suffered so much at the hands of so few. We stood them off for an hour and a half

before Sam came home and he and the owner recaptured them at last.

But the damage was unquestionably done. The whole bed was a mud bath of turned soil and pig tracks mixed with frayed sticks and a little blood. The younger children were solemn afterward, sobered by some sense of failure which they could not quite identify or define. Sam's distress was contagious. He knew clearly what had been violated.

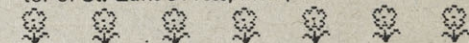
For days he left each morning by the front door, stood briefly in front of the trampled bed, sighed, and moved on to the car. The earth had defeated at least his part of Great-great-grandmother's plan. It had simply reclaimed its own despite five human generations. The century and a half which were success to us were nothing to the earth, and her patience had been as infinite as her victory.

Yet the unlikely and presumably impossible happened. On the rainiest day of this singularly rainy April we found them—three stalks, shorter than most and more timid of color, but they were there; three of them, a clump for each of the children who has yet to grow up and leave home. Rebecca, who at 8 going on 9 has grown up with a head full of Greek legends and family stories, pulled a bloom off—a single bloom—and set it on the supper table in a little dish of water. And across the fields of Lucy Goosey Farm its six petals spelled Ai-Ai-Ai in the yellow light of the setting sun.

This Sunday, as he does every year on Easter, our priest will again cry out from the pulpit, "Death, where is thy victory?" But this year for the first time Rebecca will understand that at least the beginning of the answer lies somewhere between Great-great-grandmother Gammon's picture on the front room wall and Mt. Olympus. It has been her first lesson in serious religion.

©1984 Phyllis Tickle

Phyllis Tickle is a Tennessean who is senior editor of St. Luke's Press, Memphis.



## TWO RESOURCES TO NOTE

Dr. Charles Wood, rector of Church of the Transfiguration, Indian River, Mich., has written a collection of prayers to be used with the terminally ill. The booklet, *Hospice Prayers*, is available for \$2 from the Hospice of the Straits, 748 S. Main St., Cheboygan, Mich. 49721. —The Record

A biweekly newsletter listing organist and choirmaster positions in parishes nationwide is published by Organists, Inc., Box 580, Woodlawn Station, New York, N.Y. 10470. Parishes may list job openings at no cost. —From Diocese, Atlanta



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## HAVE YOU HEARD . . .

**TO MAKE A PILLAR, START BY GRASPING AT STRAWS**  
Jinny Sherman of Columbus, Ohio, takes some responsibility for helping her husband become a pillar of the church. She recounts: "On the night in question, I had invited some fellow artists to dinner. My husband, more athlete than esthete, found the arty conversation less than fascinating. Casting about for a polite way to escape, his eye fell on the notice of the annual church meeting that night. I deserve an Oscar for keeping a straight face when this Christmas/Easter churchgoer announced he was so sorry he had to leave, but he couldn't think of missing the meeting! I just hoped he could remember where the church was. Our little country church was run almost entirely by the ladies, and they had been discussing ways to involve more men. When my husband entered the room, one of the ladies rushed up to him and asked, 'Oh, may I put your name up for the vestry?' Swelling with pride at this recognition of his talents, he obliged, 'Why yes, of course.' Smiling happily, she inquired, 'Well, then—what is your name?'"

### BRIEFLY NOTED

We are indebted to *St. John's Messenger*, the clever weekly newsletter of Church of St. John the Evangelist, Lansdowne, Pa., and to its rector, Hugh Dickinson, for the following quotes culled from a recent issue: "Most people wish to serve God—but in an advisory capacity only." He credits London's *Sunday Express* for that and credits *Orben's Comedy Fillers* for the following advice to gardeners (And aren't we all—at least in spirit—this time of year?): "I've learned the same thing about my garden that Adam and Eve learned about theirs. It's best to follow instructions."

### A DOG'S LIFE

In culling past issues of our published predecessors with an eye to this month's celebration of 150 years of Episcopal publishing, we came across the following

## Linda Chisholm named to head Colleges' group



Dr. Linda Armstrong Chisholm is the new president of the Association of Episcopal Colleges which includes Bard, Cuttington, Hobart, Kenyon, St. Augustine's, St. Paul's, Trinity of Quezon City, the University of the South, and Voorhees. She began her duties with the association, whose headquarters are at the Episcopal Church Center in New York City, on January 2, succeeding the Rev. Frederic Burnham, who has become director of Trinity Institute.

Executive assistant to the president of Rockland Community College of the State University of New York before accepting her current post, Chisholm helped develop the Partnership for Service-Learning, a national consortium which unites volunteer service and academic study, particularly in international or intercultural settings. She will continue to co-direct the consortium.

story in *Forth's* January, 1940, issue. Beau, a dog belonging to the Rev. Frank H. Moss of Christ Church, Senai, Japan, had been drafted for church service. Moss explained: "In the evening when I am out walking and spot some shy boy who would like to get a better look at this strange foreigner, I stop and pat the animal. Pretty soon the boy comes up and pats the other end. We converse, . . . and then I say that I am a Christian and work at the

church on the corner. Beau is becoming somewhat bald fore and aft, but he does not mind as it is in a good cause."

### TRIVIAL TRIVIA

Amy C. Jobes of St. Mary's Cathedral, Memphis, Tenn., poses the following question: "What do John the Baptist and Winnie the Pooh have in common?" Fortunately she also has the answer: "They share the same middle name."

### DESERVING MENTION

Sir Alister Hardy's interest in science and religion at Oxford University has earned him the 1985 Templeton Prize. . . . St. Paul's College's Connie D. Wilson is one of 1984's Outstanding Young Women of America. . . . Robert Hallett becomes headmaster of St. Paul's School, Brooklandville, Md., July 1. . . . The Rev. Stephen Weston has moved to Dallas to be diocesan communications officer.

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☐ **SCHOOL OF PRAYER, June 15-21.** Ways of prayer leading to deeper intimacy with God. The Rev. Martin Smith and the Rev. Robert Greenfield of the Society of St. John the Evangelist (Cowley Fathers). 2.7 CEU

☐ **BIBLE CONFERENCE WITH EDWARD HOBBS, June 15-21.** "MARK. The Gospel according to St. Paul and the New Exodus of Israel." Keynote: Edward Hobbs, Ph.D., Chairman of the Department of Religion, Wellesley College. Coordinator: the Rev. Robert Trache. 3.3 CEU

☐ **EVANGELISM AND CONGREGATIONAL DEVELOPMENT IN SMALL CHURCHES, June 15-21.** Basic principles for small churches in all settings (urban, rural, small town). Keynote: the Rev. Arlin Rothauge, Ph.D., National Officer of Congregational Development. 2.6 CEU

☐ **CLERGY COUPLES SKILLS CONFERENCE, June 15-21.** (Either or both partners ordained.) Enhancing clergy marriages, clergy couple support group training (optional). Kenneth Radabaugh, Ed. D., director of the Episcopal Counseling Center of Central Florida. 3.0 CEU

☐ **"GOING FORTH!" June 22-28.** A Province IV leadership conference for young people and adults who work with them.

☐ **KANUGA RENEWAL CONFERENCE, June 29-July 5.** Building Christian Family — In Our Lives, the Church, the World. Keynote: The Rt. Rev. William C. and Barbara Frey.

☐ **PRESCHOOL/PARENTING I, June 29-July 5.** Foundations of Faith: Introduction to the Roles of Parents and Teachers. Plan programs of Christian nurture for families and ages 2-7. Doris Blazer, Ph.D. 4.0 CEU

☐ **PRESCHOOL/PARENTING II, July 6-12.** Foundations in Faith: Skills for Enhancing Parish Programs. 4.0 CEU

☐ **CHRISTIAN EDUCATION CONFERENCE, July 6-12.** Living Our Christian Story: Genesis, Kanuga, and Beyond. The Rev. Joseph Russell, Christian Education Officer, Diocese of Ohio. John Vogelsang, Ph.D., national Field Officer for Adult Education and Training. Carolyn Dicer, coordinator. 3.3 CEU

☐ **CHURCH ARTS CONFERENCE, July 6-12.** Dance, drama, storytelling, clowning, music. Sharing the Christian story. Staff: Carlynn Reed, the Rev. Gary Gloster, the Rev. Orion Davis. Coordinator, Cathy Pasternak. 3.5 CEU

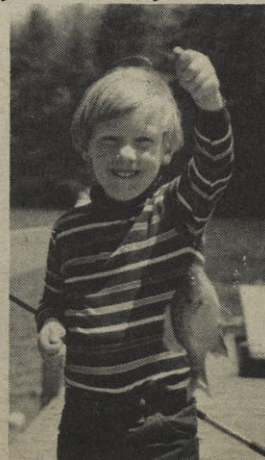
☐ **SCOTT PECK CONFERENCE, August 25-30.** M. Scott Peck, M.D., keynote. Christian Community and Discipleship: The Way of the Cross. 2.7 CEU

☐ **CAMP KANUGA, June 9-August 18.** Five sessions for boys and girls ages 8-15.

☐ **EPISCOPAL/LUTHERAN PARISH MINISTRY CONFERENCE, September 30-October 4.** A conference of parish clergy about the work of parish clergy, Episcopal and Lutheran. Co-sponsored by Kanuga, the Alban Institute, and the Lutheran Theological Southern Seminary. 2.2 CEU

☐ **WINTERLIGHT X, December 28-January 1, 1986.** For grades 9-12

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## Mozambique Church now faring well, bishop says

by Judith Myrick

"The Church in Mozambique is experiencing growth and restoration in the midst of violence, hunger, and material poverty," Bishop Dinis Sengulane of Lebombo said in January at a clergy retreat held in the neighboring country of Swaziland.

Elected bishop in 1976, a year after Mozambique gained its independence from Portugal, the young bishop described the life of the Church when dealing with the theme of hope.

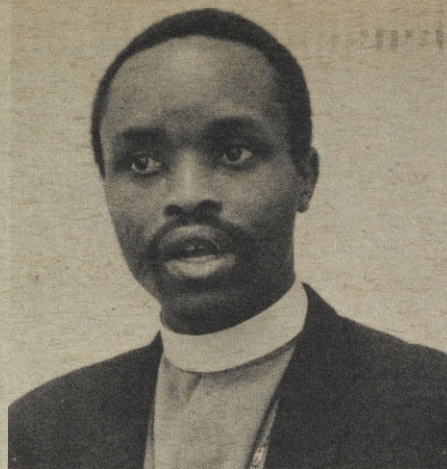
"God is in charge in Mozambique!" he affirmed, speaking informally for all 12-member denominations of the Christian Council in that land. His own diocese, established in 1893, has between 30,000 and 40,000 communicants while the more northern diocese of Niassa, established only in 1979, has about 10,000. One of the signs of hope has been an improved relationship between Church and state, Sengulane said. The Marxist-controlled government is headed by President Samora Michel.

In January, 1979, without explanation, the government ordered any church buildings located near schools and hospitals closed. Those mainly affected were the Anglican, Roman Catholic, United Methodist, and Nazarene churches.

The Christian Council and many individuals asked for an explanation, Sengulane recalled, but not until December, 1982, did Samora Michel call and chair a meeting with the heads of Churches to find a common ground of understanding. Michel asked what help the Churches could offer to strengthen the nation's morality, according to the bishop.

"From that time on, the government's department of religious affairs has been more active, and we have been living in a new and better atmosphere," he said. "As far as I know, there is now no discrimination by government against Christians, and there is freedom of worship for all individuals."

A man inclined to gentle humor and



Bishop Dinis Sengulane

understatement, he explained that Christians in a socialist country need "to be clear about the message of the New Testament and to be clear about the constitution of their country and in what ways you can work within that constitution. Sometimes you will find there is a lot one can do!"

A significant step was taken when the government handed back, last August 18, the Anglican cathedral in Maciene, located in Gaza Province about 250 kilometers north of Maputo, the capital city. "We held a service of thanksgiving in it on December 8 and 9. Before that, we had been meeting under a tree!"

Sengulane called this "not just a restoration of a building, but a renewal of life. More than 500 people were baptized, about the same number were confirmed, and about 300 received the laying-on-of-hands for healing. Over 3,000 people celebrated with us over those few days. We had a Land Rover full of materials and Bibles, and many were bought by the young people there.

"Everything in the cathedral had been destroyed. The crucifix was found in the dust bin. Only the altar and the bishop's throne could be brought back to their places."

He said the theme chosen for the diocese for 1985 was from Neh. 10:39: "We will not neglect the house of our God." Other churches have been reopened, also without explanation from the government as to the change in attitude.

Being deprived of church structures for

several years brought new strength and resourcefulness to the people, said Sengulane, who lives with his wife and four young children in Maputo. "We found as a consequence there are ways of worshiping without a building. We moved into homes and out under the trees. By reaching out in this way, we found we were reaching more people than if we had stayed inside the church and that more people were contributing financially.

"More new congregations were started in various areas. We moved inland from the seacoast. During Holy Week last year we did everything we would have done if the cathedral had been open."

Sengulane pointed out, however, that extreme hunger prevails in Mozambique as a result of the worst drought in 50 years. Violence is increasing throughout the land, caused mainly by the MNR, a rightist guerrilla movement of dissatisfied Mozambicans. "We need to pray as hard as we did before because there is so much suffering, and it cannot be allowed to continue in this way."

Judith Myrick and her husband are currently en route to Zimbabwe as missionaries of the United Church of Christ.

## Prayer Bear helps church school

Thanks to the help of a bear, Grace Episcopal Church, Rutherford, N.J., received funds to revamp its Sunday school program. The generous bear is the Prayer Bear, the brainchild of Grace parishioner Priscilla Dailey. Dailey was moved late one night to write a poem about a baby bear's encounter with the Christ Child. She felt certain her inspiration was "a gift from God."

"The Legend of the Prayer Bear" became the title of the finished Christmas poem, and Dailey and her husband Bob began to search for someone to illustrate it. A chance conversation yielded the name and address of Tim Hildebrandt, a well-known fantasy and science-fiction illustrator. Dailey sent a copy of "Prayer Bear" to Hildebrandt, who liked the poem so much that he agreed to collaborate with Dailey.

The resulting Christmas card sold well, and Dailey and Hildebrandt donated \$1,200 from its sale to Grace Church's Christian education fund.

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## 'A thing of grime and glory'

### **The institutional church is redeemed by people, actions**

BY HERBERT O'DRISCOLL

The institutional Church is a thing of grime and glory. Because it is composed of human beings, it is riddled with all the mixed baggage we humans drag with us on our groping journey. As an institution, it can display all that dark side of humanity each of us knows so well in ourselves.

But there are reasons why that will never be the end of the story. The first is the Church, in a way which often confounds its harshest critics, brings to birth great souls who blaze like lights in the shadows of history, whose loveliness and courage and selflessness radiate not only into the darkest and most unattractive corners of the Church's life, but also into a world distrustful of, yet desperately longing for, goodness.

The second reason is that within the life

of any Christian community are daily actions and decisions and sacrifices carried out by seemingly ordinary people living seemingly humdrum lives which show them to be spiritual giants.

Last and perhaps most inexplicable of all is the fact that there lives within the life of the Church, yet also above and beyond it, a power which does not allow it to forget the incalculable cost paid in suffering to give it birth and continued life. Christians have their own language for this power, calling it Holy Spirit, recognizing that it has shown itself time and time again to be a creative and reforming reality.

I realize the Church of which I was a child had a love affair with the past which was both its weakness and its strength. . . . But even if a love affair with the past has its costs, it also offers many treasures, among them a sense of long tradition and a many-leveled story.

Nowhere is this seen more clearly than

in the way in which late 20th-century Christians are turning home toward the eucharistic meal as the center of their spiritual life, thus defining themselves as a community of faith in the human family, one which eats the sacred meal and reads and tells the sacred story. To recover that sense of faith community is also to recapture an older term—"the Community of Saints," that vast company of those who believed in every age.

By discovering this we gain access to the creativity and devotion of all who have formed the community before us. Thus are we released to give thanks for stone placed on stone by other hands, design formed within design by other eyes, color blended with color in shining stained glass or tapestry weave, language so expressive as to make lyrics of prayer and poetry of thought.

Thus can we hear music which in hymn and canticle, Mass and oratorio, make us

the heirs of Byzantium, the Renaissance, and Elizabethan England; liturgies which enrich us with the spiritualities of a score of histories, from Mozarabic Spain to the Malabar coast of India. With all this we are gifted by the Church's treasuring at least a measure of the vast richness of Jewish spirituality. . . .

We tend to think faith comes on the constructed highway of teaching, study, information, thesis. Who knows by what unexpected byways of uncalculated and even unremembered experience comes a much deeper perception of what lies at the heart of things. I sometimes suspect there are unnumbered bushes, ignited very early in our lives, which burn quietly and steadily for the warming of our hearts and the lighting of our way.

Herbert O'Driscoll is rector of Christ Church, Calgary, Alberta, Canada. From *A Doorway in Time* by Herbert O'Driscoll. © 1985 by Herbert O'Driscoll. Used with permission from Harper & Row, Publishers, Inc.

### **A SACRED WORLD**

"To grow up in the south of Ireland in the 1930's was to inhabit a sacred universe," says Herbert O'Driscoll in his autobiographical *A Doorway in Time* to be published by Harper and Row (\$11.95) in April. "It was, I realize now, to live in the last lingering twilight of a medieval and, to some extent, feudal world. It was not an ideal universe nor even a particularly moral one, as indeed time and events have frequently shown. It was, however, a sacred world."

From that sacred world where he lived on the family farm as a member of the Church of Ireland in a land of Roman Catholics, O'Driscoll emigrated in the 1950's to Canada where he is now rector of Christ Church in Calgary, Alberta, Canada.

In this book O'Driscoll offers "not a historical sketch, but rather a living experience of a tradition which western spirituality, to its great impoverishment, has long tended to forget and, recently, to its own enrichment, has begun to seek again."

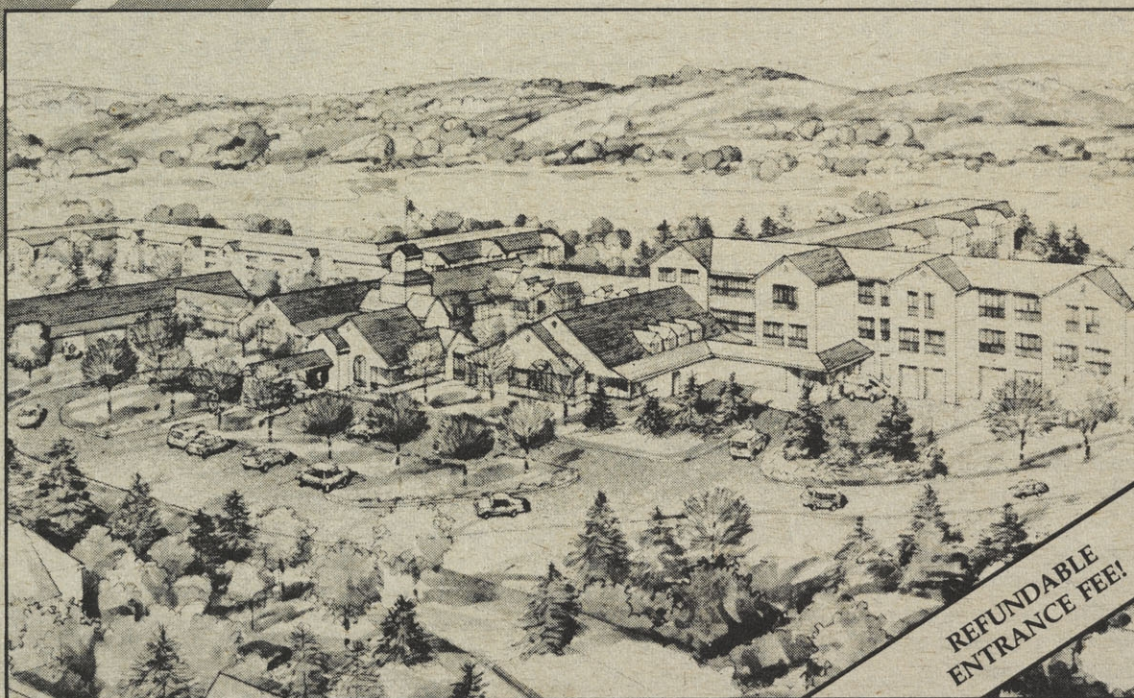
With a heritage rich in Celtic mythology and spirituality, O'Driscoll was attracted by Roman Catholicism but eventually embraced a broad and sacramental Anglicanism. Encouraged by Gaelic poetry, Celtic spirituality, and the Book of Kells as well as by university teachers at Trinity in Dublin to look into and through life for signs and symbols of divinity, O'Driscoll developed a faith which holds that the divine is not above experience, but intertwined in it; that outward existence and inward journey are taken on the same roads, at the same time.

The familiar lyricism of O'Driscoll's storytelling power in recounting his early life on the farm and his decision to leave Ireland is here complete with some familiar characters, such as John Brenner whom readers met in *Crossroads*.

O'Driscoll says that eventually "I could claim as mine" that Celtic spirituality, "rich in its sense of the earth, articulate in story, passionate in its living, continually piercing the visible and tangible world around me, revealing glimpses of an elusive and haunting glory."

—J.M.F.

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EN



# The Episcopal Church Welcomes You Over There

BY RICHARD ANDERSON

"Say, can you tell me where the AA group is meeting?"

The inquirer stood just outside the entrance to the Cathedral of the Holy Trinity on Avenue Georges V on one of the coldest days Paris had experienced in years.

"Yes, yes, I can. Here, come with me. Let me show you." The inquirer was escorted through the door leading to the Cathedral's offices. He did not know, most likely, that he was being helped by Bishop Robert Appleyard, retired Bishop of Pittsburgh and currently Bishop-in-Charge of the Convocation of American Churches in Europe.

Appleyard's willingness to take time to help a man find an Alcoholics Anonymous meeting seems symbolic of the desire of all of the congregations he serves to reach out in a helping way to the European communities in which they are located. They do this in spite of the fact that they were organized to serve not European natives, but English-speaking people who happened to be living for one reason or another in Paris, Munich, Rome, Geneva, Frankfurt, and Florence.

Though they were founded at different times, by different people, and for different reasons, the congregations of the Convocation of American Churches in Europe have some things in common:

- they all serve as a focus of community for newly-arrived English-speaking people in the cities where they are;

- they are all ecumenical, both in spirit and in practice since one is likely to find Presbyterians, Lutherans, and even Roman Catholics serving on vestries and in other leadership positions;

- they all shun the image of being havens away from home for wealthy Americans touring Europe and as "chapels of ease" for the clergy who serve them; and

- their congregations seem to give low priority to being linked in a European convocation and high priority to being part of the Episcopal Church and the worldwide Anglican Communion. The presence of an Episcopal bishop resident in Europe to be their shepherd and leader seems to be well accepted and appreciated.

Appleyard has been resident in Europe since 1983, appointed by Presiding Bishop John M. Allin who has canonical jurisdiction over the European Episcopal churches. Allin's practice has been to appoint bishops newly-retired from U.S. dioceses to serve for two or three years in Europe.

The American churches in Europe are also different from each other:

- large buildings are used by the congregations in Rome, Paris, and Florence while in Geneva the congregation has a smaller building and in Munich the parish shares the facilities of a German Lutheran church;

- some of the congregations are more stable financially than others;

- in Rome the congregation is spread out over a wide area, with clogged traffic lanes making it difficult to get to church, while in Geneva most of the people live just a few minutes from the church building; and

- in Florence and Rome the congregations include a large percentage of students and artists while the Geneva parish is made up mostly of people associated with corporations and businesses.

A good way to begin a visit to the Con-

vocation of American Churches in Europe is to arrive in Munich aboard Pan Am flight 76 on a clear day late in December. A tiring flight makes the smile and handshake of welcome from the Rev. Henry H. Wilson, rector of Church of the Ascension, especially appreciated.

During the drive into Munich, Wilson explains that Church of the Ascension has office space and uses the worship area in the *Evangelisch-Lutherische Kirche in Bayren* which turns out to be a fairly modern, well-designed house of worship in a pleasant residential area. Wilson is a good person to talk with first because he has served in Europe longer than any other priest now there, and he is secretary of the convocation's convention. He also makes a good cup of coffee.

"We have about 155 family units from the greater Munich area," comments Wilson. "We welcome all English-speaking people. We have them from all over—Australia, New Zealand, you name it."

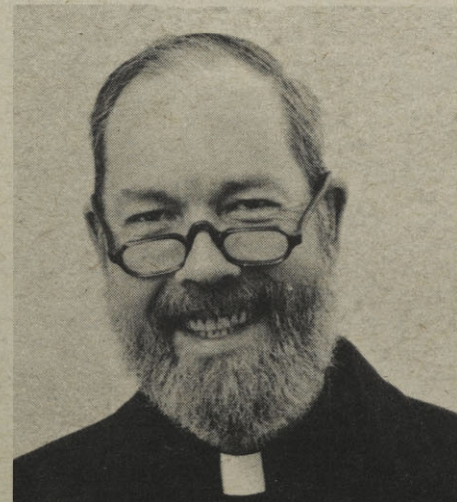
Wilson has been with the congregation in Munich for eight years. He had been in Germany before that, a lay leader in the Frankfurt congregation while serving in the Armed Forces: "I got very, very active and finally went back to the States where I attended Church Divinity School of the Pacific." He returned to Frankfurt and has served in Europe ever since.

"I hear that people in the U.S. think the churches here are wealthy and merely serve people on holiday. That is a misconception. We've tried to get away from that. Here in Munich we see ourselves as an Episcopal parish first and foremost."

One of the big problems in Munich is newly-arrived English-speaking people have no way of learning about Church of the Ascension. Munich has no English-language publications, and little results from the ads run in German publications.

The ecumenical relationship with the German Lutherans is deeper than a sharing of buildings. Last Christmas Eve, the two congregations celebrated the Eucharist together in accordance with the provisions adopted by Episcopalians and Lutherans in the United States. The liturgy was partly in German and partly in English, led by clergy and lay ministers of both traditions. The English portions were Rite II of *The Book of Common Prayer*.

A beautiful way to get from Munich to Florence, Italy, is to take the train that climbs stiff grades, meanders through valleys and tunnels to transport people and goods through the Alps. It's an easy train to spot in the Munich station since it is made up of all Italian equipment. Lunch



Henry H. Wilson



St. James Church in Florence

in the diner is first-rate pasta and salad and some excellent Italian red wine.

St. James' Church, Florence, on Via Bernardo Rucellai, is a bustling place, even on the Sunday after Christmas Day. Holiday travel and school vacations have depleted the congregation's numbers but not its spirit. After a Rite I Eucharist with Christmas hymns, all adjourn to a coffee hour where one enjoys conversation with people such as Fiona Aglietti.

A teacher of English in an Italian high school, Fiona Aglietti calls Indianapolis her home city and St. Paul's Church there her home parish. She married an Italian who was studying at Indiana University and has lived in Florence for several years.

"Regular members of St. James' have to keep up a welcoming spirit here since there are so many newcomers," she says, pointing the way to the coffee table. Bill and Melissa Eichner join the conversation, speaking of the Anglicans from all over the world who worship at St. James'.

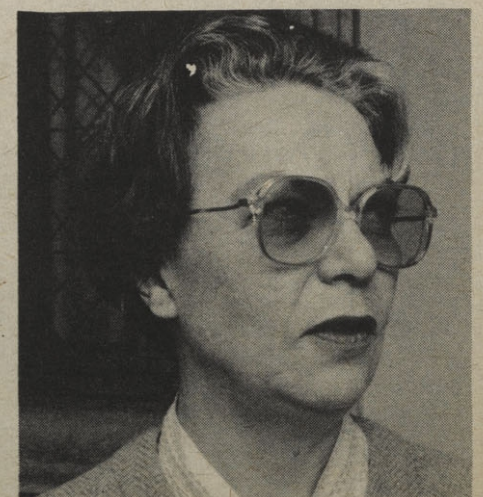
Maude Jacopozzi, senior warden of the parish, thinks of herself as an American living abroad rather than an "expatriate." She says the biggest difference between St. James' and a parish in the United States is the congregation in Florence is a vital social and service center and an American presence as well as a place of worship. This is echoed by the Rev. Samuel Hartman, rector, who has learned that the American consulate in Florence is quick to give St. James' phone number to people who are in need. The congregation

is also helpful to U.S. students since Florence is where several American colleges have located their "programs abroad."

"We have better relations with the Italian Roman Catholics than with the Protestants," says Jacopozzi. "When we were without a rector, a Roman Catholic priest would come on Sundays and lead us in Morning Prayer. He liked it."

St. James' congregation is small, and it has difficulty supporting the large building and extensive program of the parish. The parishioners are embarking this year on a capital funds campaign to build an endowment to support this English-speaking presence in one of the most popular cities in Italy.

*Continued on next page*



Maude Jacopozzi



"We hope to get some contributions from people in the United States," Jacopozzi says candidly. "It is important for them to realize that when their uncle breaks a leg while visiting in Florence, someone from St. James' will see that he gets whatever care he needs."

At the same time the parish is beginning its capital drive, it has begun a renewed effort to study the Bible. That those who are in the Bible study program are among the people most ready to respond when calls come for help is probably no coincidence.

To be in Italy is to enjoy *real* pasta and good wine, to be frustrated by galleries and museums that are too numerous and too rich to comprehend on a short visit, and to enjoy thoroughly the swift modern trains that speed several times a day from Florence to Rome.

The noise and crowding and hustling of modern Rome exists in the strong shadows of the Rome of history: saints, emperors, buildings, art, commerce, theology, where so much of Christianity is rooted. The Episcopal parish, St. Paul's within the Walls, is a small but important part of the Rome of history and the Rome of today.

The cornerstone of the church building was laid in 1873, soon after the temporal authority of the Papacy ended, opening the city "within the walls" to the possibility of a non-Roman Catholic congregation. Its tower was built tall, tall enough so the Pope could see it from his window in the Vatican!

St. Paul's within the Walls has so much for the visitor to see: the classic Burne-Jones mosaics, the George Breck mosaics, the commemorative bronze doors the Vatican Secretary for Christian Unity and the Archbishop of Canterbury dedicated in 1977 to honor the Christian leadership and ecumenical warmth of Pope John XXIII.

Peter Rockwell, senior warden of the parish, is able to provide a wealth of information and feeling about St. Paul's in a short time. His conversation moves from the mosaics and windows and sculpture that abound in the church to the newly revived Sunday school, the importance of Christian education, the decision to remove the American flag from the pulpit area in recognition of the international makeup of the congregation, the coffee house for students that was operated by St. Paul's for several years and staffed by some young Roman Catholic priests until the Vatican "got worried that we might be too attractive to some of their young men."

"How do we reach teenagers, the youth?" Rockwell asks the question that could be—and is—asked just about every place. "How can we make all of the Church—the art, the worship, the tradition—how can we make it have meaning?"

Lunch with Alan and Joan Horton is at a small restaurant not far from St. Paul's where "they make pasta fresh every morning." Alan Horton, a warden of the congregation, talks mostly about preparation for calling a new rector. Joan Horton speaks of the need to move some parish activities into neighborhood groupings of members. She makes one of the best comments that could be said about any parish: "St. Paul's is a place where they care about you."

The Rev. J. Douglas Ousley, rector of St. Paul's until early this year, says the parish is made up mostly of "people who are here for business reasons. We have a looseness of style that is appreciated. It is refreshing. People remark on that when they come from the States."

About half of the congregation is transient. "You have to plug people in fast

here, or you've lost them," says Ousley. "No one lives in the church neighborhood, some come from 20 miles away or more. Our big problem is communication and transportation. You just don't get people out for a Wednesday night meeting."

How does the Pope view the Anglican Communion?

"When the Pope thinks Anglican, there is probably a fuzziness about his view," Ousley says. "Given his background and experience, he has not had much contact with us. Yet he goes out of his way to greet Anglicans when he can. If an Anglican bishop is in a Papal audience, he might be asked to come forward and join the Pope in giving a final blessing. Since his visit to Canterbury, I think he sees our Catholic heritage. Yet there are married clergy, women clergy, a lot he would not understand or accept."

In Switzerland, everything seems to work well. The food is served promptly, the traffic patterns prevent jammed lines of cars, the trains are on time. It is a free enterprise country and has little unemployment, according to the Rev. Gerard S. Moser, rector of Emmanuel Church in Geneva.

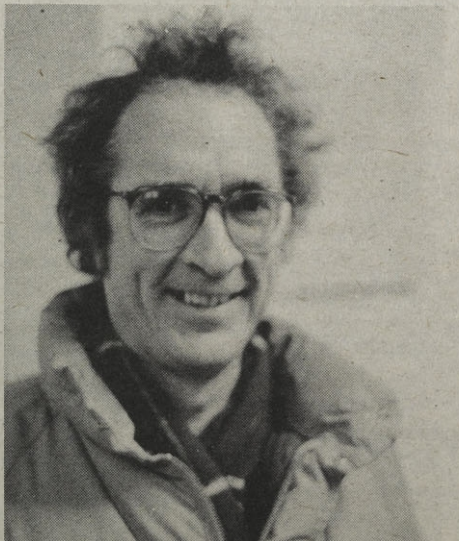
"Most of our congregation is related to multi-national corporations," says Moser, "and they support the church well with their time and their money."

A beautifully printed, gold-covered book covers the history of Emmanuel Church, but to hear Gerry Moser tell it is more interesting. The Alabama Tribunal was held in Geneva in 1872, and there the United States and Britain resolved their differences following the War between the States. The Tribunal brought Americans to Geneva, which had been an out-of-the-way place on the shores of Lac Lemman, and some of them stayed to found Emmanuel Church—at first non-denominational but eventually to come into the Episcopal Church.

On the eve of the disarmament conversations between the United States and the Soviet Union last January, Moser spoke of the wide range of international diplomats who have worshiped at Emmanuel at one time or another.

The priest himself has had experience with a multi-national corporation, a job he obtained in Geneva when he arrived some years ago following service as a priest in the United States. While in secular work, he became active as a member of Emmanuel Church, and when the rectorship became vacant 12 years ago, "they made me an offer I could not refuse."

"Emmanuel is a good place for newcomers to get integrated into the English-speaking community," says Moser, "and Geneva is small enough so I can spend time in parishioners' homes." Ninety percent of the members live within a 15-minute



Peter Rockwell

drive from the church.

Geneva is the headquarters of the World Council of Churches, but according to Gerry Moser the parish and the WCC have little contact. "We have one professional staff person who comes with some regularity," he says.

Like the other Episcopal churches in Europe, Emmanuel places high priority on community service. It sponsors a library of English-language books, the only one in the city. Its meeting rooms and assembly rooms are used by all sorts of community groups.

Emmanuel is the only Episcopal church in Europe that offers Morning Prayer as the main liturgy on some Sundays.

A plane ride to Paris on Swiss Air—including one of the best airline meals served anywhere—is the way to get to the best place to sum up the Episcopal Church's ministry in Europe. Paris is the location of the Cathedral of the Holy Trinity and the office of Bishop Appleyard. The Cathedral is an impressive Gothic building in a city of impressive church buildings. Worship on the Sunday that was the Feast of the Epiphany was a Rite II Eucharist (new music for the Gloria and Sanctus was being introduced that day), singing led by a fine choir, and—just after dismissal—an invitation to the coffee hour from the people in a nearby pew.

A conversation with the Very Rev. James Leo, dean, includes tributes to the Cathedral's impressive ministry to Americans in Paris for almost a century as well as some candid observations about the current state of affairs.

"When I came, the Cathedral had been using its endowment for current operations," says the dean. That is no longer happening because of a stewardship program that has been instituted with the help of Bishop Furman Charles Stough of Alabama. Parishioners are interested in working with the other European Episcopal congregations, and the Alabama stewardship plan was shared during a meeting of the convocation. Leo says the Cathedral receives a good bit of support and concern from former members now living in the United States, including the Very Rev. Sturgis Lee Riddle, dean emeritus.

"We are best known as the American Cathedral in Paris," says Leo, "and I have accepted that fact even though our real title is the Cathedral of the Holy Trinity. Patriotism seems to be stronger for Americans living outside the United States, and I'll admit that I have a different feeling about it here myself."

The ministry of the Cathedral is ecumenical, with many conversations and joint activities with Roman Catholics and many non-Episcopal preachers invited to the Cathedral's pulpit. It is also one of community service—things as major as large gatherings or as small as a bishop's helping a stranger find his way to an AA meeting.

The Cathedral of the Holy Trinity is the cathedral of a convocation of churches that have a unity and some life together but that are not a diocese. Since coming to serve the convocation as bishop two years ago, Appleyard says he has become convinced that the presence of Episcopal churches in Europe is important not only for a witness among Europeans and to serve English-speaking people living here, but as an important aspect of a Church that transcends national boundaries.

Progress, of course, yet needs to be made:

- a way needs to be found for clergy to serve these congregations without feeling cut off from the rest of the Episcopal Church or isolated from each other;
- a generally uneasy relationship be-



Robert Appleyard

tween the Episcopal churches in Europe and the Church of England congregations in the same place needs to be resolved, and stronger bonds need to be formed;

- the Church in the United States needs to be more conscious of the European churches as congregations of people; and

- the European churches need more publicity in the United States so Americans moving to Europe will know they are there and available.

What seems to be needed more than anything else, though, is a way for the Episcopal Church in the United States to learn from the unique experiences of these congregations, such as the taken-for-granted ecumenism that exists in the pews and at the altars.

But most of all, the example of congregations made up of people from many continents, representing many political systems, of varied economic means, yet all sitting together in the pews, at the vestry meetings, learning much from each other—that is an example that more Episcopalians would do well to have clearly in focus in all places.

Richard Anderson is the Episcopal Church's communications officer and, in case you might have missed it, a railroad buff.

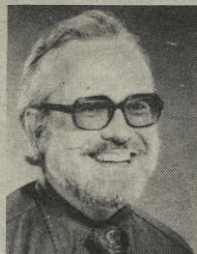


Cathedral of the Holy Trinity



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More than one witness

## 'Witness' has more to teach than just crime solving

by Janet Sholty

As we were leaving the theater, my friend said, "How unusual. A movie about good people trying to do the right thing."

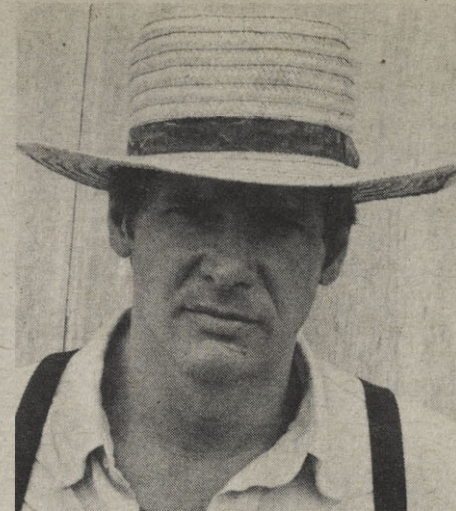
Unusual indeed! *Witness*, Australian Peter Weir's first American film, relates the story of a young Amish farm boy, Samuel Lapp (Lukas Haas), who witnesses a murder. The city policeman, John Book (Harrison Ford), in attempting to protect the boy, save himself, and bring the criminals to account, is forced to hide for a while with the Amish farmers. The resulting tension between the two cultures forms the film's main theme.

Weir handles the interplay between cultures, a familiar theme, skillfully. The Amish farmers could have been treated as mere oddities. As Rachel Lapp (Kelly McGillis), Samuel's widowed mother, says, "The tourists think we are *quaint*." And yet the Amish avoidance of modern conveniences, the plain dress, the isolation from other societies are incidental to the characters in the film. Instead, the characters are wholesome and quite normal. On the one hand, they are kind, affectionate, and humorous; on the other, they are suspicious of outsiders, given to gossip, and obstinate.

The characteristic which provides the most tension is the Amish non-violence. The clearest statement of this is found in Grandfather Eli's (Jan Rubes) explanation of hand guns to young Samuel: "If you take a thing into your hand, you take it into your heart. . . . Some have told us that we must fight; it is the only way to preserve the good. But there is never only one way."

On the other side of this conflict is the policeman, John Book. Book's sister says of him, "John always thinks he is right." And Rachel has a poor opinion of a man who " . . . wears a gun and goes around whacking people." But John Book is a man who loves justice, and if his methods are rough, his motives are impeccable.

Book and the Amish family learn from one another. Book learns the value of simplicity and community. In a brief scene without dialogue in which Book watches as the Amish leave a barn raising, one knows he has seen beyond their quaint-



In a film of contrasts, an Amish boy witnesses a murder which city cop Harrison Ford must solve. *Witness* is rated R.

ness. And the Amish learn to value Book, admittedly an outsider but a good carpenter and a good man. The extent of their acceptance is seen as Book is leaving and Eli says to him, "You be careful now, out there among those English."

The witness in the title is Samuel, who sees a murder and becomes a witness in the legal sense. As Samuel and Rachel are leaving home for a trip to Baltimore, an old friend, Daniel Hochleitner (Alexander Godunov), says to Samuel, "Oh, what a lot of things you will see." Indeed, he sees more than he cares to. And when he comes home, he tells his grandfather he can tell bad men because he can " . . . see what they do." With frightening simplicity he says, "I *have* seen it."

But Samuel is not the only witness in the story. Rachel, Eli, and Daniel are witnesses also, witnesses to the values of their faith. If people are to be judged by their fruits, these are good people indeed. They are, as St. Paul says, " . . . a peculiar peo-

ple." Peculiar in the sense of separate and unique, never merely odd.

Book is also a witness to the value of justice, a value he clings to even in the face of the corruption of his oldest friend.

John Book and Rachel Lapp are witnesses to the fact that erotic love, while sweet and dear, is not the ultimate motive in human behavior—a notion almost unprecedented in modern film!

And finally, Peter Weir is a witness to the value of a beautifully crafted film which treats adult themes with understanding and sensitivity.

This film is rated R, probably for the realistic murder scene, about half a dozen bad words, and some comparatively modest nudity. It might well be rated A for Adult since it deals intelligently with grown-up problems in a fresh and attractive way.

Janet Sholty is an English teacher and free-lance writer who lives in Dallas, Texas.



Dean James Morton of the Cathedral of St. John the Divine in New York City, left, listens as Ivan Illich makes a point during a series of lectures theologian Illich gave there in January

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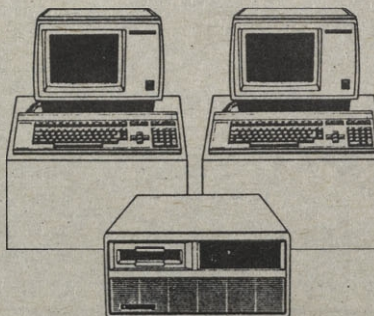
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Plan now for next year's taxes

by Joseph Arkin

It's 1040 time again, and although it may be too late for this year's returns, now is a good time to begin compiling next year's records that will allow you to deduct certain expenses in connection with volunteer services rendered to your church.

At present you can deduct up to 50 percent of your gross income for cash donations and unappreciated merchandise donations plus expenses incurred as a volunteer. Now the question is what unreimbursed expenses can be deducted as contributions.

First and foremost are the expenses in connection with the use of an automobile. Here you have two options. You can keep a record of all gasoline and oil costs and deduct a pro-rata share for those miles used for your volunteer work. For example if your yearly gasoline and oil bills

total \$1,460 and you've driven 2,000 miles for volunteer work out of a total mileage of 10,000, your volunteer mileage is 20 percent or \$292. The IRS does not permit you to deduct any portion of general repairs or maintenance, depreciation, insurance, registration, etc.

Or you can deduct a standard mileage allowance as permitted by IRS regulations:

1984 2,000 miles @ .09 . . . \$180  
1985 2,000 miles @ .12 . . . \$240

With either method you can add parking fees and tolls. You also have to substantiate the mileage figure for the volunteer work by keeping accurate records, preferably a log.

**Other Deductible Costs:**

**Commutation:** Costs of fares for buses, taxi cabs, railroads, subways to attend meetings, to meet with vestry members, to attend regional meetings, seminars, and meetings with program participants.

**Telephone:** Allocation of local telephone necessary to perform duties as volunteer plus all direct long-distance calls. Keep a

telephone log.

**Food and Refreshments:** Served to fellow committee members and others at meetings in your home or purchased in connection with volunteer services being rendered.

**Uniforms:** The cost and maintenance (laundry and repairs) of uniforms or special items of clothing necessary for fulfilling your duties as a volunteer (armband, badge, etc.). Also in this category would be shoes, gloves, belts, hats not suitable for ordinary street wear.

**Merchandise:** The donation of merchandise from your business or household to bazaars, rummage sales, auctions, or for use as prizes, for example.

**Conventions and Conferences:** The cost of fares, hotels, food (away from home), portage, tips, laundry, registration fees are all deductible if unreimbursed and you are an official delegate.

If you are not an official delegate but attend a convention or conference, you may only deduct the expenses paid for the benefit of the organization at the con-

vention.

Here you would do best to prepare a list of everything you spent and allow your tax preparer to research up-to-the-minute decisions in this area of taxation to see which expenses qualify as tax-deductible.

One last factor. If you have someone to care for your children or members of your household requiring custodial care (i.e., aged parent), you cannot deduct these expenses as the IRS contends that these are personal expenses and not connected with a paying job. However, this prohibition will not affect the costs properly attributable to those dependent care costs which properly qualify as medical expenses.

Now that you know the ground rules, take advantage of them by keeping up-to-date records. Those records might save valuable dollars.

Joseph Arkin holds a BBA degree from St. Johns University, an MBA degree in taxation from Pace University, and is licensed by the states of New York and Florida as a Certified Public Accountant.

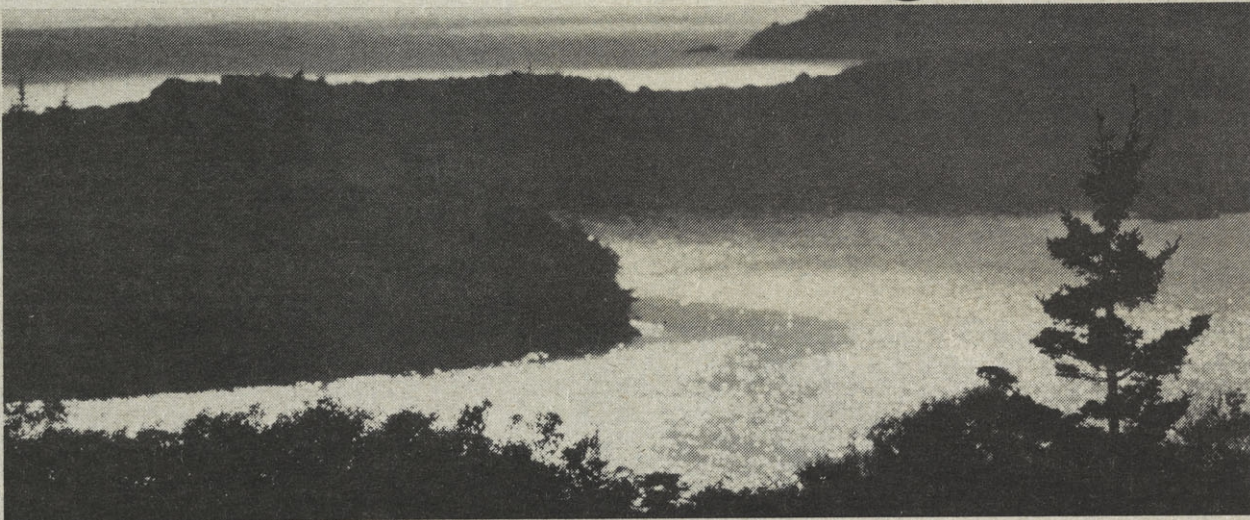


Extinguishing the Tenebrae candles, the Rev. David Norgard, assistant at Church of the Holy Apostles, New York City, participates in the ancient and dramatic Holy Week service of darkness which will be featured at the church at 8 p.m., April 3. Norgard says, "Tandem themes of darkness and loneliness, beautifully and poignantly expressed in this service, speak to the alienation so common in urban life." The musical settings by Frank Santo, music director, are stark, austere, and dramatic, echoing the Gregorian chants which comprise the remainder of the office. The collection at Holy Apostles' Tenebrae service will be donated to assist victims of Acquired Immune Deficiency Syndrome (AIDS).



William Stringfellow, 56, theologian, author, lawyer, and Episcopal activist, died in Rhode Island on March 2. Time once called him "one of Christianity's most persuasive critics from within." He gained wide notoriety in 1970 when he and the late poet Anthony Towne were arrested for harboring the Rev. Daniel Berrigan. Active in the Church since his high school days in Northampton, Mass., Stringfellow graduated from Harvard Law School and established a practice in Harlem, often giving free legal advice. Throughout his career he defended those outside the mainstream and cared deeply about living his faith.

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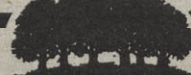
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### Christian Education Conference, July 6-12

With the theme Living Our Christian Story: Genesis, Kanuga, and Beyond, this conference is for persons in all aspects of Christian Education ministry — clergy and laity, volunteers and professionals, newcomers and veterans.

This is excellent skills training, a chance to share resources (special exchange with the Church Arts Conference) and refine your educational design and leadership skills. Our leaders will be the Rev. Joseph Russell, Officer for Christian Education and Leadership Training for the Diocese of Ohio, and John Vogelsang, Ph.D., the national Field Officer for Adult Education and Training.

Carolyn Dicer of Knoxville, Tennessee will coordinate the conference. Participants receive 3.3 Continuing Education Units (CEU).

### Church Arts Conference, July 6-12

Our theme is The Arts: Living Your Faith in Parish and Community and the program is for artists and those who appreciate the arts.

Learn to use the arts for ministry (including worship, education, outreach) and work in depth at your chosen art form (dance, drama, storytelling, music, clowning). The staff includes Carlynn Reed, the Rev. Gary Gloster, the Rev. Orion Davis, Carolyn Deitering, and Cathy Pasternak, coordinator.

Participants receive 3.5 Continuing Education Units (CEU).

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# Sunday April 1985 21

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## Episcopal College Sunday

In a world which is too often unthinking and/or uncaring, it is well that we offer at least one Sunday a year to celebrate the vital contribution of the Episcopal Colleges to the linking of learning and faith, values and action.

The Presiding Bishop, John M. Allin, has declared Sunday, April 21, 1985 as EPISCOPAL COLLEGE SUNDAY. On this day, let us hold up our Church-related Colleges and their commitment to forging and strengthening that link.

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## CELEBRATING OUR 25th BIRTHDAY

the **EPISCOPALIAN** October 1980  
A Special Issue on the Church

What have we done? What are we doing now?  
Where are we headed?

... and 150 years  
of publishing

by Janette Pierce

One hundred and fifty years ago, the Episcopal Church began publication of a monthly magazine. *The Spirit of Missions* was a modest, small-sized, 32-page publication. That modest beginning, however, was the start of the longest uninterrupted publishing venture in church history.

*The Spirit of Missions* and its successors, *Forth* and *The Episcopalian*, grew out of the missionary zeal of the mid-19th century Church. It was created to acquaint churchpeople with missionaries' work and contained in its early days formal reports of the Church's Foreign and Domestic Committees as well as "copious extracts from the correspondence and reports of both foreign and domestic missionaries."

While this may not sound like exciting reading, the missionaries in fact chronicled, in formal and intricate prose, some extraordinary tales of high adventure, strange sights, and mortal danger. In one issue, readers at home had an eyewitness account of an orgiastic rite in India, complete with devotees hurling themselves under three-ton carts; hair-raising details of a massacre in Africa; and the curious story of an Indian fakir whose singular achievement was to have held his arm above his head for three years. Missionaries did not mince words!

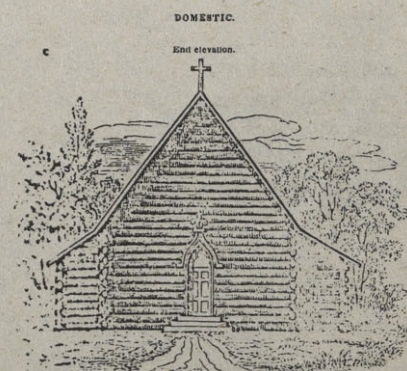
Other issues contained "copious extracts" from Africa, Persia, and Athens as well as from closer mission fields such as Alabama and Florida—even from Texas, then a "foreign" mission.

Between the lines of formal prose, readers found the pain of separation, illness, early death, deprivation, and hardships experienced by these hardy men and women who left home to serve their Lord in parts of the world more isolated than any we can imagine today.

The official publication of the Domes-

tic and Foreign Missionary Society also scrupulously listed every donation received until 1912. Some of the entries hinted at interesting stories: "From a person whose direction became mislaid and could not be regained, \$3.00." The listings included both 12½¢ from Mrs. S. McVikon for "China Mission" and \$409 collected at Christ Church, Boston, Mass., "after a sermon by the Rev. Mr. Dorr." Not coincidentally, Benjamin Dorr, secretary and general agent of the Domestic Committee, and his associate, John A. Vaughan of the Foreign Committee, were *The Spirit of Missions'* editors.

Editorial comment was prominent. Early editors cast a jaundiced eye on the costs of constructing large expensive churches, the obvious inference being that the money might far better go to the mission committees. To encourage thrift, the magazine published building plans for log



churches which could be constructed at little cost by members of the congregations.

While illustrations and maps were not used often, the fourth issue included a drawing of Athens with the mission residence and school inserted in the margin. Later issues included maps of dioceses



and an extraordinary fold-out map locating Indian tribes both before and after their forced relocation westward.

A southern missionary submitted his suggestions on how to preach to and teach plantation slaves, possibly in response to those who doubted this could be done.

While much has changed in the last 150 years, the topic of clergy compensation is still as popular today as it was then. The report of a missionary, temporarily in Florida for the sake of his wife's health, "so impaired as to afford but faint hope of her recovery," notes that "the station" could be self-supporting if the rector "takes a school." To this is appended an angry unsigned footnote: "When ambassadors for Christ universally become pedagogues and are thankful to remain in single blessedness and keep all the fasts indicated in the Church Almanac, we shall have a ministry suited to the wants for this penurious age. . . ."

The first cover picture did not appear until March, 1904, but the magazine claimed to be the first in the United States to use the art of photoengraving. In December, 1871, it boasted a half-tone of the Bishop of Lichfield and a detailed explanation of the new process.

As the work of the Church expanded, so did *The Spirit of Missions* to include detailed reports of the Freedman's Commission after the Civil War, the Indian Commission, and, after its organization in 1871, the Women's Auxiliary.

The changes in the magazine reflected the changes in the Church's understanding of the inclusivity of its mission. As early as 1905, one reader suggested the publication's title should be changed to "a beguiling watchword that would kindle enthusiasm at a glance." His own suggestion for the title, *All Men*, evoked little enthusiasm.

But 30 years later the idea of the Church's mission as more than proselytizing was accepted, and in 1938 the editorial policy was revised to make the journal "a magazine of the whole Church. . . ." Shortly thereafter the size of the magazine was enlarged, and the title was changed to *Forth*, a title the editors felt embodied the

essential meaning of the missionary call, "Go forth."

The face of World War II showed through the stories. The Statue of Liberty graced the cover of one 1944 issue, and the cover story explained that the statue had brought tears to the eyes of repatriated missionaries. The following month a Bible Society ad asked, "Will you be a spiritual mother to a soldier boy?"

In the first 10 months of the new format, circulation rose by one-third. But within two decades, a writer explained, "Forth's larger scope of subject matter has not been substantially matched by an increase in the number of subscribers." At the height of the post-war boom, the Episcopal Church had some 2 million communicants, but its official monthly publication had a circulation of only 55,000.

One document of the time says "these were *shocking facts*, . . . but *facts* nonetheless." It goes on to note that "several hundred thousand Episcopalians had never seen a magazine devoted to the life and work of their Church beyond their own diocese."

Sad as these facts appeared to church leaders in the late 1950's, they would not have surprised Messrs. Dorr and Vaughan. Those early editors of *The Spirit of Missions* had decried a similar situation some 125 years earlier: "Of the clergy, about 50 out of 750 are regular subscribers; of our communicants, probably not three in every 100 are subscribers to the *authorized official missionary periodical of the Church*."

The solution arrived at in 1958 was to establish a Church Magazine Advisory Board "to study, design, [and] pilot test" a new church magazine format. A committee found Episcopalians wanted a monthly magazine about the size of *Time* or *Newsweek* and that they would be willing to pay \$4 a year for a subscription.

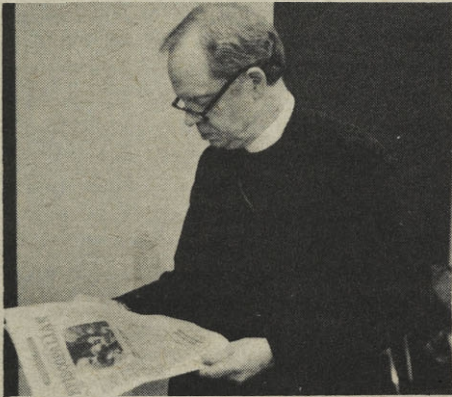
With this mandate and the enthusiasm of editor Henry L. McCorkle, *Forth* became *The Episcopalian* in April, 1960, to continue to spread the word of "the life and work of their Church beyond their own diocese."

## Presiding Bishop's greetings

During the quarter century just past, *The Episcopalian* has come to have an essential place in the life and work of the Episcopal Church.

*The Episcopalian* is a continuation of print journalism that began a century and a half ago. Its heritage, though, is even greater than that for Christianity is a religion based on the reporting of a story, a story that has been handed down from the time of Christ and communicated by whatever means was most appropriate in any given age. *The Episcopalian* is part of the reporting of that great story today, and its circulation among members and friends of the Episcopal Church increases greatly the chances for that story to be reported in days to come.

Like most publications that serve Episcopalians, *The Episcopalian* is edited independently, according to guidelines and policies set forth by a publisher and board not beholden to any diocese or national church unit except for responsibility to



Richard Anderson caught Presiding Bishop John Allin in this unsolicited pose.

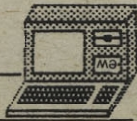
General Convention itself. This means that such publications have a tougher time financially, but it also means that the Episcopal Church's membership has a better chance of being well informed about the Church's life and work from a variety of viewpoints.

I have benefited from reading *The Episcopalian* during the past quarter century and look forward to being a reader for many more years. And the staff and board that will make this possible have my good wishes and my thanks for an important task that is being done well.

John M. Allin, Presiding Bishop



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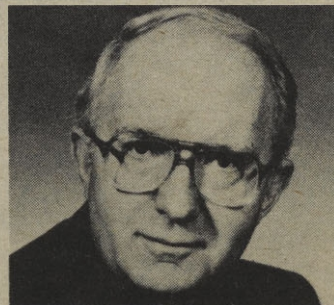
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The keynote speaker is the Rev. Arlin J. Rothauge, Ph.D., National Officer of Congregational Development. The Rt. Rev. William A. Beckham, Bishop of Upper South Carolina, will be bishop in residence and liturgist and William Stokes of the Diocese of Western North Carolina will lead music workshops. The Rev. Richard E. Hayes and Nancy Conway will also lead workshops.

The Ven. George E. Estes will coordinate the conference. He is the Archdeacon of Southern Virginia.

This program is designed by the Carolinas and Virginia Small Church Leadership Development Institute.

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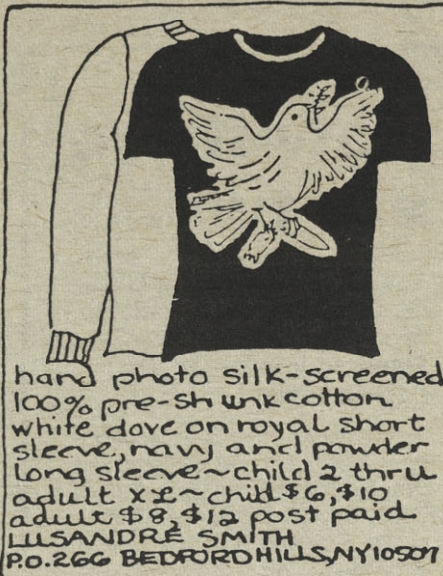
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## For his vision



## In tribute to Everett Jones

by John W. Reinhardt

I find almost impossible to believe that 30 years have come and gone since the morning Bishop Everett Jones of West Texas and I sat talking on the lawn of the Halekulani Hotel in Hawaii. The 1955 General Convention—the first and only Convention ever to meet off the mainland of the U.S.—was about to begin. The bishop was chosen at the National Council meeting, which had immediately preceded Convention, to be chairman of the Department of Promotion.

Even as I write, the very terms belong to another time in the life of the Church: "National" Council is now "Executive" Council; "chairman" was a term universally applied to whoever presided at a meeting, and it didn't seem to upset anyone; and we hadn't yet dignified the department I directed by calling it "Communication."

I had been in my job for a little more than a year. Bishop Jones had been a member of the Council for three years and was about to begin his second term. It seemed a good time—and it certainly was a good setting—in which to look out into the future and project some things we would like to see happen as we served together in the years ahead.

We agreed completely on one thing—the Episcopal Church needed a publication that would reach many more readers than any one had until then. We agreed that together we would spend the next three years exploring possibilities, talking with anyone who would listen to us, seeking opinions and ideas, experimenting with possible approaches, and be ready in 1958 to ask that Convention to take action to create such a publication.

Together we did what we had agreed to do. In 1958, Convention authorized creation of a Magazine Advisory Board, and in 1961, Convention authorized incorporation and commended *The Episcopalian*, whose 25th birthday is being celebrated with this issue.

This, then, is an appreciation for the vision, wisdom, and support that the Rt. Rev. Everett Holland Jones gave in the years that preceded the birth of *The Episcopalian*. At least to me, and I think I must have lots of company, Everett Jones is one of the saints of the 20th-century Episcopal Church. My own life in the Church has given me some rare privileges. Without a doubt one of these has been the privilege of knowing Everett Jones. In

his quiet manner there is strength; in his unassuming ways there is determination; and with every call to which he has ever responded, there is vision. First and foremost he is a man of God. For 25 years he was "God's man" as Bishop of West Texas.

During these years Bishop Everett Jones led his diocese in a period of remarkable growth, almost doubling the number of churches, attracting four times the number of clergy as were there when he became bishop, and increasing the giving by more than 10 times. As significant as all this is, all of us who know and love Bishop Jones agree that the quality of life was the true measure of his episcopate. He cannot be anywhere very long without influencing that quality for the better.

Underlying all else about Everett Jones is a deep, spiritual quality and an unswerving commitment to Jesus Christ. One cannot be associated with Bishop Jones without being touched by this commitment.

Finally, there is in this remarkable man of God a sense of humor which keeps life in perspective.

Retiring as diocesan in 1968, Bishop Jones continued active in West Texas in many church endeavors and in a quiet, gentle, persuasive manner remained an outstanding leader. Until recently he wrote a newspaper column called "A Bishop Looks at Life." Through this column he has reached untold hundreds of readers with his wisdom, counsel, and personal commitment. A number of these columns have been compiled into a book, together with a brief biographical sketch and his own personal testimony of how he came to his faith in Christ. It is a gem to be savored.

As *The Episcopalian* marks its 25th birthday, I hope Bishop Jones is pleased with what was only a vision in his eyes that day in Honolulu. We cannot let this issue come and go without pausing to say, "Thank you, Everett Holland Jones, for having that vision. Thank you for pursuing it. Most of all, thank you for your long life in dedicated service to your Lord and for sharing a part of that life with us."

John W. Reinhardt is a founding and continuing member of the board of directors of *The Episcopalian*, Inc.

Bishop Jones' book, *Getting Life Into Perspective*, can be ordered from Mini Mansions, 8407 Broadway, San Antonio, Texas 78209, for \$4.95.

## Emma Wieghart: In praise of 25 productive years

*The Episcopalian's* first staff member, production editor Emmaretta Wieghart, who joined Henry McCorkle on the yet unborn publication in November, 1959, retires this month.

She will move to California to be with her daughters, Rita and Barbara, and her two granddaughters. As assistant to the editor, recording secretary and assistant treasurer for the Board of Directors, and as production editor, Emma Wieghart has participated in the publication's growth from idea to magazine to newspaper and has typeset and laid out more pages of *The Episcopalian* than any other person. Her quick eyes and nimble fingers have created order out of chaos not only for *The Episcopalian*, but also for our Episcopalian books and calendars and the Switchboard and Exchange columns which she edited.

We shall miss this talented, hard-working lady and wish her the best with her family in the San Francisco Bay area.

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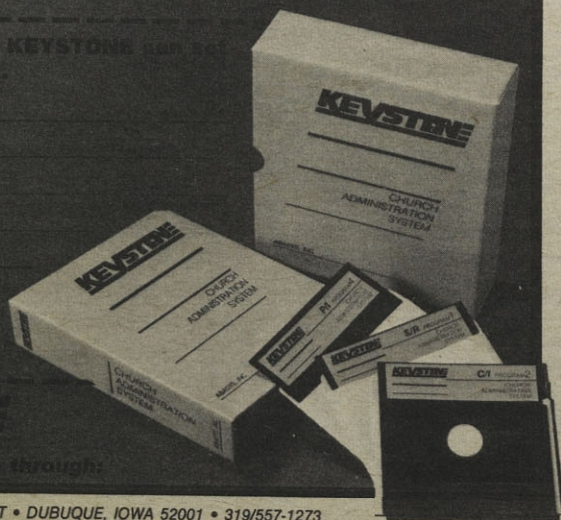
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# WORDS FOR TODAY

*Selections from past issues*

Christianity must affect the way people conduct business and the way they vote as well as the way they live at home and conduct themselves on Sunday.

Arthur Lichtenberger, 1962

I don't know Who—or What—put the question. I don't know when it was put. I don't even remember answering. But at some moment I did answer "Yes" to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal.

Dag Hammarskjöld, 1966

Feelings are. They are not correct or incorrect, right or wrong. They are.

Thomas Bennett, 1968

Our prayer life, those things which in our secret hearts we really long for, will shape our destiny and perhaps the destinies of all whose lives we touch.

Theodore and Cynthia Wedel, 1970

I talk a lot. But when I really need a listener, I'm selective. For my listener can only be one whom I admire—someone in whose life I sense strength and integrity, someone who bears the scars of personal battle won within himself.

Martha Williams, 1971

The secular laity are not called by God to any lower standard of discipleship than clergy or churchly laity. They are not limited to any less Christian standards of life and witness. They are indeed God's first line of agents in the world. He has placed them and can use them in secular structures where the clergy can seldom penetrate.

Mark Gibbs, 1972

We do not know where God will take us. But we do know something waits to be found—and it is not only *there*, waiting, but *there*, now, working in us and around us if only we will let it.

Mary Morrison, 1973

Faith is more than a state of being. It is a way of living. Faith is not primarily a noun; faith is a verb. It is not so much what you are as what you do.

Barbara Schultz, 1974

It is important to understand the Bible as a model for how we live our lives, not as a rule book. . . . The biblical message is we do not have to have the guarantee we are going to be all right; we have only the guarantee we are loved.

Verna Dozier, 1983

True wisdom sees life as a search for God, a search for the divine who waits to be born in each of us. And when we find Him, and are found by Him, we lay ourselves at the feet of God as a gift because the offering of ourselves is the only real gift within our giving.

Herbert O'Driscoll, 1983

We have a God who wants us as His partners no matter how unwanted any individual may feel.

Desmond Tutu, 1984

How many apostles are there under the metric system?

A cartoon, 1984

The heart cannot finally be committed to that which the mind rejects.

John Spong, 1984

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## AT KANUGA



### Kanuga Renewal Conference, June 29-July 5

Come to hear the Rt. Rev. William C. Frey and Barbara Frey speak on Building Christian Family — In Our Lives, the Church, the World. William Frey is the Bishop of Colorado and deeply involved in the renewal movement. His wife Barbara is a popular speaker.

This conference is coordinated by the Rev. Rob Lord, rector of St. Michael's Church, Colonial Heights, Virginia.

Keynote addresses, music, worship, workshops, and time to experience the Christian family are just part of the program offering. It will address our call to build the family of God in our lives, in the parish, in the diocese, and in our society.

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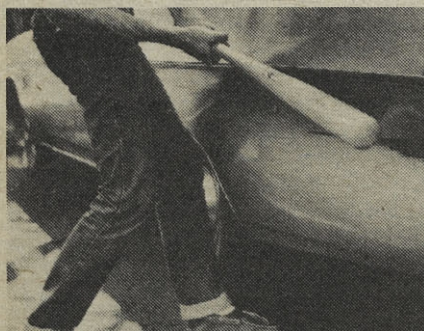
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# Can business replace begging in Church life?

by George H. Back

When I served in a small rural church, I was often amazed at the wealth of the diocese. It did not have hand-me-down office equipment, and it seemed to possess all the accoutrements of a solvent small business. I watched it spend a ream of paper on some small project, and I was quickly confirmed in the illusion that it was "rich."

What an awakening I have had to find the diocese is at least as poor as the small parish! And even more startling is the revelation that the Episcopal Church Center in New York City is the pinnacle of poverty. What national company, with more than 8,000 branch offices, has a national headquarters with a budget of about \$2.6 million? Every city has numerable small local companies with larger budgets!

If one compares the Church with standard American business enterprises, we have fairly equal and proportional poverty on all levels. One could make other comparisons as well. Compared to Jesus' band of disciples, we have quite an elaborate and comfortable operation. Compared to third-world countries, the first-world Episcopal Church is not poor. The Church could also be compared to a government structure, social agency operation, voluntary charity organization, etc.

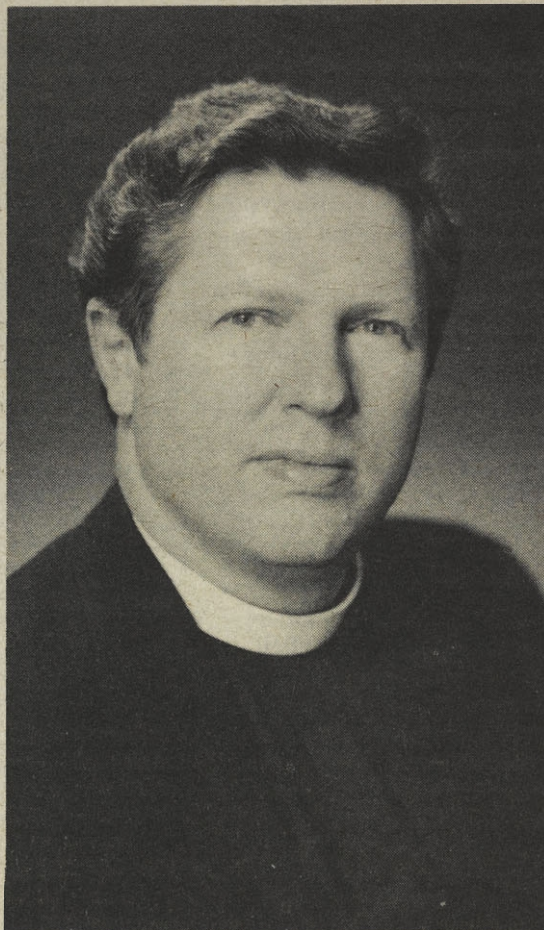
Many, if not most, people experience the Church relative to business. American business is what sets the emotional, visual, daily-life context for a significant number of Episcopalians. Compared to most ongoing, successful businesses, many clergy and lay leaders experience the Church as impoverished. All too often, small financial issues become emotional big deals. Many church workers become worn down by a constant feeling of inadequate financial support.

The poverty of the diocesan and national level Church is subtle, almost invisible from most perspectives. Only when one looks from the business perspective of organization, training, supervision, accountability, communication, marketing, salary levels, and the ratio of capital assets to cash flow does one realize the monumental poverty. Compared to any major nationwide or statewide business operation, we possess but the barest skeleton of those features which comprise the successful business paradigm.

To compensate for the poverty on the national and diocesan levels, many clergy and lay leaders invest significant time and energy that is taken from home and parish. Many find themselves scheduled for numerous meetings, conventions, and committees which multiply as experience in one area makes it helpful to serve in other connected areas. Most of these involve tasks which would be handled by national or area staffs were they part of a modern corporation.

When someone dies and the rector is two states away, sitting through a long Provincial meeting, he is just as gone as if he were in Las Vegas, straining his eyes at the show girls. When he comes home, he will be more tired and equally backlogged.

Attempts by clergy and lay leaders to compensate for their absence produces additional stress. A recent management study in one diocese indicated that in both the time and expenses of its bishops and other staff members, it had contributed over \$38,000 to the national Church in one fiscal year. Many real, but usually invisible, costs are being paid to compensate for the upper-level poverty in church



*George H. Back*

structure.

Neither the diocese nor the national church structure could possibly pay for—nor would our modified representative system of church government allow—a centralized staff to provide the services that are given by participants from the parish level. But long overdue is a conscious recognition of the economic realities of church existence. Those who have been frustrated with the marginal effectiveness of various diocesan and national church ministries may be heartened to know that the Church has for generations accomplished amazing things with a structure any competent business corporation would find totally impossible.

The image of Church as business may be theologically repugnant to many. In practice, a high percentage of our less active laypeople see themselves as consumers and the clergy as vendors of religious goods and services. This perception may be the main reason such people are less active. If the religious product is not up to consumer satisfaction, they may take their business elsewhere or, more likely, just boycott it.

Many beggars are where they are because they have never seriously faced the bottom line of life. Perhaps the Church shares more with such beggars, both positively and negatively, than it does with the large business enterprise. Many spiritual, moral, and ethical paradoxes are involved when one examines these issues. The Church has a responsibility to approach such elements through the theological consciousness rather than by economic default.

Suppose we should really take lay ministry seriously. Suppose we should view the Episcopal Church as having over 2.5 million employees out there in sales and service. How could we literally incorporate such employees? Whether we use theological or business terminology, the possibilities and the challenges are tremendous!

*The Very Rev. George H. Back is dean of St. Paul's Cathedral, Oklahoma City, Okla.*

# Pastoral care is her calling

A ground floor office just inside the front door of Shires Hall at Church Divinity School of the Pacific was assigned to the Rev. Rachelle Birnbaum when she joined the seminary's staff last August as coordinator of Students' Life and Ministry. This gives Birnbaum a good vantage point from which to observe the comings and goings of the student body, but the constant stream of individual conferences and meetings within the office have given her deeper insights into the problems, joys, and frustrations that make up the lives of those attending one of the Episcopal Church's accredited seminaries.

Birnbaum prefers to use pastoral care rather than chaplain as the term to describe her dealings with CDSP's students. She also has some responsibility in the fields of financial aid and student recruitment. Though the seminary has a detailed process for screening applicants, Birnbaum notes that "I am the only person who interviews everyone who becomes a student."

Photos of Bishop Paul Moore, Jr., of New York and Presiding Bishop John M. Allingrace Birnbaum's office, reminders of two phases of her ministry as a priest that preceded her call to the seminary's staff. Before attending Yale Divinity School, Birnbaum served briefly as a secretary in the Presiding Bishop's office at the Episcopal Church Center in New York City. After her ordination, she served as chaplain and administrative assistant to Moore and later as a member of the World Mission staff at the Church Center. While in New York, she was a priest-associate at Manhattan's Church of Christ and St. Stephen.

What are the biggest frustrations of being coordinator of Students' Life and Ministry at CDSP? Birnbaum has to pause for a bit of thought before answering but finally says it is "not having enough time to do everything there is to do."

What does she enjoy most? Being a participant in the lives and activities of the seminarians. "I have my hand in all the student activities," she says, "and that's where a lot of opportunities for pastoral care come from."

A native of New York, Birnbaum likes CDSP and finds the San Francisco Bay area "an exciting place to be."

She gives CDSP high marks in many respects and has no difficulty developing a case for attending the school. "We have a tremendous faculty. Academically, I do not think they can be equalled." She also points to the CDSP affiliation with the Graduate Theological Union and the close working relationship with the Jesuit School of Theology in Berkeley.

"I don't think enough has been said of this school east of the Rockies," says Birnbaum. "That's a shame. I do not see CDSP as a local school though it is affiliated with Province VIII. It is a school with much to offer students from throughout the Episcopal Church."



Rachelle  
Birnbaum



# Secular leaders can be more Christian than...

by James L. Lowery, Jr.

This article addresses itself to those ways in which church leaders are just a bit sub-Christian while secular leaders are a bit more Christian. While we do not yet understand everything, we know it is a fact and can describe four facets without any trouble.

Once upon a time there was an Episcopal priest who tended to shoot his mouth off quite often. At the same time he was one of the most competent, caring, faithful pastors that ever lived, especially to people in their secret and not-so-secret troubles. Interestingly enough, he performed the latter function rather quietly and behind the scenes. But it was known.

Now, his church colleagues and superiors tended to judge this fellow harshly. They said he was not tactful and properly polite, that he was aggressive and "hustling" and not properly humble. They themselves passed him by to go to other resources who lacked his ability, incisiveness, and first-class sense of pastoral timing.

But secular leaders in the community, particularly those with troubled friends and employees whom they cared for, knew and used this priest as a pastor in a far more effective fashion. They saw themselves and him as real colleagues in ministry. They knew his bad points and his good points. They weighed them against each other and decided the good was more weighty. And they made good use of and treasured his ministry.

One result is he is now on community, state, and national boards but few church ones. And from those secular boards, interestingly enough, he locates support and funds for many church-run or related programs. I wonder if this is because the secular world is just a bit more perceptive and Christian about rating him and using him than is the network of church leadership.

## Fair opposition and foul

In recent years people in family and marriage counseling circles and in the church organizational development field have seen many articles and books on "fighting fair." They are all onto something: that conflict can have both negative and positive results as can the stress connected with the conflict. One way to push effectively for more positive results is to have and obey some guidelines and rules about fights. In marriage counseling, the key phrase is "fighting fair," and it has to do with attacking in an area where the couple can have response and dialogue, not in an area where one knows the enemy is weak and uneasy and can only respond destructively. In church organizational development (the key name is Speed Leas), the point is to bring the conflict above ground and to see it and work with it. The dynamic can be changed from "win-lose" to "win-win."

But in the Church, the practice of attacking persons behind their backs, which has been refined by centuries of ecclesiastical use, prevents fruitful interaction and open dealing with conflict. I recall one fine candidate for the episcopate in a diocesan election in upstate New York, the region I hail from, whose candidacy was well nigh cashiered by a whispering campaign emanating from one fellow who had not seen the candidate in over 15 years but whispered that the would-be bishop was extremely rigid and would therefore be unsuited to our fast-changing times. The truth was the candidate had been rigid 15 years ago but had grown and changed considerably and now might be described as "firm and flexible and helpful." The little knife in the back did a great deal of harm to a fine Christian cleric.

This tactic sometimes backfires. When I left a parish a number of years ago, I had been able to give six months' notice to the congregation, which was good time (in those days) to search for and call a new rector. A gentleman fairly near retirement desired to move from the northernmost tip of our diocese to our calmer parish which was located near

some of his family. His approach was to talk all over the town behind my back about what a terrible fellow I was and how much better a pastor he would be. This approach made most of the vestry wary, and they immediately crossed his name off the list.

By contrast, political affairs in the secular world are often a bit more open. The norm is to attack an opponent forthrightly and strongly and to have decent private social relations with him or her after hours. In other words, there is a guideline to follow when fighting in the secular world. This is not to say viciousness and deceit do not occur in this area, witness Richard Nixon's vicious Congressional campaign against Helen Gahagan Douglas. But they are a divergence from the norm, and Nixon was never trusted by the majority of politicians thereafter.

## How we deal with our geniuses

A difference exists between the ways the ecclesiastical and secular worlds treat their geniuses. All agree some geniuses are hard to get along with, especially if they have prima donna tendencies, and all agree such geniuses can be threatening. The classic political treatment of the genius is the way the Papacy dealt with Francis of Assisi and his movement, institutionalizing it so it could, on the one hand, operate in the long run and, on the other, so it could be monitored!

The business world believes an organization needs operations and production, finance, personnel, and research and development elements. Good managers consider that those companies which slight the latter and its corollary of new product development are weakening themselves terribly in a world of flux and change. In the Church, the first thing to go when finances began to tighten in the early 1970's were research and development, or strategic research services as we Episcopalians called it then. Super thinkers and visionaries walked the plank first, apparently, in the Church.

Geniuses have thrilling but risky ideas. If they can communicate the same, and if the crazy-but-interesting ideas have a chance of really good return, a part of the business world, the venture capital area, is willing to risk money. But along came Roland Allen, in the first quarter of this century in China, England, and East Africa, with his pushing of St. Paul's missionary methods over ours—i.e., indigenous tentmakers, locally selected, with ordination and supervision regionally and nationally run. His ecclesiological studies were first published in 1924-26 by World Dominion Press in England. But his methods began to be used in the United States and Brazil and Africa only in the 1960's and 1970's. The secular or business world is certainly not of

itself smarter or better than the churchly. But it does seem to be able to take risks and face radical changes with more equanimity.

## How we deal with our sick and weak

The world (we might call it the "latent Church") may be more charitable and loving than the institutional Church in treating its leadership personnel who are in trouble and difficulty. A wise friend of mine says, "The Church is the only institution these days that still shoots its wounded."

Remember that a great deal of effort is put into selecting, training, and supporting our leadership, clergy and other, and that each person represents a goodly investment. Another thing to remember is while the ministry, for example, was a high-status, low-stress occupation in a previous generation, in the 1980's it has changed into a high-stress, lower status occupation. The rewards of honor which helped compensate for gross underpayment have mostly disappeared. It is a holy calling, but it is a tough life on cleric and family, and the supports are not strong, at least in this country.

If church leadership and ordained ministry are high-pressure, highly-stressed occupations, then one would expect the Church to anticipate an amount of breakdown, consider it a norm and be prepared for it. Yet I defy you to find a diocesan health program covering 100 percent of mental health care on an outpatient basis. That is not very good support for the walking wounded, is it?

On the other hand, a certain metropolitan bank, first, has such coverage; second, pays a retainer to one agency for mental health work and to a second for alcoholism and drug abuse work; and, third, its highest executives are willing to put in a good amount of personal midnight work along with the agency therapists and staffers when one of its professional level employees seems about to go off the deep end. Which setup is more caring and loving?

People are important. Leadership people are key. I plead for the Church to be as wise, human, loving, and open in dealing with them and supporting them as the environment around them is. That really might be quite good for us all.

*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.*

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*The Service category of the Next Step in Mission (Service, Worship, Evangelism, Education, Pastoral Care) includes the feeding of brown bag lunches to more than 75 homeless people each day at All Saints' Church in New York City. Parishioners fill the bags each Sunday during the parish coffee hour. (Photo by Mary Stenzel)*





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## LETTER TO MY SURVIVORS

To celebrate our 25th anniversary, we reprint here an article that first appeared in our pages in August, 1962, and which was so well received that we reprinted it again in June, 1967. We still occasionally not only receive requests for it, but hear of someone who opened the safety deposit box of a loved one and found a copy inside.

—The Editors

by E. D. Vanderburgh

### MY DEAR HARRASSED, BELOVED SURVIVORS,

During my funeral and the days immediately before it, this world of kindhearted mortals will probably descend on you like a truckload of bricks. Some of your friends, when they come in, will argue no matter what you do: If you cry, they will try to make you stop; if you act cheerful, they will tell you to relax and cry.

Everybody will offer to do anything he or she can. But nobody can do the main thing that needs to be done: namely, to stop some painful practices and spiritual outrages that have now become conventional.

Nobody, that is, but me. That is why I am writing this letter.

The first thing to do is call the rector, not the funeral director. Never mind if it is the middle of the night; never mind if you haven't been to church lately; never mind what the circumstances are. Call the rector. Show him or her this letter and have the minister take over.

I want my funeral to be in a church. I mean a real church, not a "funeral chapel" or "funeral church." I belong to the Church so my funeral ought to be in the Church. Also, I think you will find it more helpful and satisfactory that way although you may find this hard to see beforehand.

For the service, ask the minister to use simply *The Book of Common Prayer*. No sermon, no eulogy, no "special" poetry, no "special" prayers to lengthen the funeral and make it a burden.

And no solos, please. On the other hand, if you want choir or instrumental music, fine. But don't let others talk you into it.

No flowers in the church, please, except on the altar. There they proclaim Resurrection. Elsewhere in the church, at a funeral, they seem to me to indicate either that you and I had been entered in some sort of popularity contest or that somebody is spending a good deal of money. I know that is not what they are intended to mean. But that is what they say to me—and others I have talked to. Let people give a little donation to their church or favorite charity instead if they must spend their money.

Instead of flowers on the casket, you can use the old Christian tradition of covering it with a pall—a fine large cloth made for the purpose, used as the American flag is used at military funerals. The pall gives no opportunity for man-made distinctions between rich and poor, good and bad, popular and unpopular.

Now, forgive me if I am just hard to get along with, but I do not want my body to be on display at any time after I no longer need it. I believe most people will be grateful in their hearts anyway if they are not

permitted to "pay their respects to the remains."

But a more serious principle is involved here. Too many funerals show a direct and obvious contradiction between what the priest says and what the congregation does. The minister's words indicate that what counts is the soul and that the dead body is no longer of any importance. If the casket is left open, and the people pay respects to the body, this indicates to all appearances the opposite: that what counts is still the body and only the body.

When you bury my body, you are not burying me. You are burying nothing but earth, ashes, and dust, quite as the burial office accurately and encouragingly points out.

This same principle is behind other details in this letter. For instance, I want the undertaker to use the simplest, cheapest casket to be found. Covered with a pall, its looks will make no practical difference anyway. But more important, what is the honor or value in spending huge sums of money to glorify and protect the now useless machine that was provided for my temporal use here on this planet?

And I don't care whether my body is cremated. Please do whatever happens to cost less at the time and place. Decent burial does not mean expensive burial as some of us seem to think. I know people often make it expensive for fear others might think they did not care about the deceased. But there must be more effective ways of showing love than spending money on funerals and cemeteries. If people bother you about these things, tell them that was the way I wanted it, that was my specific request.

You will doubtless have to make some kind of cemetery arrangements. But of course I want no costly stone around my grave—if possible, no stone at all. If rules or laws require identification, have it marked with a plain wooden cross or some equally simple and strictly unadorned, unpolished, uncarved marking.

You see, I am actually not seriously interested in being remembered in this world anyway. If I do any real good while I am here, it will still be good whether my name is connected with it or not.

I don't want you to revisit my grave. I have no intention of ever being anywhere near it after my funeral so I do not see why you should be. Not that I have any grudge against it, but I hope to have more interesting things to do than worry over my ashes or dust, and I expect you to, also. As the angel said to the woman at the tomb of Jesus, "Why seek ye the living among the dead?"

So I ask for this simple and perhaps austere burial of my earthly machine in the hope that this letter will make things a little easier for you and may do its bit toward making funerals more Christian.

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## In tragedy's aftermath

### Darien's Person to Person breaks barriers

by Felicity Hoffercker

The assassination of the Rev. Martin Luther King, Jr., in 1968 was a tragedy that shocked the world. The loss of such a leader was hard to face. But in Darien, Conn., it shook a parish into action, action that began an organization called Person-to-Person, now 17 years old and known all over the county, if not the state.

Parishioners of St. Luke's, then the cure of the Rev. Robert Back, suddenly realized how their comfortable all-white niche insulated them from the problems black people in neighboring towns faced. Back suggested they change that situation.

St. Luke's parishioners met with leaders of the black community in nearby Stamford to discuss the problems and needs of the disadvantaged. From the beginning the group from Darien received some eye-openers.

"It raised our consciousness," says Sally Joslin, one of three St. Luke's women appointed to the project. "There were so many things we have never before realized were offensive, such as the little black boy statues that many people have in front of their houses, and that many black people were actually afraid to come into Darien."

"Meeting with the black leaders, we came to realize, too, that they were women just like ourselves, only a different color. We had dinner back and forth at each other's houses and pot luck suppers at our churches, and we read and discussed books such as the autobiography of Malcolm X, and we listened to tapes. We heard what it was like to have to tell your children they were different and explain to them what it meant to have a black skin."

Joan Bender, who is white, was president of the Women's Auxiliary of the Urban League and helped introduce people from St. Luke's to black leaders. The group also had help from the Committee on Training and Education in Stamford.

The result was Person-to-Person, located at St. Luke's to give emergency assistance to the needy in Darien, Norwalk, and Stamford. The church provided office space as well as a salary for the director; volunteers dispensed clothes, food, and furniture—first from a part of the parish hall, later from a section of one of the church's buildings. Church members donated needed items.

Those who come to Person-to-Person are usually referred by social agencies. Sometimes they are people whose homes have burned; sometimes they have had a serious illness or a loss. Whatever brings them, Person-to-Person helps tide them over until the situation is righted. Workers upstairs talk to those coming in; below are rooms where neat stacks of food supplies and clothing are available. Clients fill large paper bags with what they need. Furniture is stored in an old barn, and, when necessary, retired men of the parish make deliveries.

Most important, Person-to-Person cuts through the usual red tape, thus emergency help is available without anyone's having to fill out a dozen confusing forms. People who are working, and so not qualified for help from the government or other agencies, can receive it at once from Person-to-Person.

St. Luke's began a Christmas gift program, suggested, according to Joslin, by *The New York Times*' annual Christmas column on "the 100 neediest cases." She



Former client Andy Borg and retired executive Bob Flynn deliver both furniture and food. Working together for over 10 years in the clothing section, Lil Kelley and Ruth Austin have become fast friends.

felt plenty of such cases existed nearby, but once more, she says, St. Luke's had much to learn.

"We had no idea what it was like to be always on the receiving end," Joslin says. "We had this Lady Bountiful element in our giving. We got the names of the people and their needs, and we went to their houses with our gifts and took along our children so they could see how lucky they were in comparison and how wonderful it was to help all these poor people. But we came to realize how very humiliating and embarrassing it was for them, so we began making the boxes anonymous and had them come to collect [the boxes] at our church and other churches which acted as distribution centers."

"We began the Christmas Dove program at St. Luke's where parish members pick paper doves off a Christmas tree in the narthex and learn about a family and what

it needs. Money is sometimes included so the parents can have the satisfaction and pleasure of selecting gifts they want to give their children themselves."

Louise Macdonald began a scholarship assistance fund which augments grants of selected scholarship students with help for books, transportation, and lab fees and, unlike other such programs, offers aid more than once a year.

"Our first recipient was a young girl with a baby," says Macdonald. "She had never even finished high school and was working as a crossing guard. She not only finished school, but college and became a leading saleswoman for Blue Cross in the Hartford area. She is married now. I am the godmother to the baby who is now grown up so we keep in touch. But all we gave her was \$200 to get her started."

Cases reviewed this past year, according to Harriet McCorkle, present head of the scholarship committee, include those of a young man unable to meet tuition at Morehouse College after he had completed two years at a community college; an intelligent 34-year-old divorcee supporting a 13-year-old son and wanting to go into human services; and a young woman, alienated from her family by the birth of a child, who wants to attend a word processing class at night. All three, the committee, found, were motivated and responsible people trying to climb out of the rut of poverty.

St. Luke's summer Campership Program, associated with Family and Children's Services, works with local agencies and committees to screen applicants and send 250 deprived children from neighboring towns to day or resident camps each year. Another program provides inner-city children with three days of field trips and recreation; two swimming days are provided at the pools of Darien and New Canaan families under lifeguard supervision. This coming summer Person-to-Person will open a new day camp in Stamford for children from three housing projects.

The third member of the original triumvirate, Bobby Earle, who later became director of Person-to-Person, says, "We get the people who fall between the cracks."

Felicity Hoffercker is a free-lance writer from Stamford, Conn., who often writes for *The Episcopalian*.

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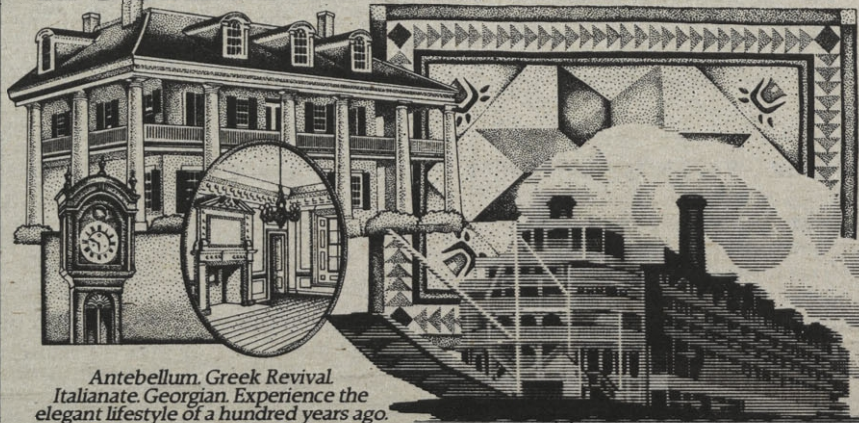
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## Despite pitfalls, partnerships worthwhile

by Janet Lewis

Province V began a companion relationship with the Province of Nigeria when Nigeria was flowing with oil. We were told money projects would not be needed; rather, we in the U.S. would learn evangelistic zeal from the Africans while educational programs and materials could be shared. Most importantly, we would share ways to spread the Gospel.

The plan is still sound but has not been easy. Complicating factors—such as the oil money has stopped flowing—have arisen. Nigeria is experiencing economic hardships, and a military coup has changed the democratic government. Muslims outnumber Christians by a large majority, and the new military government is Muslim.

In the beginning we realized communication would be a problem, but we didn't really comprehend how frustrating it could be. Postal and telephone systems exist but are inadequate to serve the needs of a rapidly growing nation. Letters take two to four weeks, and telephoning is next to impossible. The Bishop of Asaba says his telephone is nothing but a piece of decor, not having worked since its installation seven years ago.

In 1983, the Diocese of Indianapolis' national and world mission committee and its youth steering committee decided to sponsor jointly a Nigerian youth and a youth advisor to come to the U.S. to share the 1984 National Youth Event. Enthusiasm was high; funds were raised; invitations were sent and acceptances received. The date of arrival came and went with no explanation of why the invited guests didn't come. Two weeks later a letter explained that the military government had put an embargo on new passports, and the youth was unable to obtain the proper documents.

A month later the Rev. C. Lawson Ezuoke, the Diocese of Aba's youth advisor, arrived. A month's worth of plans and visits had to be cancelled and new, hastily-made arrangements took their place.

The situation was equally as frustrating



A group in Okrika cheered Americans visiting the Diocese of the Niger Delta headed by Bishop Samuel Elenwo, second from left at bottom, who posed with his wife and, left to right, the Rev. Sundae Nevachuckwu, the author, Bishop Edward Jones of Indianapolis, and the Rev. Hugh Laughlin.

ing in Nigeria where Ezuoke had made frequent two-day trips by crowded bus to Lagos to arrange passports and visas.

Obstacles which arise in a successful companion relationship can be an overwhelming challenge, a test of patience. But once the facts are understood, they become insignificant compared with the rewards.

The message Ezuoke brought us was one of faith—faith that God will help his country through the present crisis, faith that Christians praying for Christians can make a difference. Sharing in the love of Christ, growing to know and love people in another part of the world, and understanding other people's cultures are just a few of the advantages for all parties that make a companion relationship worthwhile.

Janet Lewis chairs the national and world mission committee for the Diocese of Indianapolis.

## Retirees fill Arizona churches

by Ruth Rolf

How can three healthy Episcopal parishes exist within five miles of each other in a region of 55,000 people where no resident is under 50 years old?

Sun City, Ariz., was established on a barren desert only 25 years ago. Its sister town, Sun City West, is less than 10 years old. No young families, no children are growing up to expand membership of a church. Yet Sun City has 34 churches, and Sun City West has nine. What is the reason for this healthy situation?

St. Christopher's Church in Sun City began in a resident's living room in 1961. All Saints' of the Desert, also in Sun City, was an off-shoot of St. Christopher's when its membership grew too large.

The Rev. Howard W. Blackburn, first rector of St. Christopher's, assisted in establishing the second church after his parishioners helped secure ground for it. Now St. Christopher's has 500 members, and All Saints' of the Desert draws its 600 members from among younger retirees.

In 1979 new residents in Sun City West wanted a closer place to worship. They,

too, met in a resident's home to establish Church of the Advent, which now has 100 members and expects at least 500.

The Rev. Blaine Gutmacher, who was the first permanent vicar of Church of the Advent and now serves as assistant at St. Christopher's, refers to "time of life" as contributing to the continuing support of these churches. He feels most older people are thinking more about "the meaning of life, what it's all about."

The Rev. Henry B. Getz, former rector of St. Christopher's, says the age group here and elsewhere is a major factor. "Young families have so many different responsibilities they can seldom allot much time to church life."

Jobs, children, financial obligations, health of older family members, and other difficulties require young people to split their time and resources in many directions. After retirement, many of those problems are resolved, fewer matters compete for attention, and one begins to think more about the importance of God, Getz says.

The Rev. Donald O. Chilton, assistant

*Continued on next page*





At Church of the Advent's ground-breaking in Sun City West, senior warden Mary Heiser, left, adjusts her hard hat. In the center is the diocesan director of missions, the Rev. Jack Wilson. Bishop Joseph Heistand is at right.

Continued from page 24

rector at All Saints' of the Desert, Sun City, when asked if more people attend church here than elsewhere, qualified the question by saying: "They attend more of the time than they did elsewhere. There is not the frenetic competition for their time."

But the Rev. Albert Rich, rector of St.

Christopher's, asked: "Haven't you heard of 'chapels of ease'? In the old days it was the custom to establish a chapel of ease six miles from a community. Six miles was considered the distance a horse could travel in an hour so that was the farthest such a place should be from one's home."

Ground has just been broken in Sun City West for the first building of Church of the Advent. Here the vicar, the Rev. James Price, pointed out that when people move to a new community, they need close contact with their priest and a nearby church where they "don't feel lost. They need to know they can have close individual attention and 'family' love. This is their family away from home."

Bishop Joseph T. Heistand of Arizona says three well-supported Episcopal churches within five miles of each other is not so exceptional.

Heistand also notes that in the general U.S. population, Episcopalians are about 3 percent, but they are only 1 percent in Arizona. Yet in Maricopa County, in which Sun City is located, 3 percent of the population is Episcopalian. "We're not far off in membership; we're about right with the rest of the country."

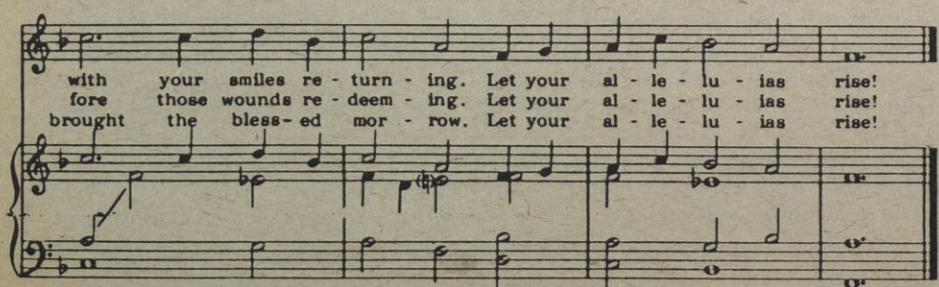
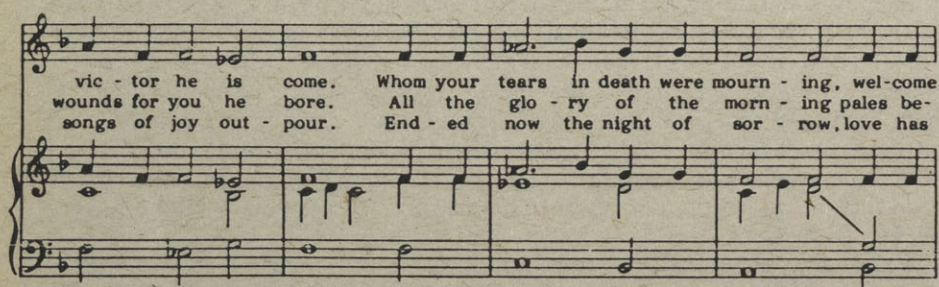
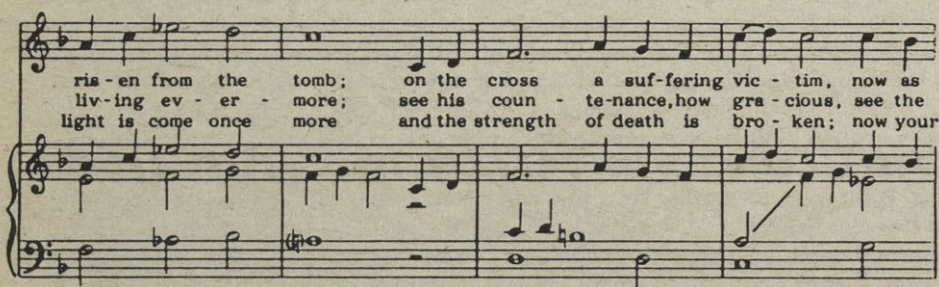
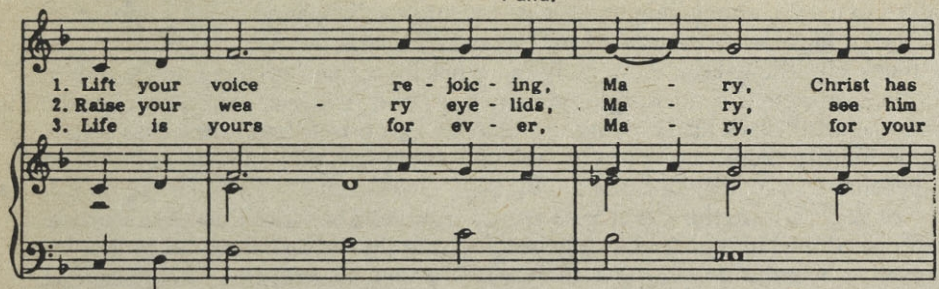
Ruth Rolf is a free-lance writer who lives in Sun City.

Easter hymn, the text of which was translated from Latin by Elizabeth Rundle Charles, an English writer whose work includes popular books on history and four major collections of hymn texts. The tune name honors the late Charles Fisk (1925-1983), organ builder of Gloucester, Mass. **MUSIC: FISK OF GLOUCESTER**, Thomas Foster (b. 1938). **METRE: 87. 87. 887.**

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Not one to dodge revealing his vocation, the Rev. Monte Jones was fire department chaplain in Colorado City, Texas, when this picture was taken. Now he's rector of St. John's, Sonora, Texas, but he still has his "VICAR" license plate.

### Youth plans for Convention

Eighteen high school-aged youth will  
attend this fall's General Convention in  
Anaheim, Calif., sponsored by the Episco-  
pal Church Center.

Bobbie Bevill, youth ministries coordi-  
nator, working with the Provincial youth  
ministry coordinators, devised the plan to  
involve young people in General Conven-  
tion. Two will be elected/selected from  
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for their travel and arrange housing.

Accompanied by their adult Provincial  
youth coordinators, the young people will  
staff the youth area of Executive Council's  
General Convention display, a place where  
people can exchange youth ministry in-  
formation.

In preparation for the Anaheim trip,  
the youth representatives will meet with  
General Convention executive officer  
James Gundrum to learn how Convention  
works.

For information, write to Bobbie Bevill, Episco-  
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BY DARCY JAMES

A man wants to come from the city to give a seminar on gold. The  
advertisement commits him to "discuss the intermediate and long-term potential  
for gold, both as a commodity and monetary metal."

Black Elk, the Lakota Sioux holy man, has pretty well covered gold's poten-  
tial in two sentences, identifying it simply as "the yellow metal that makes the  
whites crazy." Black Elk goes on to comment, "Our people knew there was yellow  
metal in little chunks up there [in the Black Hills], but they did not bother with  
it because it was not good for anything."

Not good for anything except to stir up trouble. The Gold Rushes must have  
astonished the Lakota. And hardly less amazing are the rest of us, providing for  
ourselves by collecting varieties of engraved paper. Our future is secure as long  
as the banks don't fail and the files don't burn.

One can, of course, invest directly in things which have inherent worth. If  
you have enough money, you can buy a house; and if you have a good idea,  
you can start your own business. I planted fruit trees all around my yard—"for  
my old age," I said. Organic gardeners promise the future to those who build  
up their soil. A childless Muganda woman adopted a niece and paid for her school-  
ing "so there will be someone to remember me when I can't work any more."

We know Jesus advises His followers not to lay up treasure on earth where  
it is vulnerable to moths, rust, and thieves, but rather to make our investment  
in heaven. We know at least equally well the fable of the grasshopper and the  
ant, and we believe we should combine the two lessons as we live on this earth.  
I think we believe this to excess. We are disciples of the ant with just a little  
influence from the Lord when it should be the other way around. Jesus didn't  
come to talk beautifully about unattainable ideals; He planted His feet as firmly  
on the earth as did Black Elk. The "heaven" He spoke of is the reign of God,  
which is real and is dependable as is none of our security arrangements.

Gold and paper are useful if the person who has what you need will accept  
them for it. An independent business depends on the continuing health of the  
entrepreneur. When we sold the place where I planted the fruit trees, the new  
owner's first move was to cut them all down. The richest soil can be contaminated  
by events outside your control. Even children can forget you or die or become  
helpless themselves.

We have nothing to lose by admitting these uncertainties. They are facts of  
life but of only moderate importance. That we are invited to be God's fellow-  
workers in the long process of creation is more important. If we accept, we have  
a Partner who will neither weaken nor abscond. We can put our money—and  
our energy, time, and skills—into something that will stand.

I am not sure that the Psalmist who says, "I have not seen the righteous for-  
saken or his children begging bread," speaks for absolutely all times and places.  
Yet I have seen, in all kinds of different circumstances, those who are generous  
in relation to their resources seem to find enough comes back to meet their needs  
while those who look first to their own needs never seem to have enough.

The investments with the greatest potential, both intermediate and long-term,  
are investments in making the world more as we understand God would have it.

Darcy James lives in Grangeville, Idaho. © 1984, Darcy James.



# PASSING IN REVIEW

with  
NANCY  
CASSEL

In her forward to *A Book of Condolences: Private Letters of Illustrious People* edited by Rachael Harding and Mary Dyson, Madeleine L'Engle suggests that in the face of another's bereavement, "we are all in the same predicament, there is nothing to say except 'I love you, and I care.'" The best comfort is just to be present to those who suffer pain and loss. People who cry out, "Why me? How long? What does it mean?" don't want explanations; they want to know they are heard and that others share their pain.

*Aging: The Fulfillment of Life* by Henri Nouwen and Walter J. Gaffney reflects on the fact that we are all aging and tells us that if we would minister to each other, we must work toward the creation of a community in which everyone's gifts are recognized and valued.

*When Bad Things Happen to Good People* by Harold S. Kushner has been helpful to many people struggling to reconcile a belief in the goodness of God with the apparently senseless suffering in the world. Some of this book disturbed me because Kushner reasons that God cannot be all-powerful and all-loving and concludes

that God weeps with us but is powerless to change things. Kushner's book works best for me when he is willing to admit he does not know the answers. Kushner sees the caring community as essential.

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

**The House of the Soul and Concerning the Inner Life**, Evelyn Underhill, paperback \$6.95, Winston Press, Minneapolis, Minn. After a 30-year hiatus, the complete works of this pacifist and spiritual director are again in print. These two works in one volume explore the duality of human nature and spirituality. "The servant of God cannot do his best unless he is his best," Underhill says in urging readers to develop qualities that make "contagious Christians."

**Praying with Another for Healing**, Dennis Linn, Matthew Linn, and Sheila Fabricant, paperback \$4.95, Paulist Press, Ramsey, N.J.

The first 10 chapters of this practical book treat different aspects of prayer for healing. While they can be used by those who pray alone, their emphasis is on praying with others. The remainder of the book

is designed as seminar sessions to be used with Part I.

**Harper's Concise Book of Christian Faith**, Tony Lane, \$10.95, Harper and Row, San Francisco, Calif.

From Platonism to Liberation Theology, this slim guide is a sourcebook to 90 thinkers who influenced Christianity and to 25 creeds, councils, and confessions. Tertullian, John of Damascus, Thomas Aquinas, John Knox, and Hans Kung, the Councils of Nicea, the Thirty-Nine Articles, and the World Council of Churches are all here, divided into five sections: The Church of the Fathers to AD 500, The Eastern Tradition from AD 500, The Medieval West 500-1500, Reformation and Reaction 1500-1800, and Christian Thought in the Modern World 1800 Onwards.

**Christianity in the New World**, Martin E. Marty, illustrated by Merle Peek, \$12.95, Winston-Seabury Press, Minneapolis, Minn. Marty's first-ever pictorial history for young people has a school textbook feeling and short entries that range through Canada, Latin America, and the U.S. "People imported differing Churches just as they imported varieties of furniture," Marty says, and then these competing traditions developed a new, pluralistic society.

**Looking in the Mirror: Self-appraisal in the local church**, Lyle E. Schaller, paperback \$9.25, Abingdon, Nashville, Tenn.

"Have you ever owned a cat?" and "Who

repairs the plumbing in your house?" are two questions Schaller, a parish consultant, uses to launch into his subject of parish self-appraisal. His book gives answers on how to do long-range planning, how to use business practices in worship organizations, and how to strengthen church groups and target building plans.

**Ragman: And other cries of faith**, Walter Wangerin, \$11.95, Harper and Row, San Francisco, Calif.

The Rev. Tilden Edwards, Jr., executive director of Shalem Institute for Spiritual Formation, says this book "cannot fail to move the reader closer to an awareness of God in the midst of everyday life. His 26 little stories draw you into a deeply felt experience of painful, sinful, joyful, hopeful human situations. With poignant and earthy language he helps you to see through those situations to the merciful, dancing Lord hidden amidst the ordinary events of our lives."

**The Religious and Moral Wisdom of Thomas Jefferson: An Anthology**, edited by Allen Jayne, \$12.95, Vantage Press, New York, N.Y.

"But every state, says an inquisitor, has established some religion. No two, say I, has established the same. Is this proof of the infallibility of establishments?" So asks Jefferson, who admits, "Mine, after all, may be an Utopian dream." Religion, freedom, morality, and reason are all subjects covered here.

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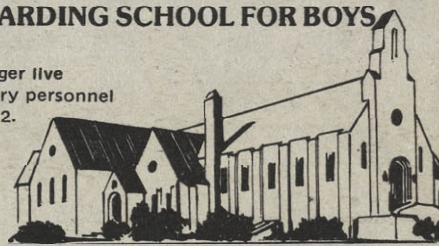
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# In Charleston, the Houghtons show how 'up and in' can aid 'down and out'

by John Goodbody  
In Charleston, S.C., Billie Houghton, who has an MSW degree, has a private practice and Alan Houghton, formerly rector of Christ Church, Shaker Heights, Ohio, and Church of the Heavenly Rest, New York City, is active as a parish and clergy consultant. Together they are working on a book on counseling.

And together they made a gift to the Charleston Inter-Faith Crisis Ministry which will provide a house for the homeless with space for a soup kitchen and crisis referral and counseling.

"We are buying a second house. We don't need one. We can't afford one, but when you want something badly enough, it is amazing how you can find a way through cash and credit and mortgages; that is, if you are 'up and in' rather than 'down and out,'" the Houghtons said in a letter that explained their intent to help shelter the homeless.

Billie, the Memphis-born widow of Oscar C. Carr who was stewardship officer for the national Church, and Alan, the son of the late Amory Houghton, Corning/Steuben Glass executive, have long been interested in "those in our community who need a roof over their heads at night, a place to lie down in warmth and sleep in safety, a place to rest and to put down the plastic garbage bags in which they carry their worldly possessions."

In the letter explaining their intent to support the Crisis Ministry, they said, "We are buying this house not out of guilt, but out of a sense of real need—and out of a growing certainty that the Old and New Testaments mean exactly what they say. We should and we must love our neighbors as ourselves."

Alan Houghton has spent a number of nights in temporary hostels in New York and in Charleston, and recently both Houghtons joined Bishop FitzSimons Alton of South Carolina and his wife Martha in working overnight at the Cannon Street YMCA in Charleston.

John Goodbody, with his wife Harriett, is editor of South Carolina's *Jubilate Deo*.



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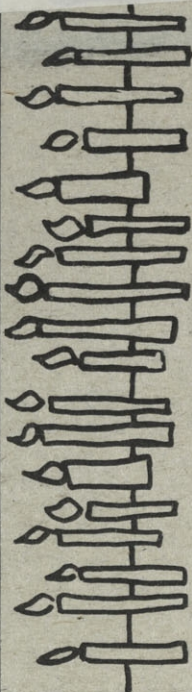
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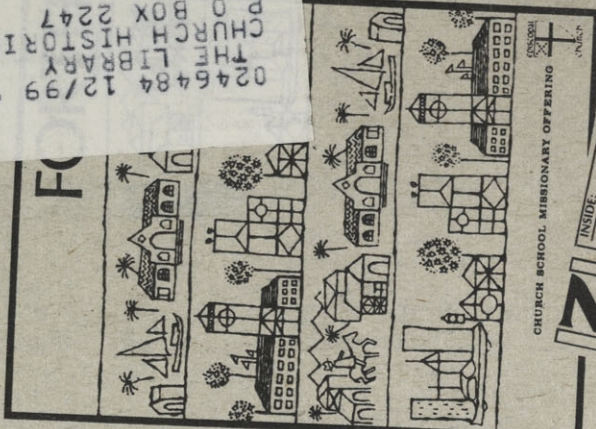
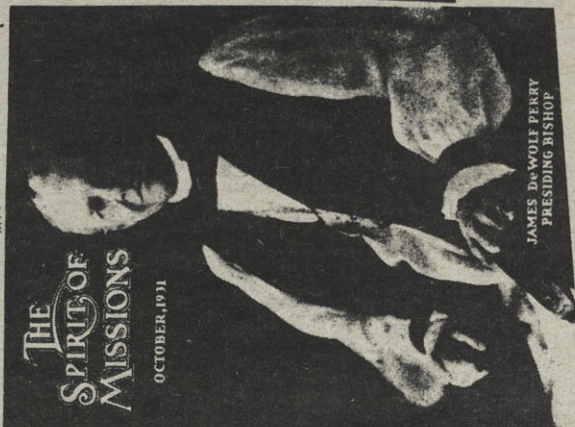
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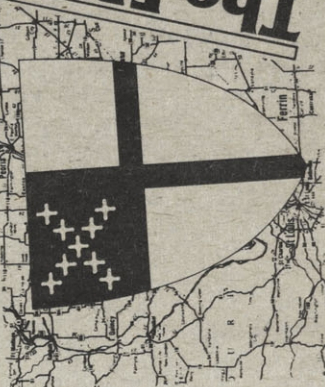


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