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The EPISCOPALIAN

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

Who says the Church goes on vacation in the summer?

Episcopalians seeking relaxation of body but exercise of mind have abundant opportunities this spring and summer. Peace and prayer, Central America and Canterbury, healing and the Hymnal are a few topics they can address over the next few months in a variety of settings.

The Anglican Fellowship of Prayer will meet May 2-4 in Baltimore, Md., with retired Archbishop Stuart Blanch of York, Bishop FitzSimons Allison of South Carolina, and Suffragan Bishop Clarence Coleridge of Connecticut as leaders. Write: Mrs. Edward E. MacCulloch, 2410 Stanwick Rd., Phoenix, Md. 21131.

"Peacemaking" is a two-day workshop at Princeton Theological Seminary's Center for Continuing Education, June 20-21, led by Roman Catholic Bishop Thomas Gumbleton, who helped draft the Roman bishops' pastoral on peace. Contact: Center for Continuing Education, Princeton Theological Seminary, 12 Library Place, Princeton, N.J. 08540.

Episcopalian William Rankin, author of *Countdown to Disaster*, will give daily lectures on "Our Lives Are a Prayer" at the Finger Lakes Conference, June 23-29, at William Smith College, Geneva, N.Y. Central America and creative living are workshop topics. Write: Diana Purcell, Box 492, Wellsville, N.Y. 14895.

Christian educator Joseph P. Russell of the Diocese of Ohio will keynote the Province III annual event at Hood College, Frederick, Md., June 23-29. Workshops feature clowning, renewal, healing, storytelling, and the urban poor. Write: Nancy Hazzard, 513 W. College Ave., #3, State College, Pa. 16801.

Kanuga Conference Center in North Carolina has programs for all ages, preschool to adult. Adult programs include Renewal (June 29-July 5), Christian Education (July 6-12), and Church Arts (July 6-12). Contact: Frank C.

Ballard, Drawer 250, Hendersonville, N.C. 28793.

For lovers of church music, Evergreen Music Conference will hold two identical sessions, July 7-13 and 14-20, which feature faculty from the Church's Hymnal Revision Committee. Write: Evergreen Music Conference, Box 366, Evergreen, Colo. 80439.

Music-making of a different kind will occur at Holy Cross Monastery when folk singer Pete Seeger participates in an Environmental Open House co-sponsored by Trinity Parish, New York City. For reservations, call: (914) 384-6660. For information on other activities at Holy Cross, write: The Guesthouse, Holy Cross Monastery, West Park, N.Y. 12493. For Elderhostel programs at Holy Cross and elsewhere, write: Elderhostel, 80 Boylston St., Suite 400, Boston, Mass. 02116.

Preparation for Spanish ministry, *en espanol*, for both beginners and intermediates is offered by Province VII's Center for Hispanic Ministries, June 3-7 and 10-21. Write: Bishop Anselmo Carral, Box 2247, Austin, Texas 78768.

The Church of England sponsors Parish Holidays for American visitors in English homes. Write: Parish Holidays, 150 Greeves St., Kane, Pa. 16735.

The Canterbury Cathedral Trust sponsors a 14-day trip to Canterbury and the chateaux and Benedictine monasteries of the Loire; 10 percent is tax deductible. Write: Canterbury Trust, 2300 Cathedral Ave. NW, Washington, D.C. 20008.

The Society of the Companions of the Holy Cross offers a full program of retreats and conferences at Adelynrood in Byfield, Mass. Subjects include Christian non-violence, prejudice, the healing power of Christ, Thomas Merton, journal writing, and the feminine faces of God. Write: Adelynrood, Byfield, Mass. 01922.

Anglican Communion gets UN status

Any doubts that the Anglican Communion is a world-class organization should be dispelled by the recognition it received in March from the United Nations' Economic and Social Council.

During their meeting, Council members, who seemed well aware of the Anglican Communion, conferred Status II consultant status which gives the communion a regular voice in Council deliberations and allows it to be used as a resource. The consultant status recognizes the Church as a broadly-based worldwide organization which is able to deal effectively and speak authoritatively on issues that come before the Council.

Libya opened the discussion of the Anglican Communion's application,

and the delegate commended the Church for its "well-known dedication to humanitarian work, for its global perspective and universal inclusiveness. . . ." Cyprus, Kenya, Ghana, Pakistan, Nigeria, Thailand, and the United Kingdom endorsed the application.

In 1983, the Anglican primates discussed their concern that third-world members be involved in the international community; the effort to achieve consultant status arose from that concern. Last year the Anglican Consultative Council (ACC) supported UN recognition and asked Episcopal Church Center staff members—the Rev. Charles Cesaretti, Marnie Dawson, and the Rev. Samir Habiby—to coordinate the effort.



Stone carvers (left to right) Frank Zic, Roger Morigi, and Vincent Palumbo "rehearse" their acceptance speech for Oscar night. The Washington Cathedral's stone carvers were featured in a film that focuses on Italian American craftsmen who have carved stone for generations.

Stone carvers 'star' in award-winning movie

Washington Cathedral and four stone carvers are the stars of the film, *The Stone Carvers*, which won its producers, Marjorie Hunt and Paul Wagner, an Academy Award for best documentary short subject at this year's ceremonies. The film features Vincent Palumbo (master carver), Roger Morigi (retired master carver), Frank Zic, and Constantine Seferlis. It not only tells the story of the men's dedication to their craft and to the Cathedral, but gives the background of the many individuals who have contributed to the great stone carving which graces the Cathedral.

The Cathedral has been under construction since 1907. Over 30 man-years of carving remain to be done on its west towers, which are sched-

uled to be completed by 1990. All construction and carving are done, however, on a pay-as-you-go basis with prices ranging from \$350,000 for a great pinnacle to \$1,000 for a crocket. The total cost of finishing the west towers is estimated at \$5 million.

The men featured in the film have carved some of the Cathedral's greatest stone treasures: the statue of Adam on the west facade and the Creation tympanums above the west entrances; the tympanum and angels over the south transept entrance; the Majestus above the high altar; and thousands of embellishing stones from small decorative flowers to gargoyles and grotesques.

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Candidates view the future Church

Bishops Browning, Frey, Stough, and Walker state their visions for the future as the Church prepares to elect a new Presiding Bishop. Page 8

Tales of the South Pacific

Archbishop Paul Reeves heads a Church in a country that is trying to make a statement against nuclear weapons. Page 14

Aids for growing older

"Growing old is not for the timid," says Norene Dann Martin as she shatters some misconceptions about aging as Age in Action Sunday approaches. Pages 12, 13

Here I Stand

The Church must learn to use women's diverse talents, says Betty Connelly. Page 4

The Church at Work

New Vineyards makes the connection between unemployed people in Pennsylvania and jobs in North Carolina. Putting bucks in buckets in parishes aids world development. Page 6 In California, joggers raised money for the Presiding Bishop's Fund. Page 15 And Florida churches and the UTO helped build a church in Honduras. Page 7

Abortion and the Bishops

Bob Libby says the Episcopal bishops' statement on abortion left out some points he hopes General Convention will take up. Page 18

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.

The Episcopalian

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Appointment in London • Election in North Carolina • Cyclones in Santo

WORLD NEWS BRIEFS

London, England

Queen Elizabeth has named the outspoken-Anglican Archbishop of New Zealand that nation's new governor-general. Archbishop Paul Reeves will resign all his ecclesiastical duties prior to taking up his new post on November 10. Reeves' appointment marks the first time Buckingham Palace has chosen a clergyman for the largely ceremonial position of the Queen's personal representative. (See page 14 for related story about Reeves.)

Enemy Swim, SD

The first Niobrara Summer Seminary will be held here June 24-July 5 to offer accredited courses for those preparing for the ordained ministry. This year and each succeeding year the Summer Seminary will be held immediately following the annual Niobrara Convocation at the Convocation site. The Summer Seminary, the brainchild of Bishop Craig Anderson of South Dakota and Dr. Jerry Folk, director of Shalom, has the endorsement of the Dakota Leadership Program and the Niobrara Council.

Syracuse, NY

The Diocese of Central New York surpassed its \$1.8 million Venture in Mission goal "because a significant number of parishes have achieved over 100 percent" of their individual goals, according to Bishop O'Kelley Whitaker. Three parishes almost doubled their goals: St. Paul's, Aurora, 192 percent; Trinity, Fayetteville, 189 percent; and St. Mark's, Chenango Bridge, 185 percent. In all, 39 of the diocese's 119 congregations have met or surpassed their goals.

Garden City, NY

Retired Suffragan Bishop Charles MacLean of Long Island, age 81, died late in March. A New Hampshire native and a graduate of General Theological Seminary, he spent all but two years of his ministry in the Diocese of Long Island, of which he was suffragan bishop from 1962 until his retirement in 1975.

Midland, TX

Some 25 young people from Church of the Holy Trinity and St. Nicholas' Church here spent 30 hours without food and raised \$1,175.95 in a Lenten "Fast-a-thon." Each participant contributed at least \$6 and found other supporters to contribute as well. The money raised went to the Presiding Bishop's Fund for World Relief.

San Francisco, CA

Ecumenical leaders joined Bishop William Swing on April 1 for an AIDS Healing Service at Grace Cathedral. Swing presided at the first of a series of services which will include the laying-on-of-hands as a "witness of God's grace for all people, particularly those in pain and suffering." The Cathedral will also host the services for May and June with people from many religious traditions presiding and participating.

New York, NY

The ecumenical women's organization, Church Women United, has designated

May 3 Fellowship Day with the theme, "Our Piece of the Action." The planners say the theme challenges churchwomen, who are traditionally involved with the victims of social inequities, to address the root causes of injustice and to work for social change.

Gloucester, MA

The Rev. Claude Pickens, Jr., 84, a missionary to China for 25 years and a former staff member of the Episcopal Church's Overseas Department, died late in January. A graduate of Virginia Theological Seminary, he was canon of St. Paul's Cathedral in the Diocese of Hankow from 1939 to 1950. After leaving China, he worked for the National Council of Churches and the Episcopal Church Center until his retirement in 1968. He is survived by his wife Elizabeth, four children, 13 grandchildren, and five great-grandchildren.

Washington, DC

A native of Washington who has gained worldwide renown as a conductor and



Jeff Stefani Photo

keyboard player has been appointed music director of Washington Cathedral's Choral Society. Dr. J. Reilly Lewis succeeds Dr. Paul Callaway, who is retiring. Lewis, who began his musical career as a member of the Cathedral's boys' choir, is presently music director of the Washington Bach Consort; he led the group at Leipzig's International Bach Festival in March.

San Pedro Sula, Honduras

Carmen Bruni Guerrero of the Diocese of West Texas has become the first woman to be ordained priest in the Diocese of Honduras. Bishop Leopold Frade of Honduras ordained Guerrero at Church of the Good Shepherd here. Guerrero supervises the Theological Education by Extension program.

Bontoc, The Philippines

Bishop Robert Longid of the Northern Philippines has protested the military harassment of priests and parishioners of St. Alfred's Mission, Tambuan, Besao, in January. Despite a lengthy church investigation and statements from those directly involved, the military denies the incident took place. Church sources say that on January 14, soldiers began to search the rectory without a valid

search warrant. The search was suspended when the priest-in-charge, the Rev. Albert Sapaen, and deacon, the Rev. Gavino Mamilig, protested, but soldiers occupied the rectory until a diocesan fact-finding team appeared on January 18. The next day, Mamilig narrowly escaped being shot. Later that week authorities detained five young men from the congregation. They also entered and searched 67 homes in Tambuan. Reportedly, the military called the church's young people's fellowship a "subversive organization."

Dublin, Ireland

The second and final document of the first stage of Anglican-Orthodox Joint Doctrinal Discussions has been published by SPCK. The Dublin Agreed Statement sums up eight years of theological dialogue in three main sections: The Mystery of the Church shows substantial agreement in witness, evangelism, and service; Faith in the Trinity calls for clarification of both sides' Trinitarian theology; and the third section covers agreement on tradition, worship, the communion of saints, and prayers for the departed. A number of areas of disagreement remain.

Santo, Vanatu

Bishop Harry Tevi asks Anglican assistance to help rebuild homes, plants, schools, and churches devastated by two cyclones in January. An estimated 50 Anglican churches were destroyed as well as a church high school and the headquarters of the Melanesian Brotherhood, which carries out evangelism in the Santo Bush. Estimated damage to church property runs over \$1 million. One of Tevi's priorities is restoration of the Church's woodworking and cement block-making facilities to help in the community's reconstruction.

Greensboro, NC

The Diocese of North Carolina, at its 169th annual convention, elected a diocesan priest, the Rev. Frank Vest, 49, to be suffragan bishop. He has been rector of the diocese's largest parish, Christ Church in Charlotte, since 1973.

Nairobi, Kenya

A delegation of women from the Episcopal Church will join other Anglican women from around the world at the United Nations' International Women's Conference in July. The Presiding Bishop appointed Owanah Anderson, Native American Ministries staff officer; Ann Smith, coordinator for Women in Mission and Ministry; and three Executive Council members—Marjorie Christie, Betty Connelly, and the Rev. Sandra Wilson. Sylvia Corey, president of the Triennial Committee; Marcia Newcombe, Episcopal Church Center staff member; Scott Evans of Province IV; and Eleanor Taft Hall of Province VIII will accompany them. The conference is the closing event of the UN's Decade for Women.

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Anglicans debate how development, evangelism relate

by Ruth Nicastro

The Church's special contribution to world development is its spiritual dimension, but just how that spirituality is defined was debated by the 25 people from seven Provinces of the Anglican Communion when they met in Los Angeles, Calif., late in February for a consultation on development.

Third-world participants thought development goes hand-in-hand with evangelism while western participants were unwilling to attach what they considered a "loaded" and easily misunderstood word, "evangelism," to development efforts.

Eventually the group, convened by the Rev. Stephen K. Commins, coordinator of the Development Institute at UCLA's African Studies Center, agreed with Bishop Henry Okullu of Maseno South, Kenya: "Through development . . . we bring people before Christ whole and complete."

Development is one part of overall evangelistic mission, the group agreed, calling it "proclamation and demonstration." Or, as Okullu said, "Development is preaching the Gospel in deeds as well as words."

Anglicans from Kenya, the United States, Great Britain, Canada, Australia, Japan, and Samoa discussed their own experiences and development philosophies and made specific recommendations to the Anglican Consultative Council, the meeting's sponsor.

Archdeacon John Kago, provincial secretary of the Province of Kenya, urged the Church to direct its development efforts to prevention rather than

reaction to crises. "Both Churches and states spend more on rescues . . . than they would have in prevention . . . We must help people be better stewards of the resources God has given us."

Communication was high on the consultation's list of recommendations to the ACC. Those present urged the ACC to explore sponsoring meetings of persons in development work and using slide shows and video or audio tapes. Development, the group said, should be a topic for the 1988 Lambeth Conference.

Participants stressed an ecumenical dimension in all development work. George Cram of Canada's Primate's Fund for World Relief said participation of the whole community is necessary for successful projects on the local level.

The ACC can "plug Anglican resources into the larger ecumenical framework," thus participants urged the body to participate actively in the 1986 World Council of Churches' conference on sharing of resources.

The meeting was scheduled to take advantage of the presence in Los Angeles of 11 Kenyan diocesan development officers, there for a three-month training program at the Development Institute, a joint UCLA-Episcopal project funded by the Church's Department of World Mission and the Presiding Bishop's Fund for World Relief.

Other participants included Presiding Bishop John Watanabe of Japan; John Denton, secretary general of the Anglican Church of Australia; Faga Mataleava, U.N. development project officer in Samoa and ACC delegate; John Barton, director for world mission for the Anglican Church of Canada; Stephen Carr of the World Bank in Washington, D.C.; and four American mission experts.

This report was distributed through the Anglican Press Cooperative.



The Tent of Meeting's Christian wall has four Jesse Trees which hold 74 rondels representing the life and ministry of Jesus. The tent is the work of Santa Fe, N.M., artist Michele Zackheim, shown in inset.

Multi-media art exhibit opens at Cathedral

The "Tent of Meeting," a multi-media art work covering Christian, Islamic, and Judaic traditions, went on display April 11 at the Cathedral of St. John the Divine, New York City. The 1,000-square foot canvas tent, capable of holding 125 people, is inspired by a tradition which goes back to the days of Moses.

In Exodus, God commands Moses to build "the tent of meeting" similar to the shrines of ancient Arabic peoples. The modern "Tent of Meeting" is a collaborative effort of artist Michele Zackheim, musician David Hykes, and other artists, writers, and musicians. They have gathered Christian, Islamic, and Judaic art from around the world, assembled it in collages, and enlarged and repro-

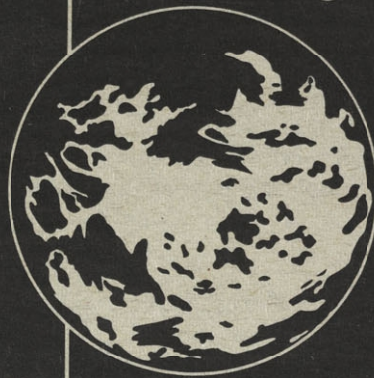
duced it on canvas using a special Xerox copier. The images were then painted and the canvas sewn together to form the tent.

Zackheim, who is Jewish, was inspired to create the tent after visiting a chapel on Mt. Sinai where she saw Jews and Moslems worshipping side by side. Intensive research convinced her that people share a common bond despite divergent religious traditions, and she wanted to create an art form related to three of those traditions.

Music by Hykes' Harmonic Choir, which makes its home at St. John's, is an important part of the installation. His original choral symphony will play continuously as people view the tent. The Harmonic Choir performs in the ancient eastern style of overtone singing.

The "Tent of Meeting" is at the Cathedral for three weeks and will then tour the U.S. and other countries.

That All May Have Life



JOHN 10:10



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SWITCHBOARD

So that we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

An anniversary for all

Your [anniversary] issue brought many memories. Bishop James DeWolf Perry, [shown on] the October, 1931, issue of *The Spirit of Missions*, ordained me to the priesthood. In the late 1920's, with other Sunday school kids, during Lent I sold *The Spirit of Missions* for 10¢ a copy; one nickel paid for the magazine, the other went in our mite boxes for "missions."

When Henry McCorkle visited the Diocese of Albany, inviting interest in the "new magazine," I transported him to several of the locations where he spoke. A wonderful man evoking a wonderful memory.

The icing on the cake for me was Phyllis Tickle's whimsical "Pigs and Easter's Promise." It was believable and heartwarming.

Your April issue made "your" anniversary "our" anniversary. Thanks for the memories.

Robert L. Seekins, Jr.
Jeffersonville, N.Y.

Breath Prayer is not his

I can take no credit for this ancient form of prayer [the Breath Prayer used] to aid us in practicing the presence of God. The name comes from the Hebrew word *ruach*, meaning wind/breath/spirit. The ancient teaching was that our prayer should be as natural as our breathing and be a response to God's spirit breathed into us at baptism.

Ron DelBene
Trussville, Ala.

Freemasonry: True to faith

An entry in World News Briefs in your April, 1985, issue disturbs me. You mention the Church of England is to investigate Freemasonry to determine if it is compatible with Christianity. The number of clergy, Anglican and otherwise, who are "brethren of our craft" bespeak the fact that nothing in our ritual or teachings is anything but compatible with Christianity.

True, our ritual is based on the Old Testament, and with the exception of one of our appendant bodies, Knights

Templar, we do not require a belief in Christ, only a belief in a Supreme Being. Hence, Christians, Jews, Hindus, Moslems, and others, including Roman Catholics, are in our ranks.

What disturbs me most, as a Freemason and an Episcopalian, is the credence you give to what the Roman Catholic Church says. The Roman Church has never conceded that any creed or denomination except Roman Catholicism was Christian. Any recent move apparently to the contrary, under the guise of the ecumenical movement, is merely a ploy to bring us once again into its fold and under its thumb.

Freemasonry teaches "true light"—knowledge, truth, freedom, and the brotherhood of man. Wherein are we not compatible to true Christianity?

James R. Smith
East Earl, Pa.

A problem? Yes, but . . .

In reference to the April issue and Raymond Bierlein's "Here I Stand," I agree that we have an unemployment problem.

However, his statement that economic growth hasn't succeeded is appalling. Record numbers of jobs have been and are being created in the United States where our economic vitality is the envy of the world.

Certainly there are economic dislocations that often are tragic, but to use the French Socialist party idea of shorter work weeks has been discredited. Centralized planning a la Russia has proven inept. Capitalism with all its problems is still the best. Our government has yet to manage a business properly, and to suggest tax-funded health insurance on top of this tragic record makes no sense.

Bierlein undoubtedly works closely with people suffering from unemployment problems, and his concern is undoubtedly sincere.

We can go forward, provide meaningful jobs in an ecologically sound way, and get the government out of programs—not into them.

Gene H. Martenson
Swarthmore, Pa.

We missed a typo

In the March issue, Ralph Williams of Brevard, N.C., wrote to disagree with a quotation from Ben Wattenberg, but in Williams' letter we made a typographical error that changed his meaning. What he said was this: "Liberalism may be Wattenberg's bete noire, but this progressive social force is most certainly a historic and powerful contributor to our quality of life." —The Editors

Jews for Jesus? "Yes" and "No"

I believe the reason Wesley Frensdorff (Here I Stand, March issue) is uncomfortable with the name and idea of "Jews for Jesus" and "completed Jews" is he does not know what they are talking about. It is the same uncomfortable feeling one has when a churchgoer is asked, "Are you saved?" I was a regular churchgoer for 40 years before I had a personal encounter with the Living God. Picking up the term from the "completed Jews," I call myself a completed Episcopalian. We are all incomplete without a personal relationship with Jesus Christ.

Charlotte Slawter
Palm Coast, Fla.

Frensdorff's article states well the position of many people on evangelism. But it strikes me that that position eliminates evangelism except in the sense that we should all seek common denominators that will bring us into happy fellowship. That's not the message of Jesus as I understand it and as He preached it to Nicodemus and others.

Richard Guy Belliss
Riverside, Calif.

Frensdorff's article is an insensitive affront to dedicated and committed Christians engaged in effective, specialized evangelism. I personally support Jews for Jesus because they serve our Lord in a ministry which has been almost totally neglected. Because I love my Jewish brethren, I want them to know Yeshua as their Savior. Without Jesus, their faith is incomplete.

Robert H. Delgado
Racine, Wis.

As chaplain and a teacher in a church school whose largest single self-identified religious constituency is Jewish, I find myself saying "Amen" to everything Frensdorff wrote.

Most Americans, whether church or not, are profoundly ignorant of Judaism. That is most tragic for Anglicans. We proclaim ourselves interested in ecumenism. We devote large amounts of time, prayer, and effort toward seeking common ground with "brother Christians" whose intractable King James Version fundamentalism or inflexible support of papal infallibility frustrate that search.

Of all forms of religion in this country today, Judaism is the only major one which shares the Anglican appreciation of the life of the mind and of the place of human reason in the inquiry of faith. A great many aspects of our society's misapprehension of modern Judaism cry out for rebuttal.

John S. Adams
N. Hollywood, Calif.



We need to learn to use women's varied gifts

by Betty Connelly

Women, the backbone of the Church, the instigators, the do-ers, the care-ers. Women, ministering, some called to ordination, some to lay ministry; respected, loved, honored, and cared for; misunderstood, patronized, and used. Which is it? What are we? Who are we?

Women have lost sight of their collective identity. "Good," some of our sisters say. "We don't want to be categorized. We are individuals. We go our own way, equal with our brothers."

"Bad," other sisters say. "We are women and proud of it. We want to relate to other women. Individually we fall; together we stand strong."

Most of us are just confused. What is our role? Women traditionally have tended the home fires, taken care of the children, cooked, cleaned, sewed, and ministered to the community, and many still do. But many women have chosen to work outside the home, some for economic reasons, some for the challenge the job brings. I have done both and for all the same reasons, and I found new challenges and new directions in the work I did, paid and unpaid.

Our mothers and grandmothers did what they were expected to do. They knew their worth. The family could not get along without them. The Church and community could not get along without them. They indeed were all things to all people. Now we are not burdened with the chores of their day, and much community and church work is done by government. Finding something challenging to do is harder if you choose not to go into the marketplace.

Women are free to be whatever they want to be, albeit with a good deal of struggle and determination. The feminist movement has given some women a sense of well-being, of worth, and these efforts have helped correct many inequities. But that same movement has left many women wondering, looking for meaning in their lives—women who are lonely and want to be needed, who have gifts and talents to offer and no place to offer them, who hope someone will notice they too are children of God, who are lost in the rhetoric of "women's lib" and "anti-women's lib."

The Church has a responsibility to this large group of women, to recognize their gifts and help put them to work, not just for the sake of the Church, although it cannot help but benefit, but for the sake of the women themselves, struggling with their identity and trusting that somewhere, somehow, someone will see their worth and give their lives new meaning.

St. Paul tells us there are varieties of gifts, of service, of working, but the same Lord to inspire us. Too often, instead of rejoicing in the many ways in which God inspires us, we point fingers of condemnation because we do not recognize another person's ministry as valid, especially if it differs widely from our own. St. Paul was addressing these same problems in that 12th chapter of I Corinthians. And 2,000 years later, we are still trying to find conformity of mission within the Church. It wasn't possible, and it isn't possible.

Let us thank God for our differences and ask Him to bring us together, a working, praying, serving part of the Body of Christ.

A member of Executive Council, Betty Connelly of Newport Beach, Calif., teaches ministry workshops.

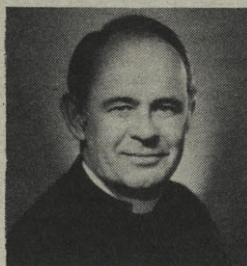
THE EPISCOCATS



Balloons at our Pentecost party are fine, but I always worry about people bearing pins!

Hope, like the wind, is always a gift

BY BENNETT J. SIMS



What makes for hope? I speak personally because hope, at the base of it, is a personal posture. Like faith. Like love. Like getting sick or getting well.

It happens one by one, or it simply does not happen.

Hope is more a recognition than an act of personal willing. Hope is the awareness of an unbidden inner state. A different dynamic attaches to faith. Faith is sub-

mission to authority. In Christian terms, it is a transaction between personal wills. Faith is moving out in answer to a summons. This is what it means to make Jesus Lord. Faith is radical risk unsupported by advance information on the outcome. Faith is obedience—a leap and a commitment. It cannot be made without a measure of courage, and courage increases with repeated commitment.

Hope is different. It is not willed. It is more a waking up to something deep inside. Hope needs rekindling by the winds of God, like sails that need what cannot be contrived in order to function at all. Hope, like the wind, is always a gift.

Add up the frights and fumings and risks and agonies and sins and sicknesses and all the sleepless, tossing hours of tormenting darkness in your life. In spite of all, you are here. You are sustained into this present moment and looking ahead. Sustained and anticipating. Wounded but

empowered. You have endured to give thanks.

A brutal life history may harden a person into the assumption that every day is a personal achievement or embitter a person into utter despair. But these are postures of hopelessness open to anyone, depending on personal assessment of the past. Thanksgiving is the key. The smallest gratitude is a puddle of hope that can widen and deepen into a pool with the giving of thanks. Gratitude is the recognition that goodness has come as a gift, not an achievement. Thanksgiving is the ground of hope in personal history.

This is one of the reasons that Eucharist is commanded, not simply suggested. "This do!" Eucharist alerts us to Providence, and Providence is a Christian synonym for history. Providence: the guiding goodness that you can only see over your shoulder, amazed that your tracks in the snow come so close to precipice and peril.

Thanks be to God!

Humanity invites authentic Christian witness. Humanity hungers for the supernatural as its natural habitat, in beckoning faith and nurturing hope and anchoring love. The Gospel of Jesus Christ does not press reluctance; it addresses a consummate readiness. Ministry does not make people spiritual; it nourishes a created and waiting spirituality.

Deeper than all the alienating vagrancies that rob us of life is a longing for the vibrant repose of peace as a gift. Deeper than disbelief is the impulse to risk, to dare, to care—to prove the mysteries that yield their secrets only as reward for risking. The old rabbinic axiom holds: God did not part the Red Sea until one Jew cast himself on the waters.

Bennett J. Sims is retired Bishop of Atlanta. Reprinted, by permission, from *Invitation to Hope* by Bennett J. Sims, © Forward Movement Publications.

IN CONTEXT

On giving it all you've got



by Janette Pierce

In a recent issue of his parish newsletter, a priestly friend, Hugh Dickinson of Lansdowne, Pa., mentioned a food item from the years of the Great Depression called "passion stew," so-called because "you put everything you have into it."

Moving beyond the purely culinary, a great number of passion stews seem to be simmering in the world today: abortion, peace in our time, the federal budget, the 1928 Prayer Book, the role of women—to name a few.

Recipes vary, even for the same dish. You can probably fill in the major ingredients for the most popular and diverse recipes. Those who swear by one are quick to point out vociferously that others lack essentials for an authentic dish. Others include ample portions of courage and conviction which are often, unfortunately, diluted by unhealthy additives of anger and intolerance. Yet how drab our cultural cuisine would be without this passionate fare.

If we never sampled some of the more outrageous dishes, our moral menus might never be refreshed or changed.

Certainly the believers who gathered at Pentecost were among the most noteworthy of all stewmakers. They also received that rarest of good gifts, the ability to communicate to all sorts and conditions. Certainly those of us who follow the ministry of communication in the Church today count them our forebears.

Now as we approach another General Convention where passion stews are standard fare, we see as our duty to make plain the ingredients in those stews and to help people understand them or even shape new recipes for the 21st century.

Sharing our anniversary year are two notable agencies celebrating years of devotion to the ministry of communication in the Episcopal Church. Forward Movement celebrates 50 years of serving the Church through the printed word, and the Episcopal Radio-TV Foundation celebrates 40 years of its ministry in the spoken word and visual image. Congratulations!

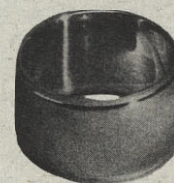
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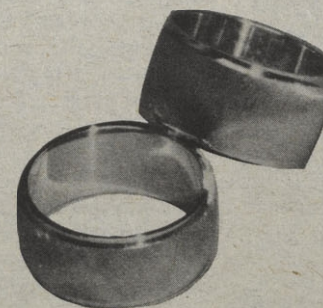


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New Vineyards helps jobless

by Susan Pierce

Through an innovative program, jobless people of Pittsburgh and Johnstown, Pa., where unemployment in December was 8.8 and 12.8 percent, can seek jobs in North Carolina which has a 3.1 percent unemployment rate. Helping make the connection is St. Paul's "New Vineyards" program in Cary, N.C.

St. Paul's rector, the Rev. Charles Hocking, saw a television program about the collapse of the steel industry and thought that if churches can help refugees, which his parish had, they ought to be able to help people trapped in unemployment.

New Vineyards—so called because of the Parable of the Workers in the Vineyard (Matt. 20:1-16) where men standing idle because no one had hired them were told by the owner to go to work in his vineyard—originally planned to help North Carolinians. But few people responded.

St. Paul's did find interest, however, in the Diocese of Pittsburgh. Retired businessman Charles Singler, who chairs the New Vineyards committee at St. Paul's, met with churchpeople in Pittsburgh, and Howard Jones agreed to oversee the project there. A Lutheran pastor in Johnstown is now also involved.

Initially the Pittsburgh committee screened applicants and sent their resumes to North Carolina where New Vineyards circulated them among 25 participating companies. But, says Singler, "for a year we struck out." Then Hocking said, "Bring them down here."

The job hunters, who go through a screening process in Pittsburgh, stay with parish families in North Carolina for a week. They attend a church service, have a job orientation meeting, and after their job search attend a feed-



Tim Krichko, left, and Bob Goerk, at their jobs at Austin Foods, are glad to be working again.

back meeting which gives the committee more information to pass on to other job seekers.

Hocking and Singler cite the importance of job hunters applying in person and of the emotional support of the host families. The candidates, Hocking says, "have someone to come home to on a bad day and someone to celebrate with on a good one."

To alleviate hunger Pass the bucket, not the buck

by Beth Ashby Wardlaw

Looking for a way to convey to his congregations the enormity of the famine in Africa, a bishop in England used a bucket to collect relief funds. He told his people to remember, "Whatever you give will be just a drop in the bucket." CBS news picked up the story and used it in its evening report. Churches across the United States are now passing the bucket.

The first Sunday the Rev. Carl Bell, Jr., of St. Peter's Episcopal Church in Ellicott City, Md., stood in front of his parish with a galvanized pail, people giggled and laughed. The ushers passed the bucket as well as collection plates to parishioners in the pews, and Bell blessed both at the altar. The people of St. Peter's dropped \$478 in the bucket the first time, including \$5.13 from a child's piggy bank. The bucket is a familiar sight now: St. Peter's passes it once a month and sends the money to the Presiding Bishop's Fund for World Relief.

The staff at Christ Church in Greenwich, Conn., decided that the drop in the bucket was a perfect tie-in for

Singler has been a host and says that having people in your home helps you "count your blessings" and brings the biblical "love thy neighbor" to life.

New Vineyards has brought 33 candidates to North Carolina; 22 have found jobs. Tim Krichko from Johnstown and Robert Goerk from Pittsburgh found jobs in Raleigh after being unemployed a year or more. Both heard about New Vineyards on the radio. Krichko says, "It's a blessing I'm here. I'd looked for work all over. There's a different attitude here in North Carolina. People will help you out."

New Vineyards, which received a \$3,000 diocesan grant, is now in the process of finding interim and permanent housing for those who find jobs and expanding the number of households hosting candidates. Singler says 30 families are needed to rotate four applicants each week, and he is now looking for other churches in the area to help St. Paul's 200 families bear this load.

On the Pennsylvania end, Jones says that most jobs found so far were for

Hunger Sunday last fall. Plastic buckets were placed by the church doors, and parishioners dropped in a couple of thousand dollars.

When Canon Richard Parker of the Diocese of Los Angeles heard the idea, he decided to try it on a large scale—at the diocesan convention. At the regular convention offering, representatives gave a record \$3,000 for the Presiding Bishop's Fund. Later, Parker produced a large empty bucket which he passed through the crowded convention hall, asking delegates to "make their drops in the bucket count." The bucket produced an additional \$400 on the spot.

A Los Angeles parish put a bucket in front of the creche at its Christmas services and garnered \$800.

How significant are these drops in the bucket? How does the Presiding Bishop's Fund use the money?

In the summer of 1983, the Fund, whose staff members realized the East African drought was going to continue, sent out its first appeal for famine relief. Since that time, it has contributed \$450,000 for African assistance.

Through the international Anglican structure, the Fund works with the Diocese of Egypt (which includes Ethiopia), the Province of Sudan, and the Church of the Province of Kenya. In conjunction with Church World Service, an ecumenical agency, it provided \$40,000

blue-collar workers. He's begun conversations with another priest in North Carolina about expanding into white-collar jobs.

One of the original purposes of the New Vineyards program, Hocking says, "was to figure out how to do it, write a model, and send it out" so other churches can start their own programs. He praised the enthusiastic support of the bishop and diocese, noting that a presentation of the program at diocesan convention was successful.

Parish support is important to the program, says Hocking, a Connecticut transplant who loves North Carolina. "St. Paul's is not a big church, but it has a lot of life."

The program's rewards are many. "It's great to see someone succeed, to be reborn with a new start and hope, to see all depression and doubt swept away," Hocking says. "As Christians, we have an obligation to put out our hand to those in need."

For information, write to: New Vineyards, St. Paul's Church, P.O. Box 431, Cary, N.C. 27511.

to help with the first 10 airlifts from the harbor at Assab and to help buy trucks for transporting supplies.

Another \$50,000 went to the Southern Sudan Refugee Project through Africare, a Washington-based organization chaired by Bishop John Walker. This contribution was used for food and medical care for refugees from Ethiopia.

Grassroots International has personnel working in the northern provinces of Ethiopia where more than \$100,000 helped purchase grinding mills for the feeding centers, pack animals for transporting goods to remote mountainous regions, and family kits of cooking utensils.

In Addis Alem, Ethiopia, the Presiding Bishop's Fund used \$20,000 to start a care facility for some of the thousands of children orphaned by famine.

Food, medical assistance, and transportation remain the top priority, but the Presiding Bishop's Fund for World Relief and other organizations are also looking to the future to provide a new agricultural base for the countries of East Africa. Even before the drought caught the attention of the media, Africare and the Episcopal Overseas Development Office had created an agricultural project in the Juba district of southern Sudan, west of the Nile. In the first year, project engineers from the

Continued on page 7



Cross Design Columbarium with Good Shepherd sculpture contains 40 niches. Bronze Leaf Design Faceplates. St. Luke's Episcopal Church.

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Continued from page 6

United States and Africa installed 20 wells and pumps in village centers and brought in agricultural equipment. The Fund has set up a Development Planning Office for a similar project in Kenya.

What does a drop in the bucket mean to East Africans? According to the International Red Cross, \$45 will feed an African for one year. For \$50, the Fund can buy a family kit of water containers and cooking utensils for preparing food in the refugee camps.

Pack animals are the only means of carrying food into the mountains; \$140 will buy a pack mule, and \$600 will buy a camel. Airlifts, which cost \$10,000 each, can transport tons of food.

Many Americans can afford a drop in the bucket. Many drops will fill a bucket, and buckets full and overflowing will aid many starving and homeless Africans and provide for their futures.

Beth Wardlaw is a member of St. Peter's, Ellicott City, Md.

UTO, Central Florida help build Honduras church

A new Episcopal church and school are being built on a Honduran hillside with grants from the Diocese of Central Florida and the United Thank Offering and a construction loan guaranteed by 10 Florida churches.

La Iglesia del Buen Pastor (Church of the Good Shepherd), on the outskirts of San Pedro Sula, was founded in 1977 by American and British residents. Strategically located on the edge of the city's richest section but close to shacks of scrap lumber and cardboard built and inhabited by campesinos and refugees, Buen Pastor can serve both communities without neglecting either. The Rev. Roy W. Mellish, a native of Chile, conducts morning services in both English and Spanish.

The consecration, performed by Bishop Leopold Frade of Honduras, attracted some 200 members of the English and Hispanic congregations, members of other Honduran congregations, and visitors from the companion Diocese of Central Florida whose Venture in Mission grant helped build the church.

In 1984, after funds were raised and land purchased, Bill Craigie and his wife June, Volunteers for Mission from Florida, went to Honduras to oversee construction. The church is finished except for minor details and one major one—the pews are being made by the boys at the Episcopal Instituto Tecnico in Tegucigalpa—but the rectory still exists only on paper. The completed parish hall temporarily houses the school.

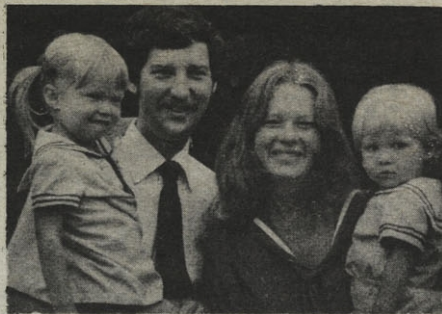
Lidia de Alvarenga is director of the completely bilingual school which currently has a pre-kindergarten, kindergarten, and first grade; a grade will be added each year. She is assisted by Julie Blewer, a Volunteer for Mission who has taught in bilingual schools in Massachusetts.

The school, which already has a waiting list for admission, is seeking \$600 annual scholarships for children who otherwise could not afford to attend. It also needs a U.S. team to go to San Pedro Sula to prepare land for a playground and build play equipment.

For information, write to the Rev. Roy W. Mellish or William Craigie, Apartado 1738, San Pedro Sula, Honduras.

Adapted from a report by Lydia Dorsett, communications officer for the Diocese of Central Florida.

Missionaries in Chile tell of earthquake



"Just as I was taking my first bite, we heard a loud roar. Then the house began to shake," begins Episcopal missionary David Kletzing's description of the major earthquake that damaged Vina del Mar in central Chile early in March.

Kletzing, his wife Karen, and their three children are in Vina del Mar under

the auspices of the South American Missionary Society (SAMS). The quake that interrupted the family dinner was preceded by a week of tremors, but, said Kletzing, "we knew this was the real thing. The house shook furiously."

Karen took the two older children—Julie, 6, and Davy, 4—outside while David rushed upstairs to pick up



Missionary Jennie Sommers sorts through her rubble after the earthquake the Kletzing family lived through in Chile.

5-month-old Matthew who was crying in his crib. The key to the gate that opened onto the street was in his pocket, but "with everything shaking so much, it took what seemed like a long time to get the key in the lock. It was like trying to draw a picture in a lurching train."

Davy was frightened and wanted the family to pray; they did. Julie asked if God or Satan made earthquakes.

The family stayed outside talking to neighbors for several hours and slept on the dining room floor that night while the tremors continued every 15 minutes.

The Kletzing family were fortunate. Their house remained intact, and they were able to offer hospitality to two missionary teachers whose homes were destroyed. At least two other missionary homes are gone, another is badly damaged, and three Anglican churches suffered damage. Most of the city was without water.

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 3½" 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.



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

Holy Land Christian Mission International ^{K5D0}

Attn: Joseph Gripkey, President
2000 East Red Bridge Road
Box 55, Kansas City, Missouri 64141

☐ Yes. I wish to sponsor a child. Enclosed is my first payment of \$10. Please assign me a ☐ Boy ☐ Girl

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.

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EDMOND
BROWNING
OF HAWAII

This statement is a response to prayer, not only to my own, but the corporate prayer of the Church. It is neither my vision alone, nor is it complete, but a vision issuing from the common faith that we share in our lives. Any insights I offer, I owe to a loving God and His people.

Vision, always in process and never static, is not a possession, but a hope, a gift for another. It is not what we would always choose; but in this world and given the demands of the Gospel, vision incorporates itself into our vocation. We discover it as the God of exodus and exile, of passion and resurrection speaks through His people in the brokenness and fragmentation of His creation. Vision is both prophetic and pastoral: prophetic as it directs us to the future and pastoral as it seeks to reclaim the wholeness of creation.

My faith in the Risen Christ informs the vision. I believe that in the life, death, and resurrection of Jesus, our unbelieving world has been invaded with the possibilities of His Kingdom, a new order. And though He challenges us with incredible tasks, at the same time He wills our transformation into a servanthood community. Our baptismal vows call us to authenticity, not simply to read the Gospel, but to live the Gospel.

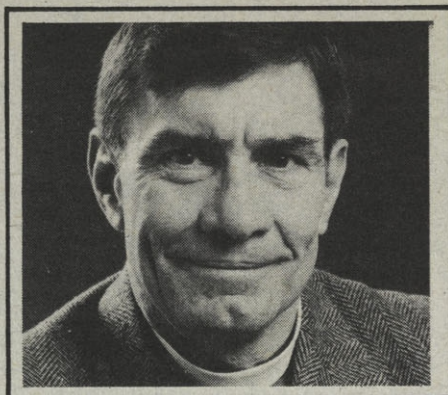
Within the servanthood community, the search for authenticity challenges us to confront the issues of the day that test our discipleship. How the Church "gifts" the world in reclaiming wholeness for the community is extremely important, not only in social service, but also in the clarity of vision on many issues: population explosion, economics, corporate investments, apartheid, peace and war, family life, sexuality, abortion, evangelism, electronic media—to name a few.

Our world's population increases annually in alarming numbers. These new people do and will live in painful poverty, swelling the already over-crowded urban centers. They will face the possibility of incredible tragedy and countless suffering. When we add to this the unprecedented possibility of total destruction in a nuclear conflict, we have a world which calls upon the Church to witness on a universal scale to the saving love of God.

A vision of servanthood has to take into account this world's condition and our responsibility to work for more just structures both within the Church and within society and government. Our vision must include an economic analysis that recognizes all creation as inter-related and interdependent. We must examine our economic system; we must account for our life styles so that we can witness that all people by virtue of their

Continued on page 17

Four candidates for Presiding Bishop view Church's future



WILLIAM
FREY
OF COLORADO

I have a vision of a Church that is:

(1) **Biblically literate**—one that "continues steadfastly in the apostles' teaching," which knows and takes the Scriptures seriously; one which knows the whole story of God; a Church whose biblical exposition steers a course between a simplistic literalism which trivializes the Bible and a faithless reductionism which causes the Word of God to die the death of the thousand qualifications.

(2) **Sacramentally grounded, liturgically alive, and diverse**—in other words, a Church that is beginning to take the patterns of the 1979 *Book of Common Prayer* seriously and not simply interpolating the words of that book into previously established 1928 liturgical habits and practices.

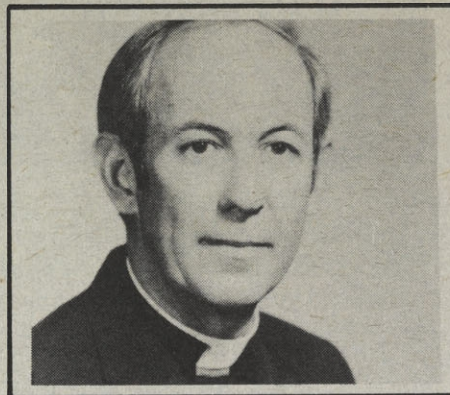
(3) **A praying Church**—one whose members are discovering their true identity as children of a loving heavenly Father through a disciplined life of prayer; a Church which can therefore bring to the proclamation of its faith the weight and authority of personal experience of the love and power of God; one whose members know the true source of their strength and are not ashamed to speak of their personal relationship with Jesus Christ and the power of the Spirit in their lives.

(4) **Caring and compassionate**—one capable of having its heart broken by that which breaks the heart of God; a Church which, in all its congregations, is as adequately prepared to minister to the poor as it is to celebrate the Eucharist.

(5) **Evangelistic**—one which reaches out actively to the spiritually poor and no longer regards the Great Commission as though it were the "Great Option"; a Church eager to live up to its title of "Domestic and Foreign Missionary Society."

(6) **Incarnational**—morally and ethically engaged with the society in which it finds itself; one which is sensitive to, and seeking solutions for, the issues of justice and peace, the questions of life and death, of genetic engineering, artificial intelligence, and possible nuclear suicide which currently confront us; one which knows at the same time that the Gospel transcends the individual issues and provides the Church with an agenda of its own; one which is as interested in informing the consciences

Continued on page 9



FURMAN
STOUGH
OF ALABAMA

Any vision I have of the Church over the next 15 years is tied to the parish, i.e., the parish is the prism through which I view the vision.

I am not unaware that new life and vigor can arise from other configurations. I start with the parish because I believe it holds the greatest potential for proclaiming the Gospel in word and deed over the next 15 years.

What I hope the local church can fully become is informed by experience and by the Scriptures. In Acts 2-12 the Jerusalem church is depicted as it is being formed and as it begins to function. It is molded structure-wise on the synagogue, and it is concerned with fellowship, teaching, baptism, Eucharist, near-neighbor evangelism, order, and discipline. Near-neighbor outreach is its mission function. Its structures are congregational—fixed, not mobile, ministering primarily to those close by.

In Acts 13, you encounter a very different church structure. The Antioch church is not structured like the Jerusalem church. It does not have a congregational structure, but has what could be called a "mission structure." Traffic flows in and out, near and far, and you can sense the energy coursing through. The Antioch church has become a sending and receiving base for work throughout the Middle East. It is a growing, teaching, generous, evangelistic, multi-racial, self-denying, and cosmopolitan church.

Jerusalem presents a *static* image of the Church. More is needed to energize this church toward proclaiming the Kingdom in word and deed.

Antioch presents a *mobile* image of the Church because it has a mission structure. Its vision and its life were more outward looking—concerned more with service than survival.

Our parishes today are characterized generally by congregational structures, but some changes in the direction of Antioch are emerging. This shift is occurring where people are having their visions lifted to see and experience God's unbounded love for them and all creation—where they no longer tightly hold to what they have—where they let go, to that extent they have everything they need. The issue can be put this way: How can our parishes become more mission-structured? What is needed to energize them to be more like Antioch than

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JOHN
WALKER
OF WASHINGTON

It is not easy to write about one's vision for the Church. Vision and dream are too closely intertwined in our minds to separate them easily; and, for many, vision means dream, and dream implies unreality. Vision has to do with the power of sight—that is, to be able to look at a given subject, principle, or belief and to see what the future might be like if the vision were realized. A Christian vision of the future must be rooted in the biblical and theological truths we hold to be essential to the life of the Church. Whether we are talking about the spiritual life of a Christian or our ministry as baptized persons in the world, we derive our meaning from Holy Scriptures and from the theological teachings that we accept as truth.

We also tend to see the spiritual role of the Church as being separate from its role as an institution of social concern. These, I believe, cannot be separated. It may be difficult for a Christian to act in both roles simultaneously. The Church in history has seen itself as both providing spiritual sustenance and bread for the poor. Most of us, I suspect, attempt to live with the tension of trying to do both, however unsuccessfully.

As a visionary I would dream of a Church in which reconciliation is a reality. The walls of race, language, nationality, sex, and social status that separate us are torn down so our oneness in Christ is truly experienced. Further, the walls that separate us as "haves and have-nots" disappear, and as members of the Body of Christ we share, with one another, God's bountiful gifts so none would go away unfed.

We have made progress in these areas, but my overarching commitment is to this ministry of reconciliation within the Body of Christ. No need for us to talk about divisions in the world or about world peace so long as we see, within the Body of Christ, the ancient wars of race against race, male against female, and ethnic group against ethnic group. We say we believe we are all created in the image of God, that we all are equally loved by Him, and that Christ loved and died for all of us. On what grounds, then, do we re-erect the very walls that He died to break down? Is it not time to put away from us all notions of superiority so the Body, rendered more healthy, can grow? Many see evangelism (and church growth) as the key to our future, but I am certain that neither can happen so long as we cling to notions of superiority. This does not mean denying the differences, but accepting them as part of the very diversity in which we rejoice and rejecting any claim that superiority has a place in the Body of Christ.

A chief concern that will mark these next 15 years is that of famine and world

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William Frey

of its members on issues as it is in making pronouncements about them.

(7) **Visionary**—willing to be formed and shaped as much by its future as by its past; a Church that is conscious of and treasures the great riches of its Anglican heritage but is equally conscious of its prophetically promised future; a Church which strives to be a "preview of coming attractions" rather than a nostalgic replica of "the way we were."

(8) **Ecumenical**—one moved by the Lord's own longing for unity; one which knows that a broken world can receive from a broken Church only a broken message; a Church which is unafraid to share freely the wealth of its own inheritance and unashamed to learn from other Christians; a Church which is ecumenical, not only toward the "ecclesiastical left," i.e., liberal Protestantism, but toward the "ecclesiastical right" as well, i.e., the Lutherans, Roman Catholics, Orthodox, and Conservative Evangelicals; one that is willing to take risks for the sake of unity that are at least equivalent to the risks we currently run through disunity.

(9) **Collegial**—one which is serious about baptism, which recognizes and validates total baptismal ministry, and which prepares the baptized for their ministries not simply through Christian education, but through the kind of spiritual formation which aims at holiness of life; a Church seeking effective ways of building Christian community and family for all its members.

(10) **Global**—one which sees beyond the borders of the nation and does not act in a vacuum, nor as though this nation were the center of the universe; a Church which seeks creative ways to maintain effective exchange with Christians in other parts of the world even as it liberates some of its foreign jurisdictions to discover their own identities.

(11) **Proactive, not reactive**—one which is already preparing its members to live as Christians in the 21st century in circumstances radically different from today's, i.e., possible economic collapse, political instability, racial strife, graying population, massive immigration, etc.; one which is learning from Christians in third-world countries how to deal with such conditions; a Church which, in view of projected Hispanic immigration patterns, is learning to be bilingual.

(12) **Administratively decentralized**—one which utilizes a more effective Provincial structure and is willing to experiment with an "ad hoc" to help correct an occasionally sluggish bureaucracy.

Obviously, no Presiding Bishop is going to usher in the Kingdom of God single-handedly. But without some coherent vision, the Church will go nowhere.

Furman Stough

Jerusalem?

What is articulated above I would place under the category of "mission," using the word and understanding it in the context of "God's mission." To speak of the "mission of the Church" is not, I believe, totally accurate. *God's mission*, the proclamation of the Kingdom, is and by Jesus, and the invitation for people to come into this Kingdom under the lordship of Christ came first. The Church came into being in order to support God's mission, and so long as she is faithful to that mission, she is being the Church.

The other side of "mission" is "mercy." For ourselves and God's world we need both. The question is: "How can we become a more merciful people?"

My own understanding of mercy is informed partly by what I understand of Jesus in the Scriptures. The image I have of Jesus is of one who spent most of His time with the common folk, the poor, the sick, the criminally oriented, the mentally deranged, etc. And yet His compassion reached to all creation. Paul states that all, without exception, have come short of God's glory and are in need of compassion and mercy. And to all, God has offered the fullness of salvation—no charge, no price, just the grace of a merciful God. In the end I believe we will be saved because we have allowed the mercy of God to make us a merciful people.

Thus my hope and vision over the next 15 years is God will give us a new sense of mission and mercy that will enable us to be more nearly His servants in and to the whole creation. By this not only will the parishes be energized, but also leadership in all areas of our common life. We want strong, wise, and compassionate leadership, and I believe we will have it if we can grasp a renewed and corporate vision of mission and mercy.

Some Specifics

- **The Anglican Communion:** My hope is we will more vigorously claim our heritage as Anglicans in terms of our corporate identity. We are at our best when we function corporately.
- **Overseas Dioceses:** My hope is we can accelerate the process of indigenization by common agreement and joint planning and be prepared for even higher financial commitments if necessary. Self-governance and autonomy are the goal without losing our spiritual and fraternal bonds. We need each other.
- **World Mission:** We need to increase greatly the opportunities for personal service through such vehicles as Volunteers for Mission. I yearn to see the day when we and our partner Churches would undertake a massive venture to train Christian educators, evangelists, teachers, parish development and direct services persons, etc., and exchange these missionaries with one another.
- **"The National Church":** I am thinking primarily of the Executive Council and the Presiding Bishop. My hope is they would hold before us a vigorous vision of a holistic Gospel, including human needs and advocacy, and the need for spiritual growth.

John T. Walker

hunger. The question is important because it will help us to redefine our missionary strategy. If the social and political experts on this subject are to be trusted, and I think they are, then the problem of world hunger will be with us for some time.

The crisis which struck Ethiopia this year and which elicited a significant response from American Christians (as well as others) will continue in Ethiopia and be experienced by other countries over the next five years. Therefore, what was responded to as an emergency may become a large and permanent problem for all Churches over the next 15 years. Will the Church be called upon year after year to assist Christians in underdeveloped countries to meet the demands of famine or a food crisis? It appears to me that this is the reality.

Finally, there is the matter of peace

Continued on page 17

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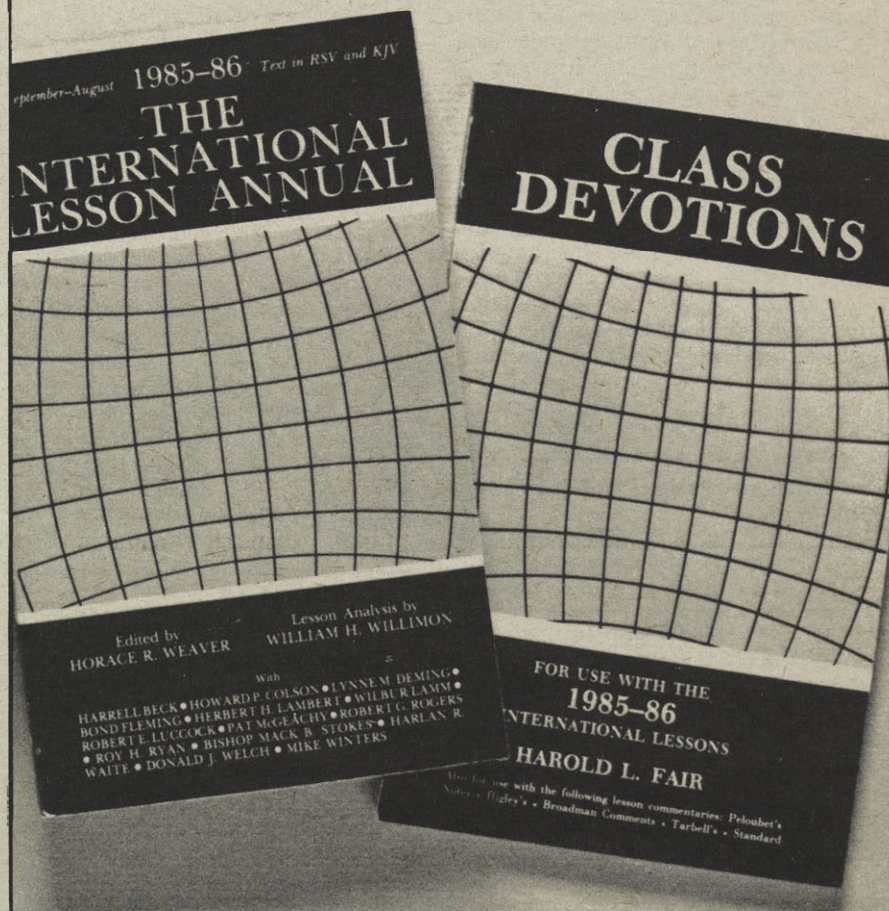
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Lay ministry is theme of movie, 'Day by Day'

Two years and some of the most creative minds in the Episcopal Church were needed to turn a Venture in Mission grant for parish material on lay ministry into an insightful, provocative, "Hollywood-quality" movie. When it was premiered before the 125 people at the Conference on Total Ministry in February, *Day by Day* looked like a winner.

The process began in February, 1983, when 15 people met in Chicago for a two-day brainstorming session on how best to tell the story of total ministry. They did so thanks to a Venture grant from the Diocese of Oklahoma.

The Rev. James Friedrich, president of

Cathedral Films of Los Angeles, recommended a movie using a "film within a film" which could show a variety of ministries through the actors' improvisations on real-life situations. Friedrich also felt such a film could show the actors themselves changing in the process of creating, acting out, and reflecting on the ministry scenes.

With Scott Miller, a Cathedral Films vice-president who had worked at Paramount and Columbia Pictures and is now a postulant for holy orders in the Diocese of Los Angeles, Friedrich spent 18 months writing a script which contains a number of theological concepts. Two intensive three-day writing sessions produced the major breakthroughs.

During the process, members of the Church's Total Ministry Task Force and others offered suggestions and support. Before the cameras rolled in September, 1984, Friedrich and Miller auditioned

actors, assembled a 16-member production crew, and chose the five major exterior and interior shooting locations in southern California.

"We were fortunate in being able to put together a film crew," Miller said, because filming was done at the height of the network television production season. Miller had worked before with many of the crew members and said, "Everybody's work schedule just fit together perfectly."

The film is set in a rehearsal hall where five "actors" are told the idea of a film—that anyone can do ministry—and instructed by the "director" to act out what ministry means to them.

After the film was shot, the 10-week post-production work included editing, adding special optical effects, and composing the original musical score. The final addition, a study guide prepared by the Office of Ministry Development,

was scheduled for publication in April. In addition to the movie, the Total Ministry Conference participants were challenged by the keynote speaker, Verna Dozier. "All of us . . . have been called to carry on Jesus' ministry of reconciling the world to God," she said. "Why have we been so slow to be about it?"

Day by Day is available for rental (\$39) from Cathedral Films, P.O. Box 4029, Westlake Village, Calif. 91359, or from ROA Films, P.O. Box 661, Milwaukee, Wis. 53201. A videotape (BETA or VHS) can be purchased for \$79 from Cathedral Films.



Literature needed around the world falls into three categories, Bishop David Young of Ripon, England, told the board of trustees of SPCK/USA in Sewanee, Tenn. Those are simple Christian texts, publications which present a balanced point of view, and the encouragement of local writers to produce their own works. Young, who chairs the English Society for Promoting Christian Knowledge, said he'd been in places where a huge congregation had but one Prayer Book. SPCK/USA, founded a year ago and chaired by Thomas Tisdale, promotes Christian literature in developing countries. —Onell Soto

Cartoonist Fred Pope dies

Church cartoonist, the Rev. Frederick Pope, died of cancer late in March at his retirement home in Cherokee Village, Ark. Pope had retired as rector of St. Stephen's Church, Ferguson, Mo., late last year.

Pope's cartooning, which covered everything from parish foibles to national and international issues, began in the 1950's when as rector of St. Andrew's, Hopkinton, N.H., he supplied cartoons to the diocesan newspaper. When multilith replaced mimeograph, his cartooning really took off and filled not only the newsletters of his own congregations in Dayton, Ohio, and Ferguson, but church publications across the nation.

Pope is survived by his wife Grace, four children, and four stepchildren.



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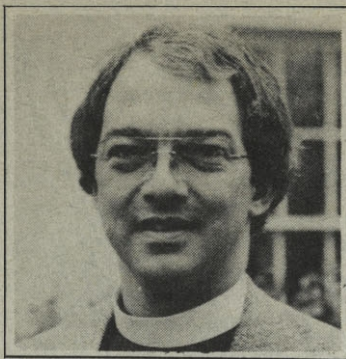
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BY PETER WINTERBLE

With this issue of *Professional Pages*, I join the ranks of "retired editors"—with thanks for the enormous support provided by Margaret Landis, managing editor of these pages, and with some regret that my professional responsibilities are carrying me so far from the mainstream of professional church life.

I say "some regret" because I believe whoever takes over from me should, in fact, be someone very much *in* the mainstream of professional church life. If I were to write about the things that most occupy me in the time between Sundays, they would no doubt have relevance to readers of *Professional Pages*, but not the kind of relevance I believe is needed by those who are "in the trenches" of church life and work as daily laborers.

One does not often have a public forum for swan songs so I shall take advantage of this opportunity to mention some observations I've had since leaving full-time parish work in the fall of 1981.

- Probably the most important observation from this side of the clergy fence is my continuing admiration for the amount of time and energy laity put into church work outside their other vocations. Either those laypeople who are very active in the Church have very spongy jobs—meaning that they can be away from them at will and perhaps have less to do while at work than we might imagine—or, which is more likely the case, they are more dedicated to the life of the Church than most clergy really believe despite lip service to the "dedicated" layperson.

I would counsel clergy perhaps to back off a little in their eternal demands on laypeople; to ask the question, "What is the real agenda behind all these meetings and work I'm demanding of these people?"; and, finally, to make sure that everyone has enough time off from church work to be able to be renewed. (If enough of you out there are disagreeing with this, I'm probably right!)

If a layperson is doing too much church work of whatever variety, ask yourself (as that person's priest) how things may be at home for that person

and whether the gargantuan amount of church work is a smokescreen for something else that ought to be dealt with. Only you can decide if that's the question to ask.

- Another observation has to do with being provocative. I think we have far too few places *within* the life of the Church where outright provocation is either tolerated or encouraged. Certainly some of the articles printed in these pages throughout the past couple of years have provoked interest and response, but I wonder if more might be better.

I recall in the past year asking the writer of an excellent article that had been printed elsewhere if he would mind if we reprinted it, and his answer was "No" because the original publication had caused so much stir he wasn't willing to have it published further. When I showed the article in question to a friend outside the Church and mentioned that I wasn't allowed to publish it, she was—to say the least—dumbfounded. Why? Because to her it seemed "barely" provocative, much less "profoundly" so. What do you want from forums within the Church?

- A related observation concerns feedback. I believe the feedback from readers of *Professional Pages* is far less than it might be.

- My last observation is the Church is approaching yet another milestone in Anaheim this fall, and each of you has a say in what will happen. The next several years of national church leadership are at stake. I hope you take it seriously.

I'm glad this final issue with my name on it as editor is devoted in large part to preaching. I'm not sure the Episcopal Church will ever be widely known for good preaching, but we can always hope! Until the laity of the Church learn to demand of their clergy what owners of other corporations demand of their leaders, we'll limp along in nth place in the panoply of Christian bodies in the United States. We kid ourselves, I think, by telling ourselves and others that "since we are a liturgical Church," we take the worship act itself more seriously than the preaching that goes on within it.

That's pure bunkum, and I think we all know it. Good liturgy should demand good preaching. But then that authority issue I'm so fond of and frightened of at the same time raises its head. We probably won't be known truly as a preaching Church until somebody takes authority to make it so.

So. Thanks for reading. And remember to send your comments to Margaret Landis; she welcomes your articles and responses.

PROFESSIONAL PAGES

The case for liturgical preaching

BY R. TAYLOR SCOTT

In the midst of the lections, the collects, the hymnody, and the structure of the Eucharist itself, the preacher speaks, intending to show the connections between those things and the people present.

But there is another intention present. It is what the preacher and the congregation take to be the appropriate mode in which to make these connections. More often than not, this mode is unexamined.

I wish to look at three modes of preaching. To forestall a misunderstanding, I do not mean "style" or "medium" by the term "mode." The medium of preaching is speech; style is a category in aesthetics; but there are at least three differing modes of speech, corresponding to the three differing "modes of existence" analyzed so well by Kierkegaard: the aesthetic, the ethical, and the religious which I call the rhapsodic, the rhetorical, and the liturgical (my terms are not totally identical with Kierkegaard's categories).

The rhapsodic mode of preaching is what most preachers and congregations implicitly take to be the characteristic mark of "good sermons." Its intention is rapture, an experience of momentary liberation from the human world and from the weight of human responsibility for that world. In this mode the preacher intends the sermon to approach the powers of music—both as *divertimento* and *oratorio*—in which the preacher/singer wishes to bring the people into a weightless freedom of spirit, something music effects. But the preacher is not alone in intending this effect: The preacher and the people mutually intend it. It can in fact be sustained for as long as the rhapsody

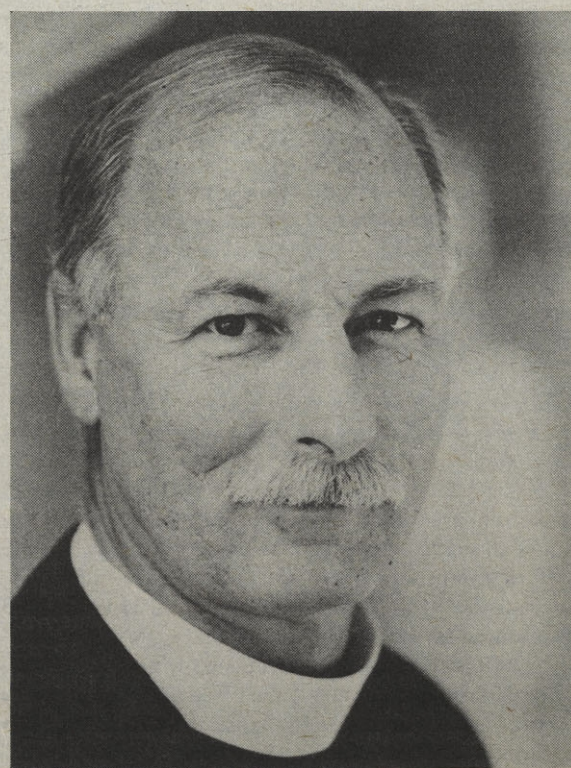
continues. When it stops, however, everyone falls back into the gravity of the world, only now that gravity has been emptied of any religious respect and is reentered as a deadening weight, pushed forward as a sisyphian task.

In short, although it does uplift us, rhapsodic preaching does not point to any blessing in our worldly life. It curses it.

Yet, I contend, what most folk think a good sermon is is rhapsody. That is because we live in an age which reduces religion to aesthetics. Such sermons *do* move us, but they do so only inwardly with no thrust into taking social worldly life seriously as the provenance of faith.

Rhetorical speech is speech oriented toward the world of praxis, toward choosing and acting. It also moves us, or is intended to move us, but not simply aesthetically. Its scope is ethical. Its success or failure is determined by judging its consequences. These are in the hands of the hearers, not the speaker. Rhetorical speech is addressed to persons in their concrete moral lives more than is rhapsodic speech because rhapsody severs moral connections. Seduction has at most only a secondary place in rhetoric because rhetoric is completed only in the consequent action of the hearers. When rhapsody ends, nothing is left except perhaps regret or longing or resentment—or all three. Today the Church's pulpit is only occasionally marked by rhetoric. Richard John Neuhaus' book, *The Naked Public Square* (Eerdmans), is, among other things, a call for renewal of a rhetorical pulpit.

But I see at least two serious limitations to rhetorical preaching. Rhetoric assumes a common tradition from which it derives its force and coherence but



R. Taylor Scott

which today is all but gone in our cultural life. Neither preachers nor congregations possess such a common framework. Rather, we speak what rhapsodic preach-

Continued on page G

Recent titles reviewed

Three commentaries on preaching the Word

The Word: People participating in preaching, Martin E. Marty, paperback \$3.95, Fortress Press, Philadelphia, Pa. (112 pp.)

I'm generally suspicious of books of which reviews begin, "In this slim volume. . .," but here is an exception, an exceptional exception. In this slim volume is some of the most perceptive commentary on preaching I've read in a long time. In fact, I would make it mandatory for every level of minister—and that includes the fourth order.

Marty quickly catches us up in the excitement of the preaching event. That's a poor choice of words to describe what happens when Word and word coalesce, when preacher and preachers-with (Marty's term) both fulfill their proper functions, when the Living Word becomes exactly that. From dealing with the proper distinction between interpretation and hermeneutics to offering tremendously insightful and useful bits of advice to the preacher—and the preachers-with—it is clear that we are hearing from no ordinary purveyor of pulpit platitudes, but from a gifted and eloquent spokesman for the Word of the Lord. And the book is filled with the kind of encouragement that lets us know that if we do our part, if we prepare the text, the Holy Spirit will be there and the Word will again become fleshly and real.

Bravo, Mr. Marty! Your book belongs in the pew pockets for reading during those sermons that do not enliven for then the non-hearers would be able to put to use productively that otherwise wasted time.

Preaching Paul, Daniel Patte, paperback \$4.95, Fortress Press, Philadelphia, Pa. (96 pp.)

Daniel Patte, professor of New Testament and the chairman of the department of religious studies at Vanderbilt University, has written a thoughtful and useful book for anyone interested in becoming better equipped to deal with Pauline thought, especially in preparation for preaching. Patte, however, suggests that the readers of the book should not be limited to those "professionals," but ". . . to all those who are called to witness to the power of the Gospel and to offer themselves 'as a living sacrifice.'" In order to appeal to a wider audience, the technical language has been kept to a minimum.

Patte rightly identifies two temptations facing preachers in preparing sermons based on Paul's words. The first temptation is "to believe that we preach Paul when we repeat the Reformer's interpretation of Paul." The second is to confuse preaching with other kinds of public speaking and so lead to sermons that are discourses useful for communicating information but sadly lacking in their most important function, the communication of a faith.

The book is structured as a series of theses dealing with certain characteristics of Pauline teaching, followed by commentary in the form of notes to each of these. The book closes with a chapter suggesting some specific ways to confront the Church and world with the message of Paul.

Preaching the New Common Lectionary, Fred B. Craddock et al., paperback \$8.50, Abingdon Press, Nashville, Tenn. (176 pp.)

This is the first volume of what is to be a series of commentaries on the common lectionary used in many churches. A special feature of the series is inclusion of the proper psalm for each Sunday, suggesting that all too often that part of the proper is overlooked as a source for homiletic substance.

While in no way substituting for proper exegetical work on the preacher's part, the material provides helpful and current insight, assisting in the task of preparing a sermon worthy of being heard. The book's layout is straightforward, and I was happy to see both sets of propers for Christmas Day.

If the rest of the series is like the beginning, it will be a worthy addition to any serious preacher's library.

Hewitt V. Johnston is rector of St. Mary's Episcopal Church, Tampa, Fla.



How did my sermon go?

BY ELDRED JOHNSTON

The sermon, well prepared and brightly delivered, is the major contribution the pastor makes to the parish. Of course, I am aware of the theological, pastoral, and liturgical duties of the pastor, but the crucial point comes on Sunday morning when he/she stands in the pulpit and dares to speak God's word to the congregation.

But how can the preacher judge the strength of the sermon? By asking his/her spouse, or his/her friends, or heeding the brief (but usually kind) comments as people leave at the end of the service ("Fine talk today, Pastor."), or by listening to inner feelings? None of these will furnish the necessary objectivity (especially the spouse, who tends to be hypercritical or defensive or obsequious).

Here is a procedure I have found helpful: About every four to eight weeks ask the congregation to fill out a *brief* questionnaire at the end of the sermon.

- (1) What was the main point in this sermon?
- (2) Name one or two things that stand out in this sermon.
- (3) What major criticism of this sermon would you make?

After the pastor studies the questionnaires, he could meet with a small group of laypersons to discuss

them. Then he/she could publish a summary in the parish paper. This would accomplish several things: It would let the people know that the pastor is sensitive to their cares and concerns. It would exert pressure on the pastor to improve preparation and delivery. It would stimulate people to listen more carefully to future sermons. This whole procedure is not intended to make sermons more popular and palatable, but to discover whether the sermon is dealing with the people's needs and concerns.

A sermon is not meant to be like a lecture by a celebrity from out of town who makes a one-shot appearance before an audience of strangers. It is meant to be a dialogue on the profound subject of God's will for man. The test of its effectiveness is the response from the listeners. Read Peter's Pentecostal sermon in Acts 2. Listen to the response from the listeners: "Now, when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do [to be saved]?'"

You don't have to ask: "Was that a good sermon?"

Eldred Johnston, a retired rector and free-lance writer who lives in Columbus, Ohio, has often contributed to *The Episcopalian* and *Professional Pages*.

Timely advice to the preacher

Sometimes the preacher tells the people stories, and sayings of others, according as his text invites him; for them also men heed, and remember better than exhortations; which though earnest, yet often die with the sermon.

Sermons are dangerous things. None goes out of church as he came in, but either better or worse.

The character of the preacher's sermon is holiness; he is not witty, or learned, or eloquent, but holy. It is gained by choosing texts of devotion, not controversy, moving and ravishing texts, whereof the Scriptures are full, and by dipping and seasoning

all our words and sentences in our hearts before they come into our mouths.

God sees us, He sees whether I speak as I ought, or you hear as you ought, He sees hearts, as we see faces.

The parson exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will less afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.

—George Herbert (1593-1633),
from *A Priest to the Temple*

Children of Abraham

BY FRANCIS F. DAUNT

"Do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham."

For reasons that are probably best left unexamined, this line of John the Baptist reminds me of priests. God has through the ages made some very fine priests from stones. Paul, Augustine, Becket, S. I. J. Schereschewsky, and some of you are examples. Against all odds, despite the best intentions of the Church, and quite by His own graciousness, God calls human beings to priesthood. The statement also reminds me that no one has a presumption of priesthood. I am a priest by God's choosing, not my own.

The system whereby one's "call" is tested and confirmed, the manner and content of training, and the variety of passages involved in the process can seem far from the realm of the Holy Spirit. After ordination one is busy with the many jobs of the positions open to priests. I felt in seminary and in those first years after ordination much like one who was learning the secrets of priesthood. Scripture was written by Carl

Rogers, Saul Alinsky, and Elisabeth Kubler-Ross. All of this contributed to the pride and burden of earning my way into competence in a vocation I had chosen. God became the personnel director of the corporation for which I worked.

While I speak only for myself, I observe others striving hard to do the job, piling up skills of various kinds and taking on yet another ministry in or out of the Church. What then of we who presume to call priesthood our own? Who are we and what are we about? I suggest a double answer—we are persons and we are priests.

Persons operate in the realm of individual gifts, positions, relationships, and behaviors. In this area is a wide variety of possibilities. Here we identify and nurture the mix of gifts which are uniquely our own. I am thinking now of capacities that exist in each person, not attributes which are somehow grafted onto a bare branch. The strength of persons who assume certain positions, who establish relationships, lies in clarity about who they are. That clarity comes from experience, a confession of faith, testing in community, skill training, and other modes of action and reflection

on self. As persons, I would that we celebrate the variety rather than encourage the uniformity.

Priests belong to mystery. In fact, they stand in the middle of and handle the things of mystery. It is God's folly that He chooses to make priests out of persons. It is also His graciousness that in the mystery He gives persons the power to be priests. The reality of priesthood comes not from skill or wisdom, but from one's position at the altar. The mouth which speaks to a counselee is the mouth which pronounces absolution. The hands that touch the sick are the hands which deliver the Body of Christ. The mystery is in the mind of the community and through it in the understanding of the world. Like any other sacrament, it may be abused, ignored, denied, but it is real. As seminal persons (we did go to seminary), priests allow the mystery of God to grow in themselves. How else, but by God's action, could this be? A priest shares in the eternal priesthood of Christ, and a priest bears in her/his person the transcendence and immanence of God. In this there is no logic at all, but a mystery and a promise.

Francis F. Daunt is rector of Holy Trinity Church, Decatur, Ga. This article is reprinted with permission from "Inside CODA," newsletter of the Clergy of the Diocese of Atlanta.

CDO publications available

The Church Deployment Office has a number of publications which are helpful for clergy contemplating a move as well as for calling committees.

- **Caring for Clergy in the Calling Process**—guidelines for parish calling or search committees, \$1.
- **C.D.O. Positions Open Bulletin**—lists current employment opportunities for lay and ordained, \$10 for six monthly issues.
- **Interviewing in the Calling Process**—guidelines for search committees on questions and format for interviews, \$1.
- **Ministry Code Manual**—needed for registration, updates, and search requests (revised 1/85), \$3.
- **More Than Fine Gold**—a workbook to help in initiating or updating your C.D.O. Profile, \$5.
- **Prayer in the Calling Process**—theological and liturgical reflections for calling committees, \$1.
- **Tips for Clergy in the Calling Process**—help in writing resumes and being interviewed, plus a guide to C.D.O. resources, \$1. (Coming soon.)

Make your check payable to "Church Deployment Office" and mail it with your order to: Church Deployment Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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A creative revival of an ancient tradition: "BURIAL in THE CHURCH — not from THE CHURCH"

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



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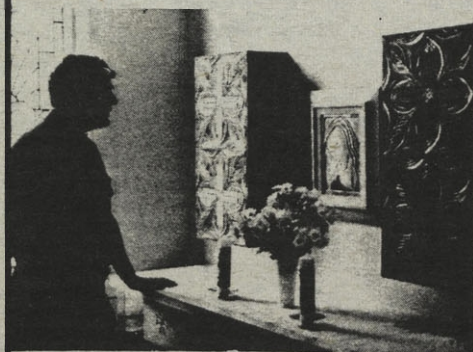


The Rev. Dr. Charles A. Peek
Rector
St. Luke's Episcopal Church
Kearney, Nebraska 68847

A recent trip to England has reminded me that our columbarium isn't a new notion but just a modern means to an old end — burial in the surroundings which we loved in life as people of the Church.

Our columbarium has been installed from memorial funds, and has already attracted much interest, all favorable. Our units are located just adjacent to our baptismal font, and we will pass by them as we lead the newly baptized before the congregation to be welcomed. The columbarium will serve as a constant reminder that we are baptized into Christ's death and raised with Him to new life.

Since it will be such an important focal point for us, we are grateful that Armento Liturgical Arts has made it so attractive and well constructed. It is a well crafted work of art.
Fr. Charles A. Peek, Rector



The Rev. Harry J. Walsh, Jr., Rector
St. Andrews Episcopal Church
El Paso, Illinois 61738
Two 8 niche starter sets on
each side of terra cotta Madonna.

Photo by Jane Cluver, El Paso Record

TO BE BURIED IN THE CHURCH...

by Pam Nussbaum
St. Andrew's Church

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

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

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

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

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

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

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

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As interest in cremation grows, so do columbaria

BY JAMES GRAY ESTES

"Why don't we build a columbarium?" In recent years, requests for cremation and a concomitant interest in columbaria (vaults with niches containing urns for ashes of the dead) have been growing, facts many parish priests are noting.

Neither is new. Ancient cultures used cremation to dispose of their dead and as a means of controlling disease. It was well known within the Roman culture at the birth of Christianity. Although large underground tombs existed around Rome, few have been preserved, a notable exception being No. 1 of the Vigna Codini series—a gigantic columbarium built during the first century near the Porta di San Sebastiano. The cremation platform was in the center, and niches carved out of the surrounding walls hold the urns for more than 450 freedmen, slaves, and servants of the Caesars.

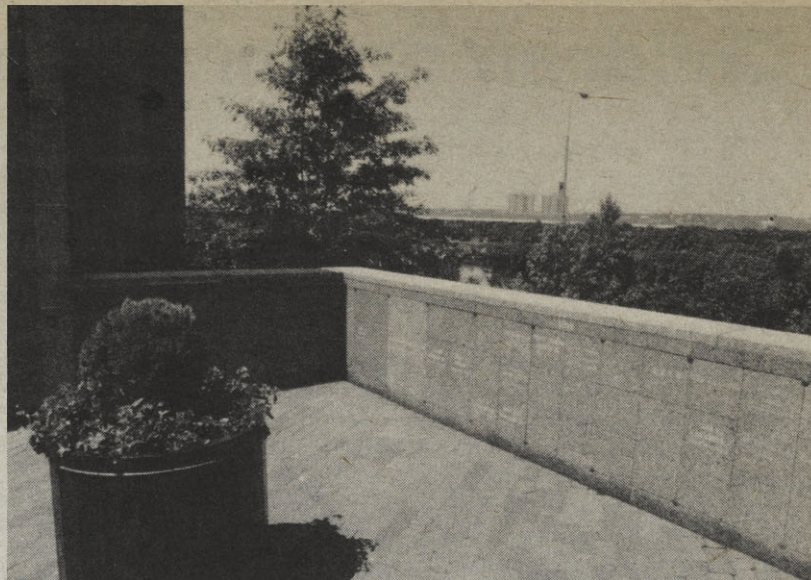
Early Christians, however, regarded cremation as pagan. Scriptural references to the sanctity of the body and the suggestion that resurrection—of the living and the dead—would have a physical dimension affirmed the Jewish practice of bodily interment. As church practice became codified, cremation was prohibited. The Roman Catholic Church removed this prohibition in 1963, but some Christian groups—most Mennonites, Missouri Synod-Lutherans, etc.—still adhere to it.

Although cremation was approved during times of plague in England and Europe, it did not receive serious consideration until 100 years ago. In 1817, in Edinburgh, J. C. Loudon stated that cremation would become universal in Britain, Europe, and America. In 1874, in England, Sir Henry Thompson founded the Cremation Society, arguing that cremation was much more hygienic than interment. Christians offered considerable resistance, but the appeal for hygiene and the growing interest in scientific thought carried the day.

The matter was thoroughly debated theologically during the 19th century. Roman Catholicism was adamant, yet anti-clerical groups in Italy moved more rapidly with innovative crematoria than did the cremationists in England. Since Christian theologians could not explain why Christians who were devoured by wild animals or accidentally burned to death were lost or explain why the Almighty would have any more difficulty reconstructing from ashes than from decay in the earth, religious objections by Protestants diminished.

When people no longer had to choose between Christian burial and non-Christian cremation, the num-

Columbaria can be indoor, outdoor, or "remote memorialization." Trinity Church, New York City, provides niches in a terrace wall (right). St. John's Cathedral, Denver, inters remains in its All Souls' Walk (below).



William A. Rice, Jr.

ber of crematoria increased rapidly. Recent statistics indicate that the proportion of dead cremated in England is around 75 percent; it is even higher in Japan. In Australia and New Zealand, the rate is about 50 percent, and in Canada it is approaching 40 percent. In the U.S. it is 12 percent.

Following on the heels of an increased demand for cremation has come the growth of burial societies. Such societies generally use a direct-cremation method, arrangements being made in advance for the society to collect the body from the place of death and deliver it directly to the crematory. The society executes all legal documents and returns the ashes to the family or scatters them as prearranged. The cost for such services may run as low as \$300.

When cremation is arranged through a funeral director, the costs may or may not be lower, but if the community does not have a crematory, transportation costs may make cremation more expensive than bodily interment.

We have all known persons who wanted to be cremated and have their ashes scattered over the sea or over the mountains or wherever, but a place of memory should be considered seriously. Most of us are in a forward gear each day; but if we stop to reflect for a moment, we will probably see our reflections in a series of places. To see these places in our minds is to recall generally positive memories attached to each. Revisiting any of them will stir up even more thoughts of a generally pleasant nature. Graveyards, cemeteries, or columbaria can serve much the same purpose.

Some of us grew up making family excursions to the cemetery on Memorial Day. The Chinese have a tradition of packing a lunch and going to the country to sweep off the ancestral graves twice a year. Visiting gravesites is not necessarily morbid. If it is a shared experience, the visit can precipitate healthy discussion about the deceased. Visiting a place of memory from time to time is an exercise in relating life and death, the living with the dead. If the place ties in with a spiritual focus for life (this life and the life to come), the place of memory has a health-restoring effect.

Early Christians buried their dead in catacombs, a fact we may have romanticized to accommodate some picture of the communion of saints, but the first catacombs were used out of necessity both for worship and burial and had nothing romantic about them. In ensuing centuries, when Christians met above-ground, burial within urban areas was generally prohibited so was in the open country. If a person was martyred, other Christians would be buried near the martyr's grave, creating burial grounds separated by some distance from churches or worship centers.

Years passed, and the pattern changed. Small groups of Christians built chapels near the grave of a beloved martyr or bishop because a special blessing was thought to come from the faithful-at-rest. From the Council of Braga in 563 to the Council of Nantes in 900, decrees were issued that forbade burial inside churches. Gradually exceptions were made for beloved priests, bishops, monks, and then for privileged laypersons until the exception became the rule. During the Middle Ages, the entire floor space was often marked for burial of Christian dignitaries. Graveyards that encircled country churches became common.

Churches also encircled graveyards. An atrium was a small rectangular courtyard, one side of which was the wall of the church, the other three sides quite likely the walls of other church buildings. This area,

which could not be expanded, was the burial space for everyone in the village or parish, a possibility only because bodies were exhumed and the space used over and over again. The bones exhumed were placed in charnels, containers that were built around the perimeter of the atrium. These came to be known as charnel houses, against which such a reaction arose that expansion of parish facilities was done by building multi-parish Christian cemeteries as well as municipal ones outside the city boundaries.

The desire for columbaria is an attempt by many churches to reverse the trend once again and establish their own burial plots. In some instances the columbarium is incorporated into the main structure—in a narthex or chapel or in an undercroft or crypt—or is built into an atrium or patio or memorial garden. Whereas centuries ago Christians wished to be buried near the saints, now locating the columbarium in or near the church sanctuary places the ashes of loved ones near the center of Christian worship. Christians are reasserting themselves theologically in employing an old burial method in a new way to serve the beliefs of the Christian community.

Designs for columbaria vary considerably according to needs and resources. They can be indoor, outdoor, or "remote memorialization." Indoor columbaria can be built into a non-bearing wall or added as a cabinet against a wall. The artistic scheme will vary according to the materials chosen and the number of niches desired.

Outdoor columbaria can be imaginatively designed according to the nature of the space available. Clusters of metal or stone niches can be placed in a cement form in the ground or built into walls in well-landscaped gardens or, as with St. John's Cathedral, Denver, Colo., make an All Souls' Walk running alongside the sanctuary. The cost of a niche in either of these first two categories might be as low as \$200 or as high as \$1,000.

The third category is not really a columbarium since it has no individually-marked niches. A common depository is provided in a garden—often, apparently, near a statue of St. Francis—and the names of those whose remains are placed there are written on a tablet nearby. Sometimes no charge is made, sometimes just enough to cover cost of the inscription.

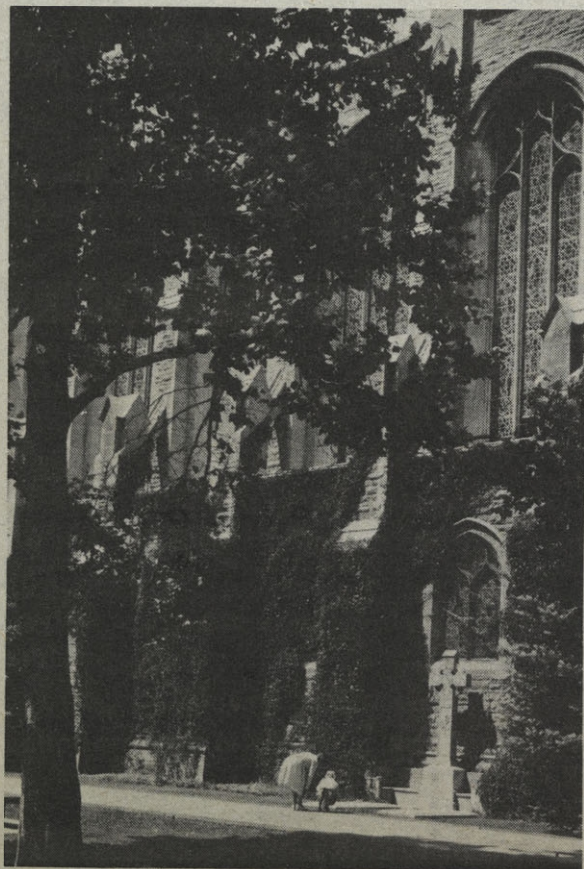
All three categories provide a service to parishioners. Rarely is interment in a church columbarium open to persons of all faiths.

If you are contemplating a columbarium, take your time. If your parish has survived so far without one, it can survive another year or two. Although a columbarium is a special-interest facility, you should generate as much interest as possible before making a commitment; numbers will be important both for the financial base and for the potential ministry.

Taking time will also improve the odds of your doing something you can live with happily for the next hundred generations. Consult city ordinances and consider your parish charter or bylaws. Obtain the opinions of your excited nucleus and others who will have to live with the final product. Consult persons who are not suppliers. Consider possible designs for your unique situation. Prefabricated units can be installed quickly, but will they fit the personality of your people?

If you are designing your own, be sure you can

Continued on page H



Is clergy role in conflict with marriage role?

In the March issue of Professional Pages we printed an article entitled, "Is the rector happily married?" by Dr. David J. Rolfe. In response, the Rev. Robert H. Iles, a priest and psychotherapist, offers the following article.

BY ROBERT H. ILES

A man making small-talk with me at a cocktail party, upon learning that I was a clergyman, made a stab at finding an opinion held in common with me. He commented about how ridiculous he thought the concept of the celibate clergy to be. I replied that I was convinced of the value of not only the practice of celibacy among clergy, but also among lawyers and physicians.

I was, of course, overstating the case for the purpose of provoking thought. I went on to add that in my practice as a marital therapist, I was compelled to conclude that those three professions were in conflict with the requirements of marriage. Each of the three is perceived by many of its practitioners to require placing priority on the demands of patients, clients, or parishioners over requirements of family.

The professional role demands priority over the personal role. Each of the three professions elevates its practitioners to status beyond the average citizen, each carries arcane authority, and each inculcates a parent/child relationship. Each has its own quasi-sacred arena of operations (courtroom, hospital, sanctuary) and ceremonial protocol with vestiture which distances the practitioners from mere mortals.

David Rolfe has reported statistics (sources not cited) indicating that the divorce rate for clergy is significantly higher than for the general population and enormously higher than the divorce rate for physicians. Considering that the spouses of physicians are usually able to live comfortably (not to say luxuriously) without interference from their husband's patients (I am

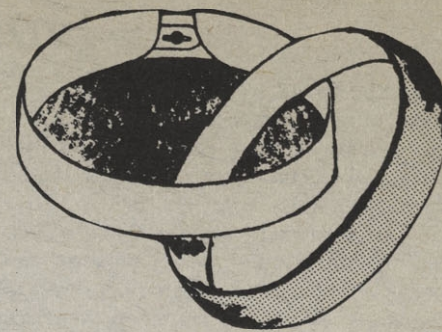
aware of the sexist implication of the statement), many of them consciously resign themselves to an unsatisfactory marriage and compensate in other ways, such as social and economic status, sublimation of sexuality, taking lovers, and pursuing avocations which provide gratification. On several occasions in my private practice, clients have deliberately negotiated this kind of arrangement in lieu of dissolving the marriage.

Marriage is far more demanding in the final quarter of the 20th century than it was earlier. We expect levels of intimacy, companionship, quality of communication, and mutual support that were rarely expected earlier. Women have more opportunities for economic independence. Divorce is no longer stigmatized as it once was.

Many churchpeople, clergy, and members of clergy families have consulted with me in my role as a marital therapist, and I have learned of the surprising frequency of inappropriate sexual intimacy between clergy and parishioners. Gradually a picture has emerged which makes quite clear to me that many clergy do not understand the concepts of transference that are central to the psychotherapeutic relationship.

The pastor/parishioner relationship has many of the elements of the psychotherapeutic relationship: Neither is a "real" relationship. Both relationships are (supposed to be) limited to mutually agreed-upon tasks in the professional setting. The client/parishioner transfers (in many instances) attitudes and feelings to the professional person from earlier experiences and often projects onto the professional person qualities which, in any objective sense, are not actually present.

Some important differences should also be noted. The therapist is protected, to a large extent, by the clearly-defined limits of the 50-minute hour and the fact that personal contacts take place only in the confines of an office. On the other hand, the clergy may



seek out parishioners at home, at work, in the local shopping center, at meetings throughout the week, at special appointments, and at regular services. For the pastor to make house-calls is appropriate—indeed, expected. The pastor does not have the clearly defined limits which protect the therapist.

Often the parishioner "looks up" to the clergy person in an almost adoring way. The typical priest is empathic, articulate, aware of feelings, and carries sensitivities that often go beyond the typical person. If the priest is in the kind of troubled marriage described by David Rolfe, he or she is quite susceptible to responding to the adoring parishioner.

My own seminary training prepared me to deal with the "seductive counselee," but no mention was made of the relationship dynamics known in the psychological professions as transference. It is obvious to me that the clergy involved in inappropriate sexual relationships do not understand the relationships they are involved in—and those relationships usually end with disastrous consequences not only for the principal parties, but for the two families involved as well as other people.

The Rolfe article referred to many programs established by seminaries and dioceses designed to strengthen marriages and referred to programs for

Continued on page H

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From vision of priesthood to practice of priesthood

WEAKNESS AS STRENGTH

Your March *Professional Pages* was full of good, helpful articles. A right letter of agreement that clarifies mutual expectations can certainly be a major factor in mutual ministry.

It surprised and pleased me to find a solid theological expression of mutual ministry on the very next page! Weakness as strength in priesthood—and so in the whole Body—is a truth too long obscured by certain characteristics of our culture. Thank you and Father Buckley for that thoughtful reminder.

Allen B. Purdom
Winter Park, Fla.

Thank you for the article, "Weakness is the strength of the priesthood." The separate ideas expressed by Michael J. Buckley, SJ, were not new by themselves, but the connection of those separate ideas made, for me, a provocative and stimulating article.

Given the fact that Father Buckley is Roman Catholic, his article could easily take on the aura of a sexist statement. He speaks out of his own tradition and to his own situation. It is not difficult for Episcopalians to make the connections necessary to have this insightful article speak with power to our own situation. It would be a shame to have the real message lost in the maze of discussion about sexism.

Since Episcopalians have taken the lead among "catholic" Churches in the ordination [of women],

we have something powerful to give Father Buckley and other Roman Catholics for their consideration.

It is interesting to me that no mention is made to Paul's powerful statement to the Corinthian Church about the wisdom of the wise and the learning of the learned (I Cor. 1:19-31). Every ordinand should consider the words of John the Baptist, "I must decrease that he [Jesus] might increase."

In this age of "Church Growth," when the value of ministry seems more and more to be measured by counting the sheep, the idea that "weakness is the strength of the priesthood" needs to be stated clearly and often lest we lose our perspective.

Roderic D. Wiltse
St. Louis, Mo.

RITE OF PASSAGE

I believe the article in the March issue, "Retiring clergy need a rite of passage," misses most of the meaning of the experience. I see no objection to adding a bit to the formal rite of a given day, but this addresses such a small fraction of what is taking place. I've just gone through this experience after having worked 37 years in the ministry, and I found the experience to be rich, supportive, and smooth.

Rites of passage involve things far beyond the formalities. With retirement, there is the comfortable and supportive time of saying goodbye after [the date is officially] on the calendar.

In our case (plural, for my wife has been a fundamental part of my vocation), the last several weeks included two pleasant receptions—two so one or the other would be convenient for the parishioners. The second was arranged to follow the Eucharist, which the bishop celebrated but at which I preached. The familiar Eucharist needed no embellishment. The two receptions included a three-album collection of pictures of the life of the parish over the past 25 years, some gifts, a gathering of most of the clergy assistants and of those clergy raised up in the parish in recent years. Instead of a "purse," which we preferred not to have, a stained glass window was completed. The experience was joyful rather than somber. But most especially, the "rite" included many facets of parish life over a period of months concluding in a full day.

The stresses of which I had been warned seem to me to have been drawn from experiences of special circumstances in other parishes. I believe many retirements can be almost stress-free.

I note that the author, whose sincerity is obvious, has 25 years or so to go before his own retirement. May he mellow in the years between!

Ward McCabe
Santa Clara, Calif.

ARE CLERGY OVER- OR UNDER-WORKED?

I have no idea where James Lowery (Letter to the Editor, March issue) gets his information that "the majority of the clergy are not busy." The majority of parish clergy I know are indeed "busy." Maybe what they do doesn't qualify in Mr. Lowery's mind, but I hasten to wonder what the Alban Institute would say where it has done studies on clergy burnout.

I wonder also just how many clergy in small parishes even have a negotiated contract. In two parishes I served, I was the first rector ever to have a written contract which contained references to "time off" or "continuing education." My predecessors were given a "vacation," but that was the extent of time off. Nor do I have time to avail myself of such organizations as Mr. Lowery represents to get "training in time-management." I would rather spend my time with members of my parish, sermon preparation, and meditation.

I do not mean to sound sarcastic. I am amazed that Mr. Lowery can state that "the majority of the clergy are not busy." If that is true, then why are we sending more and more people to our seminaries? To create more who can be less busy than the majority already are?

I hope you have an avalanche of letters from parish clergy who will take the time to respond—since they haven't anything to do anyway.

Derrill P. Crosby
Newport, N.H.

Having just read James L. Lowery's letter, I am moved to ask, "What planet does he come from?"

I am reasonably sure I'm not a workaholic or one who gets caught up in wheel-spinning busy work, yet as rector of a small parish (less than 80 families), I find my work week very full and sometimes exhausting. Sermon preparation and worship planning average 10 hours per week; adult education preparation and class time average five hours per week; hospital and shut-in visits and travel time vary from five to 15 hours per week; diocesan and regional commitments take another five hours; routine home visitations and pastoral counseling take another 10 hours; and Sunday morning takes another five hours of my full attention. That's already 40 to 50 hours per week, and I haven't even included one vestry or stewardship or youth group or community ministry meeting. Those meetings and time spent in preparation for them could and often do add 10 or more hours per week.

My guess is most of my ordained brothers and sisters in parish ministry have similar experiences.

I suggest Mr. Lowery and the "eminent priest-sociologist, Joseph Fichter," are not in touch with reality when they suggest that the majority of us rust out from inactivity. They should spend a few weeks with some of us plebeian types who work with people and who are not incorporated or widely published.

Stephen C. Secaur
Wadsworth, Ohio



Drowning in Alphabet Soup

BY CLAUDETTE RICHARDS LEWIS

Here is a game to test your Episcopal Acronym Consciousness (EAC). Can you give full names for every numbered reference in this conversation?

Imagine yourself aboard a flight between New York and Los Angeles, sitting next to two Episcopalians and overhearing the following conversation:

"In a great hurry to leave 815¹ this morning whom do you think I should bump into? The PB²."

"Well, did you speak with the PB²?"

"Of course. We spoke of our respective travels for the next few weeks and he informed me that he was on his way to GTS³, VTS⁴, CDSP⁵, EDS⁶, and ETS-SW.⁷"

"Was he going to give talks at all of those places?"

"Yes, judging from the material he was carrying from EFMM⁸, the BTE⁹, CDO¹⁰, and CDM¹¹. Speaking of material, I also saw the new journal from CWM¹²."

"Oh, yes, I got my copy yesterday at an APSO¹³ meeting. There are so many meetings this month. You only have to look at the schedule of meetings posted daily in the elevator. Today ESMA¹⁴, CANA¹⁵, and the ECW¹⁶ are meeting."

"I always prided myself on being up on most abbreviations, acronyms, and initials of the Episcopal Church, but what does C-A-N-A stand for?"

"You'll be prouder yet if you figure it out on your own, but if you're still stuck tomorrow, I'll tell you. By the way did you attend the last BTE¹⁷ board meeting where they discussed GOE's¹⁸?"

"No, but I understand that there were represent-

atives there from ECBM¹⁹, CODE²⁰, and CHN²¹ to provide input from their respective constituencies."

"Tell me: Is the EPF²² still in business?"

"Oh yes, in fact I heard that they had applied for a grant from the UTO²³. I understand that you were asked to be on the board of ESMHE²⁴. Will you be able to serve?"

"No, I won't be able to serve on one more thing. I have been asked to work with NILT²⁵ and be a consultant to CSMO²⁶."

"Well, ECUSA²⁷ certainly keeps us busy!"

How did you do? If you scored 22-27, you must work for 815! If you scored 16-21, you've been to a General Convention or two! If you scored 10-15, you're a sorry Episcopalian; if 6-9, you're truly a neophyte; and if you only scored 1-5, you're a heretic!

Whether you've scored low or high, please remember that the language Episcopalians speak to each other is often alien to those outside our Church and even to many within our fellowship.

But take comfort! At least you recognized the conversation as English, albeit a stylized dialect!

(1) 815	The Episcopal Church Center
(2) PB	Presiding Bishop
(3) GTS	General Theological Seminary
(4) VTS	Virginia Theological Seminary
(5) CDSP	Church Divinity School of the Pacific
(6) EDS	Episcopal Divinity School
(7) ETS-SW	Episcopal Theological Seminary of the Southwest
(8) EFMM	Education for Mission and Ministry
(9) BTE	Board for Theological Education
(10) CDO	Church Deployment Office
(11) CDM	Council for the Development of Ministry
(12) CWM	Council for Women's Ministries
(13) APSO	Appalachian Peoples Service Organization
(14) ESMA	Episcopal Society for Ministry on Aging
(15) CANA	Church Army in North America & the Caribbean
(16) ECW	Episcopal Church Women
(17) BTE	"See 9"
(18) GOE	General Ordination Examination
(19) ECBM	Episcopal Commission for Black Ministries
(20) CODE	Council of Diocesan Executives
(21) CHN	Coalition for Human Needs
(22) EPF	Episcopal Peace Fellowship
(23) UTO	United Thank Offering
(24) ESMHE	Episcopal Society for Ministry in Higher Education
(25) NILT	The National Institute for Lay Training
(26) CSMO	Church School Missionary Offering
(27) ECUSA	Episcopal Church of the USA
(28) EUC	Episcopal Urban Caucus
(29) UBE	Union of Black Episcopalians

Key to "Drowning in alphabet soup"

Claudette Richards Lewis was formerly the administrator of the EUC²⁸ and currently serves as a board member of UBE²⁹. Her article is reprinted, with permission, from *Into the World*, produced by the Education for Mission and Ministry unit of the Episcopal Church Center.

You're invited to NNECA XV

"Current Issues in the Practice of Priesthood" will be discussed when the National Network of Episcopal Clergy Associations meets on the campus of Loyola University in New Orleans, La., June 4-7. The topics to be covered are the pastoral relationship as it concerns clergy and parishes, clergy compensation, church growth, collegiality in the priesthood, and male and female roles in priesthood.

Participants will form into small groups to discuss the topics, each group tackling one. They will refer to case studies when examining how the issues touch their lives and will consider how theological truths relate to these issues.

Dr. Charles Lawrence, president of the House of Deputies, will serve as a resource person as NNECA prepares for General Convention. Convention will consider a number of issues that affect clergy life. In or-

der to be informed about them, NNECA members will hear Craig Casey of the Church Pension Fund, William Thompson of the Church Deployment Office, and John Docker of the Council for the Development of Ministry.

In a major shift and new commitment, NNECA will consider the proposal that it have an executive secretary. Members will also elect board members and officers.

The conference will not be "all work and no play." For the first time, spouses have been invited, and special events have been planned. Dinner at a New Orleans restaurant is on the agenda.

Cost for the conference—registration, room, and board—is \$225. For further information, contact the Rev. John Lane, Church of the Holy Comforter, 2140 Mirabeau Ave. (Box 8133), New Orleans, La. 70122.

place of spirit, holy and profane, crushing and liberating, requiring of the people the most serious attention to their condition in society. This preaching does not wish to rhapsodize us into aesthetical transcendence nor to convince laity to carry out the agenda of the clergy, but to help people present themselves in their difficult worldly conditions to be broken and to be blessed. The primary workers, in the liturgy itself and in liturgical preaching, are the people. This work, we trust, joins us to the liturgy of God always and everywhere going on.

The sermon is to enable the people to come into their inheritance as liturgists and to recall us all to the world as the place where God's blessing is effected and where despair is conquered. The worldly acts of people, condensed and contained in the bread and the wine, are called forth by the preacher for their consecration. The sermon then is like a collect in which the world is oriented toward its place of blessing and in which that world is offered to God. This is the center of the Eucharist, an action served by everything else in it.

Liturgical preaching is not easy because it has a tendency to revert to rhapsody or rhetoric and because we have been dislodged from the ancient context of its meaning. That context is the sacred flesh of the world in which the Word speaks in our words and in which God's liturgy joins ours.

Perhaps all sermons should have elements of these three modes of speech in them, but one of them inevitably will order the others for its purposes. Liturgical preaching requires hard work, courage, and humility, but without it the Word and the world will not connect.

R. Taylor Scott is presently director of academic affairs at the College of Preachers in Washington, D.C. For many years he was a university chaplain and professor—at North Carolina State University, the University of Florida, and, most recently, Duke University. He says he has already received a few responses to his article which we reprint with permission from the College of Preachers' "Newsletter."

Liturgical preaching

Continued from page A

ers never tire of repeating, namely "private journeys." A comprehensive study of the erosion of moral discourse due to modern individualism is Alasdair MacIntyre's *After Virtue* (Notre Dame).

The second limitation to rhetoric comes from ideology. Ideology is the public expression of the programmatic values of a specific group put forward as the authoritative program for everyone. These values are reflections of the socio-economic class or professional guild to which the ideologues belong and which serve those interests.

The ideology of intimacy, interiority, and therapy, values of an economic class which is relatively well-off yet up-rooted, has influenced the pulpit of

late. Robert Bellah's new book, *Habits of the Heart*, (University of California), is a fine study of this development.

The mode of preaching which is liturgical (*leitourgia*) is marked by a struggle to overcome the ideological nature of rhetoric, especially as it serves the interests of the clergy or any social class, as well as being opposed to rhapsody. Liturgical preaching takes place in the liturgy, but that is not what makes it liturgical. Its liturgical character comes from its intention to identify the religious significance of work and, by extension, the world in which it is done. This mode of preaching intends to help the participants understand their work in the world as the elements of their and its consecration; such intention focuses upon social vocation rather than purely private career.

In liturgical preaching the world is not a place of curse or an imprisonment of spirit or a theater of vanity. The world is where religion matters; it is the

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Kenyon College, an undergraduate, residential, liberal arts college with long historical ties to the Episcopal Church, invites applications for the position of Chaplain.

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Kathryn Adkins
Chair, Chaplain Search Committee
Kenyon College
Gambier, Ohio 43022

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CLERGY CHANGES

ACKERMAN, Thomas D., from resident director, St. Francis Boys' Home, Lake Placid, NY, to administrator, St. John's Home for Girls, Painesville, OH

ADAMS, Gladstone B., III, from St. Paul's, Lancaster, and St. Mark's, Groveton, NH, to St. Thomas, Chesapeake, VA

ALTIZER, Caryl J., from Holy Cross, Trussville, AL, to St. Michael's, Birmingham, AL

ASHBY, Joe L., from St. Michael's, Lexington, KY, to St. Raphael's, Lexington, KY

BASINGER, James A., from St. David's, Venetia, PA, to St. Francis, Macon, GA

BENNETT, Ernest L., from St. Andrew's, Spring Hill, FL, to St. Andrew's, Ft. Pierce, FL

BENTLEY, John R., Jr., from St. Peter's, Brenham, TX, to St. Dunstan's, Houston, TX

BRADBURY, William J., from St. Paul's, Augusta, GA, to St. Peter's, Washington, NC

BREEDEN, James P., from director, Center for Law and Education, Cambridge, MA, to dean, William Jewett Tucker Foundation, Dartmouth College, Dartmouth, NH

BROWN, J. William, from St. Mark's, Fayetteville, NC, to St. Barnabas, Denton, TX

BUNDER, Peter J., from R. E. Lee Memorial, Lexington, VA, to Episcopal Campus Ministry, Purdue University, W. Lafayette, IN

CASELL, W. Michael, Jr., from St. Peter's, Niagara Falls, NY, to St. Joseph's, Boynton Beach, FL

COLE, Stuart G. (retired), from Cleveland, OH, to 129 Beech St., Berea, OH 44017

COLEMAN, Edwin C., from St. Michael's, Charleston, SC, to St. George's, Nashville, TN

CREWDSON, Robert H., from St. Paul's, Haymarket, VA, to Prince George Parish, Georgetown, SC

CROOK, Jerry V., III, from chaplain intern, Wesley Woods Retirement Center, Atlanta, GA, to St. Philip's, Hinesville, GA

DANIELS, Theodore A., from St. Luke's, Columbia, SC, to Holy Redeemer, Landover, MD

DERBY, Glenn E., from Zion, Oconomowoc, WI, to St. Alban's, Sussex, WI

DUC, Xuan Nguyen, from St. Anselm's, Garden Grove, CA, to Redeemer, Garden Grove, CA

DUGAN, Michael H., from non-parochial to St. Mark's, Newport, VT

ELLINGSON, Walter C., from Rowland Hall-St. Mark's School, Salt Lake City, UT, to chaplain and director of counseling, Breck School, Minneapolis, MN

FAY, William M., from Good Shepherd, Reedley, CA, to St. Clement's, Woodlake, CA

SEEKS, Donald A., from St. Clement's, Wood-

lake, CA, to St. Stephen's, Stockton, CA

SMITH, Ralph W., from St. Anne's, Millington, TN, to St. John's, Martin, TN

ST. CLAIR, David A., IV, from St. Peter's, Blairsville, and St. Bartholomew's, Scottsdale, PA, to St. Thomas-in-the-Fields, Gibsonsia, PA

STRAND, Tyler A., from St. Luke's, White-water, WI, to Christ the King, Frankfurt, Germany

STRETCH, Jerome B., from Trinity, Oroville, WA, to St. Andrew's, W. Manchester, NH

SUTCLIFFE, David K., from St. David's, New Berlin, and St. Philip's, Waukesha, WI, to St. Francis, Menomonee Falls, WI

SUTTON, Charles F., Jr., from Zion, Rome, NY, to Epiphany, Eutawville, SC

THERIAULT, Lionel, from Holy Communion, Fair Haven, NJ, to Holy Cross, Warrensburg, NY

THOMAS, John P., from St. Peter's, Ashtabula, OH, to director, Sheldon Calvary Camp, Conneaut, OH

THOMPSON, David J., from Grace, Colorado Springs, CO, to St. Michael the Archangel, Colorado Springs, CO

THOMPSON, H. Lawrence, III, from Good Samaritan, Paoli, PA, to Grace, Trumbull, CT

THOMPSON, W. Early, Jr., from Trinity, Torrington, CT, to St. Francis, Blue Hill; St. Stephen's, Bucksport; Trinity, Castine; and St. Brendan's, Stonington, ME

TILLER, Thomas E., Jr., from Chapel of the Cross, Madison, MS. He will continue at St. Christopher's, Jackson, and becomes executive director, Mississippi Religious Leadership Conference, Jackson, MS

TOUCHSTONE, G. Russell, from All Saints, Beverly Hills, CA, to Holy Family, N. Hollywood, and Magdalene, Glendale, CA

NEW DEACONS

AWBREY, Kathleen D., to Christ, Rochester, NY

BROWN, Ralph, to Christ, Chamberlain, SD

DUBOIS, James C., to Diocese of California, San Francisco, CA

GALLOWAY, David, to Diocese of Atlanta, GA

GOMELLA, Charles J., to St. Andrew's-by-the-Sea, Destin, FL

GRANT, Jeanne B., to Holy Nativity, Aina Haina, HI

HANLEY, John F., to St. John's, Kula, HI

HANSON, Sue K., to St. Mary's, Moiliili, HI

HUNTER, James W., to St. Peter's, Mountain Lakes, NJ

JENNINGS, Helen E., to Good Shepherd, Wailuku, HI

MATHUS, David C., to chaplain, St. Stephen's School, Bradenton, FL

MELIN, Marilyn J., to St. Lawrence's, Libertyville, IL

POTTER, Meredith P. W., to St. Mary's, Chicago, IL

SEARS, Ivan, to Diocese of East Carolina, Kinston, NC

CHANGING?

To help us keep this column up-to-date, please fill out and send this form
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RETIREMENTS

BROWN, E. Guthrie, from Cunningham Chapel, Millwood, VA, on January 31. His address is: Kirkby Farm, Upperville, VA 22176

BRUNNER, Malcolm P., from St. John the Evangelist, New London, WI, on January 31. His address is: 914 Wyman St., New London, WI 54961

BULLOCK, Donald M., from St. John's, Ketchikan, AK, on January 31

BUSH, Frederick J., from archdeacon and canon to the ordinary, Diocese of Mississippi, Jackson, MS. His address is: 1424 Woodcrest Dr., Jackson, MS 39211

CAMPBELL, Donald L., from Holy Faith, Santa Fe, NM, on February 1. His address is: 35-615 Graciosa Ct., Rancho Mirage, CA 92270

CARTER, John W., from Grace, Morganton, NC, on Sept. 1, 1984. His address is: P.O. Box 1148, Morganton, NC 28655

DEMENTI, Jean A., from St. Jude's, North Pole, AK, on May 31

DENNISON, B. Whitman, from St. John's, Williamstown, MA, on September 1

GARLICH, Richard W., from Virginia Mason Hospital, Seattle, WA, on February 1. His address is: 601 Belmont Ave. E, Apt. B-3, Seattle, WA 98102

GORDON, Quinland R., from canon for clergy deployment, Diocese of Atlanta, GA, on June 1

HUTCHINS, Gordon, from St. Paul's, Gardner, MA, on July 1

JENKINS, Holt M., from St. Paul's, Alexandria, VA, on January 1

LAEDLEIN, George R., from St. Paul's, Owego, NY, on April 12. His address is: 3030 Park Ave., Apt. 2-W-9, Bridgeport, CT 06604

MOULD, Douglas, from Grace, Hutchinson, KS, on February 1

PATRICK, David C., from St. Philip's, Joplin, MO, on April 7

ROHANE, Milton A., from Trinity on the Hill, Los Alamos, NM. His address is: 3952 Jewell St., P-302, San Diego, CA 92109

SALMON, Donald R., from St. Philip's, Hinesville, GA. His address is: 8467 109 Way N, Seminole, FL 33542

TAYLOR, Alton H., from Christ, Harrison, NJ, on May 1

DEATHS

BLOY, Myron B., Jr., age 58

BURNS, William P., age 70

BUTLER, James S., age 78

CHILTON, Samuel Blackwell, age 84

COON, Waldron L., age 76

DUBOIS, James C., age 55

DUNPHY, William H., age 84

FLUCKE, James R., age 42

HARRIS, Leon P., age 78

HARVEY, Benson H., age 82

KING, George S., age 59

LAMOND, Thomas R., age 41

MacLEAN, Charles Waldo, age 81

MEAD, Hudson D., Jr., age 78

NORTHWAY, Russell S., age 56

ODOM, Samuel S., age 57

PHILBRICK, John H., age 74

PICKENS, Claude L., age 84

POPE, Frederick A., age 63

RUBINO, Gerard W., age 70

SACKSTEDER, Overton, III, age 66

STOLL, Douglas M., age 79

TYNDALL, Francis W., age 69

WILLIAMS, Hedley J., age 76

Clergy role-marriage role

Continued from page E

clergy families. I am aware of some of those programs and know that much of the interaction which occurs at them may be rendered utterly superficial by the lack of trust that characterizes peer relationships of many diocesan clergy. In order to strengthen one's marriage through interaction with an outsider—whether that is a counselor or some type of group process—a condition of openness and willingness to be vulnerable must exist. In many clergy situations those conditions are impossible.

This kind of distrust exists for many reasons, and one of those reasons is the negative consequences of clergy divorce. I have no doubt clergy divorce is epidemic, even less doubt that "the Church" is quite punitive in response. A double standard applies to clergy remarriage: Laypeople can be remarried in the Church at the price of a little bureaucratic red tape. Clergy are often quietly and covertly stigmatized, seldom in a fashion that can be dealt with directly.

That growth cannot occur without pain is axiomatic, and divorce is arguably the most painful event, offering rich opportunities for growth—if dealt with constructively. Divorcing clergy offer the Church an opportunity to provide growth: Bishops (or their deputies) counseling divorcing clergy have greater pastoral opportunities than in any other circumstance.

As they decide whether to grant episcopal permission for remarriage, they can evaluate the relationship of the priest and former spouse: Is it caring and human? Do they communicate effectively and make constructive decisions pertaining to the children they share? (They can end the marital partnership, but they cannot end the parenting partnership.) Are they still able to "seek and serve Christ [in the former spouse], loving [him or her] as yourself"? Does the divorced

priest maintain fidelity to the former spouse to a degree appropriate in the next context? Has the couple experienced spiritual and emotional growth as a result of the tragedy?

Many clergy divorces are complicated by the fact the (male) priest has just come to terms with his homosexuality. More often than not, this fact is ignored rather than dealt with constructively.

Divorce among clergy affords the Church an opportunity to realize and make manifest to the world the truth of the bountiful grace of God. The end of a marriage represents failure, sin, and an opportunity for repentance. The response of God is invariably gracious. The Church now has a challenge to make God's grace manifest.

Robert H. Iles is a priest of the Diocese of Los Angeles who has had a private counseling practice since 1973. He has maintained connections with several parishes during the past dozen years and is "actively involved in the exercise of my priesthood. I am also divorced—twice, and I believe I have grown from that experience, by the grace of God."

Ancient custom

Continued from page D

obtain both materials and craftsmen. Design the number of niches in proportion to your communicant strength. Perhaps you might start with a figure of 10 percent, but locate with expansion in mind. Think of the flow of a procession and the spacing for at least a small congregation. Do not build or locate your columbarium in such a way that its full use will be hindered after its completion.

Financing your project should not be the first consideration, but keep it in mind as you proceed.

Most churches use advance sales and reserves to cover the cost. But be clear about your purpose. Are you doing this to broaden the ministry to your people, providing an attractive service at a reasonable cost? Or is this a way to make money for the parish?

Resistance to the building of a columbarium usually arises out of ignorance. What are you doing to inform your people as your plans proceed? Not everyone will be enthusiastic, but everyone should be kept abreast of each step before it is taken. Do you have a "continuity figure" to carry the torch when you have a change in pastors?

Only as you think seriously about using a columbarium can you test your preliminary design. Consider the needs of the people you will serve. Be open to innovation. Since cremation is more open-ended than the lowering of a casket into the grave, some sense of completion is needed in placing the ashes in the columbarium.

Too many things are added to our church environment without any real attachment to our liturgical style of life. Don't make this mistake with a columbarium. Long before you lift spade to earth or place an order with a supplier, know how this addition will enrich your ministry within the Body of Christ. Incorporate your columbarium into your liturgical life and, by so doing, affirm the healthy and natural sense of the communion of saints.

James Gray Estes, rector of Grace Church, Alameda, N.M., prepared this article while he was a Visiting Fellow at the Episcopal Theological Seminary of the Southwest in Austin, Texas. He has compiled lists of parishes which have columbaria, some suppliers of prefabricated units, and books about funeral customs. These are available from: Professional Pages/Columbaria, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.



The marriage of a version of "Come with us, O blessed Jesus," with "Werde munter," a chorale known to most people as "Jesu, joy of man's desiring," marked the beginning of this hymn, now one of the Church's most beloved. For this version, the Rev. Charles P. Price wrote two new stanzas, one of which echoes the creed (stanza two) and amplifies the directive of the post-Communion prayer and dismissal that we "go in peace to love and serve the Lord." Thus, in its *Hymnal 1982* form, this hymn can be used either before or after the post-Communion prayer. **WORDS:** John Henry Hopkins, Jr. (1820-1891), altered, and Charles P. Price (b. 1920). **MUSIC:** WERDE MUNTER, Johann Schop (d. 1665?), arranged and harmonized by Johann Sebastian Bach (1685-1750), *Hymnal 1940*, No. 211. **METRE:** 87. 87. 87. 87.

Come with us, O blessed Jesus,
with us evermore to be;
and though leaving now thine altar,
let us nevermore leave thee.
Be thou one with us for ever,
in our life thy love divine
our own flesh and blood has taken,
and to us thou givest thine.

Come with us, O mighty Savior,
God from God, and Light from Light;
thou art God, thy glory veiling,
so that we may bear the sight.
Now we go to seek and serve thee,
through our work
as through our prayer;
grant us light to see and know thee,
in thy people everywhere.

Come with us, O King of glory,
by angelic voices praised;
in our hearts as in thy heaven,
be enraptured anthems raised.
Let the mighty chorus ever
sing its glad exultant songs;
let its hymn be heard for ever—
peace for which creation longs.

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ALCOHOL AWARENESS STUDY SUGGESTED

This month parishes are observing Alcohol Awareness Sunday supported by Presiding Bishop John Allin and sponsored by the National Episcopal Coalition on Alcohol.

The Coalition has distributed packets of materials, including sermon ideas, exercises for small groups, pamphlets, and service bulletin covers. Among the suggested activities to help people become more aware of the effects of alcohol are discussing the 10 questions printed on the bulletin covers—What is alcohol? Is alcoholism a sin?—and studying advertisements and comics for portrayals of alcohol consumption and then discussing them. The materials also include suggested role-playing and biblical references to consumption of alcohol.

For information, write: National Episcopal Coalition on Alcohol, P.O. Box 50489, Washington, D.C. 20004.

Bishops write Congress on South Africa

Over 300 religious leaders, including 26 Episcopal bishops and a number of priests and laypeople, issued an Open Letter to Congress asking lawmakers to "forge a fresh approach to South Africa" that includes economic sanctions.

South Africa is "the only country in the world that constitutionally enshrines white supremacy and racial oppression," a policy the letter says poses a moral challenge comparable to the challenges posed by slavery and Nazism.

The religious leaders asked members of Congress to co-sponsor and support legislation on disinvestment of U.S. corporations from South Africa and to end U.S. bank loans to that country; to bar imports of South African coal, uranium, and steel; to prohibit the sale of the South African gold coin, *kruggerand*; to

end all military-related and nuclear exports to South Africa; and to bar all sales to the South African police.

The letter also calls on the Administration "to support the independence of Namibia without preconditions" and to use its voice and vote in the United Nations "to oppose apartheid and South African intervention in neighboring countries."

The letter underscored the signers' religious motivation in opposing apartheid and warned that compromise with such a system "is to be infected by it and to endanger the soul of our nation."

Episcopal bishops who signed are John Walker of Washington; Harold Robinson of Western New York; James Moodey of Ohio; Edward Jones of Indianapolis; Matthew Bigliardi of Oregon; William Jones of Missouri; Francisco Reus-Froylan of Puerto Rico; Harold Hopkins of North Dakota; Robert Anderson of Minnesota; Theo-

dore Eastman, Coadjutor of Maryland; Charles Vache of Southern Virginia; Richard Grein of Kansas; Wesley Frensdorff of Nevada; David Reed of Kentucky; Donald Davis of North-western Pennsylvania; Arthur Walmsley of Connecticut; William Burrill of Rochester; Heath Light of Southwestern Virginia; Philip Smith of New Hampshire; Lyman Ogilby of Pennsylvania; Coleman McGehee of Michigan; Arthur Vogel of West Missouri; George Hunt of Rhode Island; Richard Trelease of Rio Grande; Jackson Gilliam of Montana; and Edward Crowther, formerly of Kimberley, South Africa.

BOOK NOTE

1985 Resource Directory for Youth Workers, paperback \$9.50, Abingdon Press, Nashville, Tenn.

Books, periodicals, filmstrips, worship and substance abuse resources are all included as well as organizations for mission.

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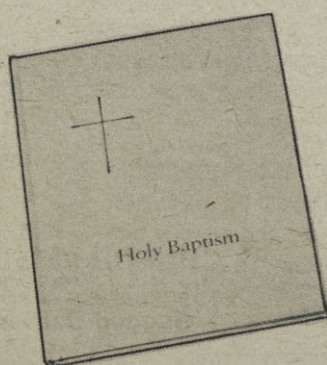
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LOOKING AHEAD

Growing old is not for the timid

by Norene Dann Martin

I represent a whole generation of people—26 million of us in the United States—who need a new look, a new vocation. We are a generation awash in a sea of problems attributed to our audacity of being alive and healthy after age 65 and still alive, though declining, after age 75.

We've worked for generations to extend life expectancy, and we don't know what to do with our success. We're a throwaway culture. The old, the tired, the worn—toss them out.

At 67 I'm young-old, but I need to be concerned about the old-old: I'm getting there as fast as time will permit. So is everyone else.

Growing old is certainly not for the timid, the dependent, the unadventurous, the humorless. It's a time to take great risks.

The single most pervasive stress for older people is loss. Relatives and friends die, children move away, grandchildren grow up and can't be cuddled any more, mandatory retirement brings loss of status and prestige.

On another level, we experience trivial losses. Firm skin wrinkles, ears and eyes fade in their ability to perceive, teeth go, hair falls out or turns gray. And since most of the elderly are women, we miss the companionship of a close relationship with a man.

Ageism is a form of discrimination as vicious as that based on race. We see it evidenced through mandatory retirement, the elimination of older people from leadership roles, the ignoring of older people in significant decision making, the treatment of older people as mindless buffoons. No physical basis exists to justify ageism. Our culture developed it and imposed it on the elderly.

- We're not unemployable; society won't let us work.
- We're not asexual; society is embarrassed because we are not.
- We're not really crazy; society drives us crazy by the roles it forces us into.
- We're not disengaged and withdrawn by choice; society pushes us out.

Older people are not entirely innocent in this ageism. Though we are victims to some extent, we have in fact accepted some of the stereotypes—sometimes willingly—and they have become self-fulfilling prophecies. Our mission is to make old age responsible, to break out of self-centered isolation. Older people have the same obligation to serve as young people do. This is a mandate of our faith, not a choice.

Older people need intellectual stimulation. They must continue to learn. Education is not preparation for something else in the future; it is a continuing human necessity for right now. Those who are too old to learn probably always were too old to learn. And it's true that the ability to learn can diminish with lack of use. Loss of memory and short attention span are closely related to a lack of interest and need not happen or can be greatly delayed.

If the opportunities offered to older people are limited to the intellectual challenge of bingo and weaving pot-holders on a child's loom, certainly brain cells will respond appropriately, but creativity let loose, a mind challenged, and a body active can delay the inevitable.

Do older people become irritable and cranky? No. Irritable and cranky people grow old.

The need for spiritual development is perhaps greater than at any other time. That older people are more religious is, however, a myth. They're actually increasingly cynical about the traditional Church which is almost everywhere playing an active role in ageism. The needs of the spirit can be tabulated:

- Older people need a new self-image; they are valuable people who lack creative encounters with the world around them.
- Older people need opportunities for rewarding service to others.
- Older people need new religious experiences; the old ones no longer fit.
- Older people need to see recreation as celebration, not as enforced inactivity or sinful idleness.
- Older people need creative involvement, need to learn how to help each other through networks of natural helpers—friends and neighbors primarily.

Older people's lives need to make a difference. Spirituality for them requires courage. The loneliness which is such a common experience is only destructive if it's running away from responsibility; it can be a key to spiritual growth.

I can make an educated guess that in

Our mission is to make old age responsible.

any community the following needs of older people exist:

- They want to remain living independently in their own homes.
- Retired people yearn for a chance to continue to use their training, skills, and experience in a significant way.
- Older people want to enhance life satisfaction by service, learning, caring, and discovering their own inner resources.

All of this they can do for each other and the rest of society. They can be a demonstration of the possible. They can be role models for successful aging.

I have had personal experience in forming a network of older people. The base of operations is a community-oriented church in an underprivileged area of Detroit, Mich.

A group of seven laypeople, all retired and, except for one, all over 65, set quietly to work in a partnership with the Board of Discipleship to provide emergency transportation, referrals, a telephone network for the lonely, and personal service to residents of a nearby home for the elderly.

So I ask everyone who reads this to accept this challenge for your community. The response lies in your own heart. If steps need to be taken to improve the quality of life for older people in your community (and some certainly are), if you can take some measures because you have the resources, the time, and the energy (and you certainly do), then you certainly can!

Norene Dann Martin is director, Cathedral College of the Laity, Washington, D.C.

People over 65 are active in church, survey shows

by Robert J. Center

People over 65 years of age are actively involved in nearly every phase of parish life—from worship to vestry service to pledging—according to a recently completed survey.

After the 1981 Profile of Episcopalians, compiled by the Committee on the State of the Church, showed that 24 percent of the membership of the Episcopal Church is 65 years old or older, that committee's sub-committee on the aging distributed questionnaires to 312 organized parishes and missions and received responses from 184, representing a broad spectrum of parochial life.

Noteworthy findings of the questionnaire include:

- Some 75 percent of the responding parishes reported that the aging attend worship at least 50 percent of the time.
- Persons 65 or more provide core leadership: 80 percent of the respondents have elected them to vestries and 81 percent report that the aging are "very much willing" or "somewhat willing" to serve in leadership roles.
- The majority of parishes are providing directly for their spiritual and modern living needs and either have or are planning building modifications to accommodate their physical needs.

- Some 45 percent of the responding parishes either support or sponsor community activities for the elderly.
- The aging have a good track record of financial support: 90 percent of the respondents indicate that most older members pledge and 35 percent that the aging pledge more than other age groups.
- Some 55 percent of the parishes provide a direct ministry to nursing homes, convalescent hospitals, hospices, retirement homes, etc.
- While many parishes schedule programs with the aging in mind, they also report that all programs are age-integrated and that the aging are pleased with such an approach for they do not want to be segregated as a special group.

The Committee on the State of the Church will present a summary and interpretation of the questionnaire to the 1985 General Convention when it meets in Anaheim, Calif., in September.

Robert J. Center is an Episcopal priest who chaired the sub-committee that did this survey.

HOUSING RESOURCE

The U.S. government offers a free workbook listing housing options for older Americans as well as checklists to determine which are most feasible financially and best meet personal preferences. Single copies may be ordered from: "Your Home, Your Choice," Consumer Information Center, Pueblo, Colo. 81009.

Age in Action Sunday, May 5

"Know thyself in the fullness of thy years"

Dolphins person-to-person program keeps on growing

by Virginia Thomas

On the walls of Dolphins' offices in Ardmore, Pa., are three immense maps—of Pennsylvania, the United States, and the world. All are as spotted with dots as is a child with chicken pox.

The black spots on the world map indicate countries to which Dolphins has sent information in response to questions about its program. Red spots—so far only on the U.S. map—mark places where affiliate programs now exist. Unlike chicken pox, however, the spots are signs of good health for the Dolphins, as good as the Dolphins are for the people they visit in retirement or nursing homes.

What is so catching about the ministry that began six years ago in a Philadelphia suburb? Why does a simple one-to-one visiting program named Dolphins infect with a strange enthusiasm everyone who comes in contact with it?

The answer lies in the simplicity of the concept. Each Dolphin volunteer visits only one person, and often that one-to-one ministry changes both the life of the person visited and that of the volunteer. The program takes literally Jesus' words to His followers: When they minister to one person, they minister to Him.

When the 12 churches of the Merion Deanery of the Diocese of Pennsylvania

launched this new ministry, each contributed, as did the diocese. St. George's, Ardmore, gave the office space the Dolphins still use. From 10 people visiting 10 residents of four local nursing homes, the idea grew, and today over 70 Dolphins visit in 12 nursing homes.

The program's name refers to the early Church's use of the dolphin as a symbol of the Resurrection, a symbol chosen from sailors' tales of dolphins saving drowning men by pushing them to the surface. Today's Dolphins make a similar impact on people's lives.

A blind 90-year-old woman, confined to a wheelchair, had a nurse write a note to the 64" young man who is her Dolphin: "The gift of your friendship has been the happiest thing that happened to me."

A man from Russia who once had no one to talk with says of his Dolphin friend who visits each week: "There is no way to say what he means to me, what he does to me. He makes me feel as if I matter; he makes me feel loved."

A look at affiliate Dolphins programs proves this ministry can exist in rural areas, the inner city, and the suburbs. The criteria can be summed up in one sentence: One-to-one visiting by volunteers who are trained, held accountable, and sponsored by a religious group.

How-to-do-it booklets are available from the Rev. Virginia C. Thomas, Dolphins of Merion Deanery, St. George's Church, Darby Rd. and Ardmore Ave., Ardmore, Pa. 19003. Or phone in the mornings: (215) 649-5594.

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(Claire Disbrey, Church of England News)

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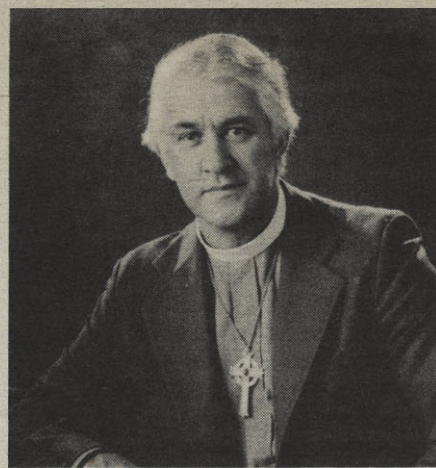
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TALES OF THE SOUTH PACIFIC

Our man in New Zealand



by Janette Pierce

"You can't be an archbishop anywhere if you are not a bishop somewhere," said Archbishop Paul Reeves of New Zealand as he enthusiastically described his own Diocese of Auckland.

New Zealand is a nation of islands which lies southeast of Australia. Auckland, the country's principal port city, is on the North Island. Reeves and two assistant bishops have oversight of 90 parishes and 220 men and women clergy. One-third of New Zealand's population lives within the Diocese of Auckland. In addition to the seven dioceses of New Zealand, the Church of the Province of New Zealand includes the Diocese of Polynesia—Fiji, Tonga, Samoa, and several other island groups.

Reeves, who visited the United States last fall and spoke at a House of Bishops' meeting, is tall, broad-shouldered, and attractive. His face reveals the heritage of his Maori grandmother, but, the English-educated Archbishop said, he did not always identify with that heritage. "I gradually came back into my Maori heritage, which meant getting to know my relatives, my culture, my language, and, most especially, being identified with the group and its hopes and expectations. It has been an affirming and enriching choice."

Twelve percent of New Zealanders are Maori, and 30 percent of the Maoris are Anglican; the Church has 120 Maori priests. "Our Church is presently dealing with its past. Christianity and colonialism came to New Zealand hand in hand," Reeves said. "The Church must be actively involved in the formation and encouragement of a multi-racial society. We must ask what that looks like and how the Church can model it even before it is a reality."

The whole country "is involved in an accounting," he said. In 1840 a growing English colony in New Zealand signed the Treaty of Waitangi which guaranteed the Maoris full possession of their land in exchange for their recognition of English sovereignty. As with many other treaties, it was not fully adhered to.

"The issue now is giving back land. Even the Church must come clean." If the current negotiations are successful, Reeves said, the Church will return to the Maoris land worth about \$1 million, "money the Church will be giving up, will no longer have. But it's right in terms of justice."

New Zealand was a leader in progressive social legislation—in 1893 it became the first country to give women the right to vote, and its comprehensive social security program dates to the

passage of an old-age pension law in 1898.

"Traditionally we have understood that the state will provide when people cannot—old-age care, free education, free medicine. Now, because of the world economic downturn, the state is no longer able to provide. We have a saying: 'Education cuts don't heal,'" Reeves said.

"I am the heir of a planned economy. The Church wants to have a voice in the choices. Economists can tell us what our choices will cost, but they must not tell what the choices should be." Economic debates are among the most popular television programs in New Zealand, he noted.

On his U.S. visit, the Archbishop touched briefly on the "current difficulty between our respective governments," referring to the fact that New Zealand has closed its ports to nuclear armed vessels.

"You are our friends," Reeves said, "but we fear the arms race more than we fear the Russians. We want the proliferation of nuclear arms brought under rational control. This, I believe, is a viewpoint generally held in the South Pacific. We do not believe military strength will resolve international issues."

'We need to support the South Pacific's integrity'

by Layton Zimmer

Americans, and particularly Episcopalians, have close and long-standing ties with the tiny South Pacific nation of New Zealand and its 3 million citizens. We need to understand that New Zealand's policy is anti-nuclear, not anti-U.S. or anti-ANZUS (Australia-New Zealand-United States) Pact.

With abundant natural, renewable energy resources, New Zealand has no need, no plan, no intent to develop or produce nuclear power for itself. The country chooses to limit its contribution to shared regional defense to conventional forces and arms.

A solid 72 percent of New Zealand's electorate mandates that the present government maintain their nation's and their region's low priority as a nuclear target area. Implementing this policy, however, may lead New Zealand into friction with a wide spectrum of larger nations and super-powers.

Having lived in that part of the world for nearly a decade, I am of the opinion that if New Zealanders can influence the rest of the world by their example of common-sense self-interest, fine. If they cannot, they still desire to shape their own lives in their own best interests. This is the bottom line for them.

Americans should be sympathetically supportive of New Zealand's national integrity. New Zealanders have not become our enemies, and they certainly do not deserve to be treated as such, nor as international incompetents or as naive and irresponsible critics who need to be brought into line.

New Zealand has long been the primary source for missionary, commercial, and political outreach to the even tinier island kingdoms of Polynesia and Melanesia. As these tribal societies have grown through colonization to inde-

Continued on page 15

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Warming up before the start of the Trinity Spirit Run are some 85 northern Californians who helped raise money for the Presiding Bishop's Fund for World Relief.

In California Trinity runners aid PB's Fund

by Walter Wiley

Many runners find a spiritual aspect to running, but some 85 northern California runners confronted another aspect of that spirituality by dealing with hunger at home and around the world.

On a cool, drizzly Saturday morning last fall, the Trinity Spirit Run took place on the leaf-cluttered streets of Sacramento under the sponsorship of the Diocese of Northern California's Trinity Cathedral. Every runner had donated food toward the local Episcopal Community Services Food Closet, and every penny in entry fees was pegged for the Presiding Bishop's Fund for World Relief.

The event was aimed not at churchgoers, but at the people who spend three or four Saturdays a month on some course, pounding out the miles for no more reward than a T-shirt and the joy of intense physical exertion—that spiritual business. And it was successful,

said Dean Charles Howard Perry.

Trinity parishioner John Les Callett, an avid runner, had missed church to attend a run one summer Sunday morning, and as he ran, he thought of the Church and of how running might serve a worthy purpose. He mentioned this to the dean and found himself chairman of the event.

He and Perry arranged for sponsors to provide plenty of prizes so no expenses would be deducted from entry fees. "Every penny of that had to go to hunger—that's what we promised, and that's what was going to happen," Perry said.

More than 50 parishioners were enlisted to make sure the event went smoothly, including former parishioner Jennifer Mackey, a graphics business owner in Ferndale who designed the T-shirt logo for the event. The logo had three interlocked circles with wine jars, fishes, and heads of grain and the words, "Trinity Spirit Run," over the slogan, "I Made an Impact on Hunger!"

On the big morning, the runners arrived in the rain bearing non-perishable food items for the food closet along with their running togs, warm-up suits, and other paraphernalia. City police had blocked a three-mile course past local



Photo by Jim Beskeen

landmarks, including the state Capitol, and back to the Cathedral (twice around for six miles).

Perry, the official starter, made quick work of getting things underway. "I believe the Lord blesses good things," he bellowed to the assembled runners, most of whom were strangers to the Cathedral and the Episcopal Church. He ended his comments with the bark of the starting pistol, declaring, "I believe you are doing a good thing. I believe God blesses you in this race."

An hour later, it was over. Runners,

'We need to support the South Pacific'

Continued from page 14

pendence, they have all opted for democratic governments rooted in relationship to first-world democracies and, so far, absolutely resistant to communist incursion. Of no other part of the world of former colonies can this be said.

Over a century ago, Anglican missionaries from New Zealand were preeminent in bringing the Gospel to the scattered island societies of Melanesia, and it was the Gospel of the Prince of Peace.

In *Melanesians and Missionaries*, Darrell Whiteman records, "The traditional checks and balances of Melanesian warfare were upset in the 19th century with the introduction of western firearms and poisons. . . . Missionaries capitalized on this by stressing the relationship between Christianity and peace. They contrasted the pagan religion—which was inextricably bound

sweaty from their exertions, gathered in the Cathedral House sipping drinks, munching pastries made by the Cathedral's St. Cecilia's Guild, chatting among themselves and with Trinity parishioners.

Kristin Beskeen, a member of All Saints' in San Leandro, brought a bag of groceries from her parish's food closet for the Sacramento effort. She said she is an occasional entrant in running events but decided to make the 100-mile trip to Sacramento because of the unique attempt to take a swipe at hunger. "You just don't get to do this and enjoy a run at the same time. I'd like to see it become a regular thing."

The Rev. Kent S. McNair, the Cathedral's canon residentiary, said the runners' attitude was just what had been hoped for. "It would have been nice to have more people, but we've managed to do quite a bit of consciousness-raising here this morning. We've moved the spirit. We've communicated—there is hunger in the world—and these people responded."

Walter Wiley is a free-lance writer based in Sacramento, Calif.

up with violence, warfare, and in some places headhunting and cannibalism—with Christianity as a 'Way of Peace' where aggressive and violent behavior was inappropriate to the new social norms."

Out of the context of this historic Anglican preaching, the will of New Zealand's constituency has been shaped. In that context, the beauty and sufficiency of the South Pacific world stands in sharp, heart-tugging contrast to an arms race that is, in Prime Minister David Lange's words, "the ultimate extension of everything you ever wanted to see in a trash can."

Jesus said explicitly, "Peace I leave with you; my peace I give to you. . . ." That may be what they think they have going for them down there in the South Pacific.

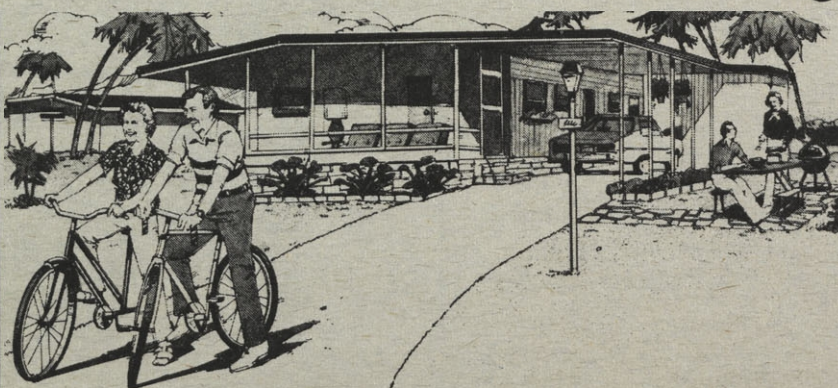
Layton P. Zimmer is rector of St. Aidan's Church, Albuquerque, N.M.

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FEASTS FOR FEAST DAYS

By Virginia Richardson

**Julian of Norwich
May 8**

Among the medieval mystics is a woman almost as unknown as her contemporary, Catherine of Siena, is famous. Like Catherine, however, she left writings of such beauty and insight they are among the great treasures of religious literature.

Dame Julian of Norwich, an anchoress, imparted only one fact about herself: On May 8, 1373, when she was 30 years old and thought she was dying, God granted her a series of visions.

She was apparently a woman of good birth. Her writings show she had a thorough knowledge of the Bible, theology, and the philosophy of St. Paul despite her claim to be unlettered. Historical documents indicate she was alive in 1416, but the date of her death is obscure.

Dame Julian lived more than 40 years in a small anchorhold attached to the parish church of St. Julian in Norwich, England. Fifteen feet square, it was curtained in the center and boasted two windows: One permitted her to hear services in the church and receive Communion; the other opened to the outside. Destroyed during World War II, her cell has been rebuilt so pilgrims can see how she chose to live.

But Dame Julian's life was not solitary. We have evidence that, willing and eager to share her wonderful experience of the divine revelations, she often spoke with people of all stations in her mission to bring everyone closer to God.

She recorded her visions, which she called "showings," in a masterful work, *Sixteen Revelations of Divine Love*. She wrote two versions, the first soon after her experience and the second 15 years later after prayer and meditation had given her additional insight.

The *Revelations* is an informal, personal account of an individual's knowledge of the love of God and our relation to Him through Jesus Christ, His Son. In simple but vivid words, she discusses the mystery of the Trinity and the passion of Jesus. She ponders such spiritual questions as sin, how a Christian can achieve an intimate relation with God, and the ultimate triumph of Divine Love. Indeed, she says with complete confidence, God's Love "is the eternal answer to the meaning of life." Throughout the work she shows her own love and compassion for all people, especially the "little and simple."

The great message of Dame Julian's book is love. The meaning of her revelations is that through God's complete and eternal love "all manner of thing shall be well." That the author of these eternal concepts should be almost anonymous is perhaps fitting: Her fellow Christians who read the moving words can therefore concentrate on them rather than on the writer.

To honor Dame Julian, have a traditional, spring-fresh English dinner: roast leg of lamb with mint sauce, fresh peas with mushrooms and celery, boiled new potatoes, tomato salad, and strawberries with cream.

ROAST LEG OF LAMB

- 1 leg of lamb, 5-8 lbs.
- 1 clove garlic, smashed
- 1/2 tsp. pepper
- 1 tsp. thyme
- 1 tsp. rosemary

Preheat oven to 325°. Remove white membrane from lamb. Place lamb in roasting pan and rub it thoroughly with garlic; sprinkle it with pepper, thyme, and rosemary. Do not cover lamb; do not add liquid. Place pan in middle of oven and roast lamb 30-35 minutes per pound.

MINT SAUCE

- 1/2 cup chopped fresh mint, firmly packed
- 2 tbs. water
- 2 tbs. sugar
- 1 tsp. cornstarch
- 3/4 cup white vinegar
- 1/2 cup water
- 2-3 drops green food coloring

Mince mint and 2 tbs. water in a blender or food processor. Combine sugar, cornstarch, vinegar, and 1/2 cup water in a small pan; stir until smooth. Simmer vinegar mixture, stirring constantly, until sugar is dissolved and liquid is clear. Remove pan from heat; stir in mint mixture and coloring. Let sauce stand at least 2 hours at room temperature. Serve in sauceboat.

PEAS WITH MUSHROOMS AND CELERY

- 1/2 cup mushrooms, chopped if large
- 1/4 cup butter or margarine
- 2 cups shelled fresh peas
- 1/8 tsp. sugar
- Water
- 1/4 cup diced celery
- 1/4 cup butter or margarine

Wash and dry mushrooms. Heat 1/4 cup butter in a skillet; add mushrooms and saute them until golden. Combine peas and sugar in a saucepan with about 1 inch of water; cook peas until they are barely tender, about 5-8 minutes. Drain peas; add peas, celery, and 1/4 cup butter to mushrooms. Cook vegetables only until hot; shake pan to coat vegetables evenly with butter.

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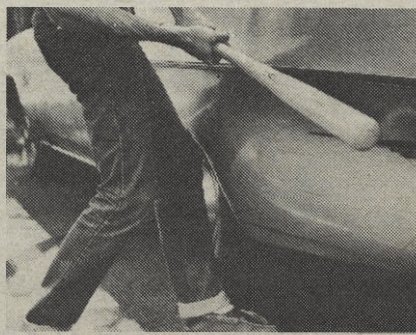
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Continued from page 8

Edmond Browning

humanity have the right to live on this earth with dignity.

A vision of the Church that has as its mission to bring Christ's healing power and reconciling love to every area of human suffering and conflict must have a ministry that uses all the gifts of the Church. For this task, our sense of stewardship calls us to unleash all our talent and wealth into the total life of the community.

A colleague of mine insisted recently that our Church has too long been viewed as a white institution with ethnic minorities, but we must now possess the vision of a Church that is called to be multi-cultural. I share this and see it as one that extends not only to cultures, but to gender and age.

We have only to look at the extraordinary energy released by the ordination of women, a decision which has given a tremendous thrust to the ministry of all persons. Society and the Church have all too often diminished persons and their gifts because of race, gender, economic status, and, yes, even lay status. Ours must be a higher vision which will call forth what the Spirit has given to each person.

This vision must be intentional as it affirms the great diversity of our communion. For this diversity to come forward among the leaders of the Church, those traditionally in power must now lead in relinquishing and sharing their leadership. My hope is that as we recognize the inherent gifts of leadership in the lives of all people, the congregational life in our urban centers, in our rural areas, and in overseas communities will be renewed.

Two final facets of this vision. First is a deep commitment to a world view. It is a commitment to the Anglican Communion, to ecumenical councils at every level, and to the dialogues between faiths that will lead to greater service in ministering to a broken world. People will believe when they see the larger Church focused together in a faith and ministry that is authentic.

Secondly, I share a vision where staff and structure must complement the total

mission. A structure of constant partnership between the congregation, the diocese, and the national Church. A staff that demonstrates the ministry of servanthood, willing always to be held accountable to the Church it serves, building that trust essential to the enabling of ministry, unafraid to set priorities in response to the mission before us, dedicated to empowering the Church at every level, and committed to planning and developing resources by inviting the whole Church into the process.

Continued from page 9

John T. Walker

and nuclear arms. I have left this for the end because it is a potentially explosive and divisive subject. It produces anger among those who believe in a strong defense and causes some to accuse those in the forefront of such a movement of mixing politics and religion.

No matter where one stands on this question, he or she will find an opponent. First, I believe this is a subject to which the whole Church (laity and clergy) should address itself. We need to go through the hard debate together in which the bishops of our sister communion engaged. This is not a subject for a bishops' pastoral alone. Rather, it is a matter for all of us for we are the Episcopal Church.

Second, in discussing this subject, one discovers friends and supporters in the most unlikely places. It is often supposed that the main positions are those of the pacifistic, anti-military-budget people headed by the members of the Episcopal Peace Fellowship and those in the Defense Department who want to bomb every enemy into submission. It is not so simple. Just as all members of the EPF are not pacifists, neither are all those in favor of a strong defense to be seen as militarists who are bent on using the ultimate weapon. Let us respect one another, remembering we are created in God's image and are all sinners falling short of the glory that is ours as adopted sons and daughters.

These issues can only be solved by prayer, fasting, and acting in concert as members of the Body of Christ.

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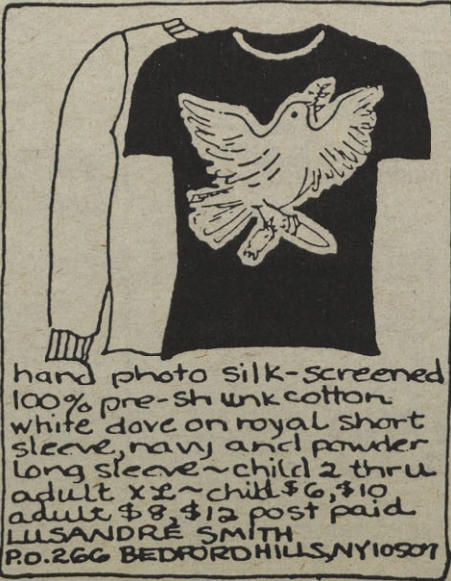
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What the bishops left out of their abortion statement

by Bob Libby

I write this article from the perspective of a parish priest, a sometime journalist, and a deputy to General Convention.

In 1982, I voted at General Convention to reaffirm the resolution taken on abortion in 1976. Pushing the time clock back further, I applauded the Supreme Court decision in 1973 which put an end to unsanitary, illegal, back hall abortion mills and placed the decision within the privacy of the doctor-patient relationship.

But now, 12 years later, I am being forced to look at the issue again.

The enormity of it all strikes me. The most conservative estimate is 12 million.

Add to that the estimate that only 3 percent, or 360,000, were for the classical exceptions of rape, incest, or danger to the life of the mother. That still leaves 11,640,000.

As a pastor, I am hearing from more and more women who have had abortions and now seek relief from the spiritual pain they have born silently for years. I am also hearing from members of the medical world who are confused as to their role as Christian members of the healing profession. I also know personally of a dozen families who would willingly adopt someone's unwanted baby.

With this in mind, I welcomed the study paper from the House of Bishops which I first confronted not as a pastor, but as a journalist. I had to make editorial judgments. It was not easy to summarize. I finally came to the conclusion that it was more an anthology of opinion than a carefully thought-out document. There was a little something there

for everybody, a smorgasbord of opinion with, however, two notable exceptions—Scripture and tradition, which were dealt with superficially or not at all.

When we know what God is saying to us, we will be in a better position to speak to society.

While attention is given to the sixth commandment, other often-cited biblical passages receive no attention. The question is raised whether "fetal" life is "human" life. "If human life is involved, we are not permitted to kill him/her and we are obligated to preserve him/her."

I then expected some exegesis of Jer. 1:6, Psalm 139:1-15, and Luke 1:44 which are often quoted in support of personhood before birth, but none was given. A serious omission.

The bishops' paper settles on the definition that "fetal life is human life in process toward human personhood." While not biblical, it is an intriguing definition although not too helpful. It could equally be applied to life at 2 months, 2 years, in adolescence or mid-life crisis. The fact that I am "in process" gives no one the right to terminate my pilgrimage.

Also missing is reference to the strong church opposition to abortion in both Reformed and Catholic traditions of Christianity. Add to this the Hippocratic Oath—"I will not aid a woman to procure an abortion"—which until this generation was canon law in medical circles.

Almost totally absent is any consideration of the role of the husband and/or father. The fetus is genetically as much the father's as the mother's, yet we seem to assume that it is solely a female problem/decision responsibility.

I suspect one of our problems comes from the fact we are trying to address too many audiences and please too many constituencies.

My suggestion for the next General Convention would be for us to address only our own membership. We need to draw a distinction between what is legal for a citizen of the United States and what is moral for a Christian. Forget about constitutional amendments or

federal funding of abortions for the poor, etc., at this point. What do we say to our own parishioners who are single? Who are married? What do we say to our own parishioners who are doctors, nurses, or other medical professionals? What in the Church's godly judgment is the Christian teaching in this matter?

We need to address problems within the context of teaching on Christian sexuality and Christian marriage. This includes responsible family planning and pre-marital behavior.

One other issue needs to be raised, and that is the subtle racism in the quality-of-life argument of the pro-abortion forces. The question: "What chance does a baby have who is born into poverty?" may well be code language for: "We don't want any more black babies." The black Christian community needs to address this issue.

We also need to be aware that while many of our clergy prefer to deal quietly with abortion as a pastoral matter, many of our laity are feeling compelled as a matter of conscience to deal with this through the political process. We need to affirm the right of Christian people to express themselves through non-

violent means. We have always upheld the right of Christian people to do this (civil rights, Vietnam, war and peace), and the abortion issue should be no exception.

I look forward to the Body of Christ, assembled in Convention, dealing with abortion. I pray that we will hear from physicians as well as theologians on both sides of this issue. I understand that medical advances have been made which now allow for the possibility of a 4½-month-old fetus surviving, something that was unheard of in 1976 when the current resolution was adopted. "We are more and more viewing the fetus as a patient," states one doctor. We also have within our body physicians who once performed abortions on a regular basis and no longer do so. We need to hear from them. There is new evidence that the fetus experiences pain when being aborted. We need to examine this.

I thank the bishops for raising this issue. I look forward to wrestling with it at General Convention. I pray that for this time around we will limit our discussion to speaking to our own membership. Then when we're clear about what God is saying to us, we'll be in a better position to speak to our society.

Bob Libby is rector of Church of the Good Samaritan, Orange Park, Fla.

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Dr. Carroll Simcox addressed this question in a pamphlet by that name: "As Christians, we regard burning as a properly reverent way of disposing of other objects. If we need to destroy things which have been blessed for religious use—Prayer Books, altar linens, palms—we burn them. By common Christian consent, we agree that there is no more reverent way of destroying that which has been set apart and used to the glory of God. Christians who favor cremation have every right of reason to cite this principle in support of their case."

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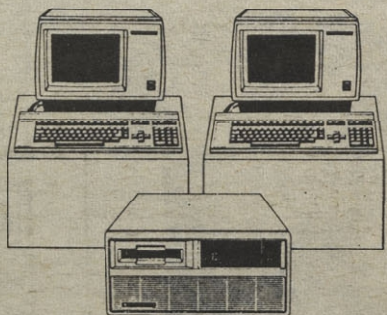
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Her clowning transforms many lives

by Lois Jamieson

The thin old woman smiled and reached out her hand as the clown popped into her nursing home room. "I've been waiting for you." The clown with the huge grin put white-gloved hands on the woman's shoulders and gave her a hug.

The clown is Edna Belle Poole in her role as "Antique," a persona she developed in 1981 and which she now uses to entertain and enchant in Mesa, Ariz.

"She comes in here and wakes people up and makes them feel alive," says Caroline Elliott, assistant activity director at the Mesa Christian Home.

As Antique's reputation has grown, she has appeared at parties for retarded children, a home for wayward boys, the women's prison in Phoenix, Police League charities, and at her home parish of St. Stephen's Episcopal Church where she is a lay reader and altar guild member.

All Antique's visits are free, done in tribute to her mother, Anna Poole, who died at age 94. Lonely after her mother's death, Edna Poole searched for a way to help older people. "I'm a clown because I like to make people happy," says Poole, whose full-time job is being a college personnel associate. "It's easy to do; I just act crazy. I'm good at that!"

With help from Wilma Baker, who has experience in theatrical makeup, Poole spends two hours making up as Antique. Once transformed, she makes as many impromptu visits as possible

after her scheduled appearances. "I keep going until there's no place else to go."

Poole vividly remembers a hospital visit to a dying 2-year-old. Placing her pointed hat on the little girl's head, Antique laughed and blew up balloons, delighting her small audience. But she didn't make other calls on her way home that evening because she had ruined her makeup crying for the child she left in the hospital.

Made up and driving a red car, Poole often is greeted with waves and kisses. She spends every Christmas Eve sharing her brand of love with elderly shut-ins, her favorite thing to do.

Edna Poole received the 1984 Volunteer of the Year Award from the Arizona Association of Directors of Volunteers. And while she treasures this award, she says simply, "God and Anna clearly led me to do this."

Lois Jamieson is a free-lance writer who lives in Scottsdale, Ariz.

Everyone needs a challenge

"It is no challenge to play tennis with someone who is just a beginner when you are an advanced player. The novice will improve, but the advanced player will soon lose the quality of play unless challenged. And so it is with churchmanship. Unless we are challenged to a higher level of commitment to Him who gives us all, we will slip and become something less than we are called to be."

—Richard Kim, rector, Trinity Church, Lexington, Mich.

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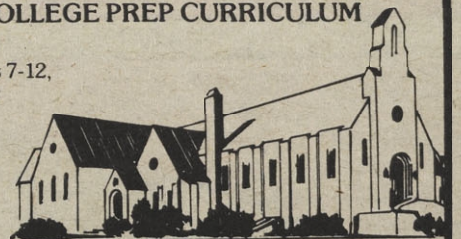
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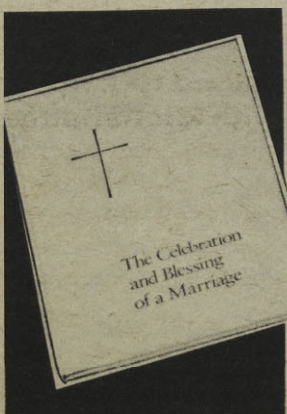
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Weakly meeting

Anyone who has ever engaged in protracted debate over parish finances can appreciate the misprint the New Hampshire Churchman discovered in a parish report: "The vestry spent many hours debilitating over the budget."

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Peacemaking: Sometimes it
takes longer

For those of you who have been waiting and maybe missed it, early in February Mayor Ugo Vetere of Rome and Mayor Cheddi Kibibi of Carthage signed a peace treaty in Tunis which officially ended the Third Punic War. One of the great battles of that war was Rome's razing of the Carthaginians' capital in 146 B.C. Now, 2,131 years later, the two sides are at peace.

He had no reservations

Remember when there was no room at the inn? Well, the situation was reversed recently in Barnby Dun, England, when the Rev. Thomas Harris, vicar of St. Peter and St. Paul, realized that his confirmation class of 30 would not fit comfortably in the vicarage. But the local inn had room so Harris rented space at The Star for his weekly class.

Fair exchange?

Forward Movement Publications is celebrating its 50th anniversary this year, and among its new publications is a slender pamphlet with excerpts from the speeches of Bishop Desmond Tutu. Among the quotes is the following: "Missionaries came to South Africa. We had the land; they had the Bible. Then they said, 'Let us pray,' and we closed our eyes. When we opened them again, they had the land and we had the Bible. Maybe we got the better end of the deal." For information on the pamphlet or other publications, write to Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202.

Dropping in: No Swann Song

Anyone out there remember a pre-Beatle English invasion which rolled over here late in the 1950's to present an evening of song and laughter from a stage occupied by only two men, one in a wheelchair under an extraordinary Victorian standing lamp and the other at the piano? The show was called *At the Drop of a Hat* and was followed a few seasons later by *At the Drop of Another Hat*. The two Englishmen were Michael Flanders and Donald Swann. We loved 'em, saw the shows, played the

records, and committed the lyrics to memory. For instance, "The Hippopotamus" Song ("Mud, mud, glorious mud. Nothing quite like it for cooling the blood.") Or the sly invitation of "Have Some Madeira, My Dear." Flanders, regrettably, died some years ago. But we were delighted to hear from our English clerical connection, Christopher Martin, that Swann has a new partner, Sydney Carter. "By no means ready for his Swann Song, Donald and Sydney are due at a summer workshop on the Quaker campus at Pendle Hill, Pa., for a varied exploration of 'Folk, God, Doubt, Faith, and Dance.' Donald (middle name Ibrahim), born in Wales and claiming a Russian grandmother born on a camel, is the multilingual extravaganza to Carter's 100 percent straight Englishman. Carter sits lightly to the Church of England and other I'm-right-you're-wrong labels. He considers himself a caroler rather than a hymn writer. Many of his songs are widely known with the haunting 'Lord of the Dance' sung and wondered at on both sides of the Atlantic."

Where's-My-Hair Prayer

In John Chervokas' *Pinstripe Prayers* (Seabury-Winston, \$2.95) is an apt poem for Age in Action Sunday:

Is man Your only creation
That loses its hair
As it ages?
You could have
Bestowed a less obvious sign,
Couldn't You?
Something like sagging earlobes
or splitting infinitives or
flagging interest in starchy foods.

Worth Noting

The Rev. Jose de Jesus Vega of Phoenix, Ariz., was honored on the 50th anniversary of his ordination . . . Louise Saunders is regional chairman for Hawaii of the National Cathedral Association . . . Army Reserve Captain Richard Hosler of Belleville, Mich., has received a second award to his Army Commendation Medal . . . Friends and colleagues mourn the death of the Rev. Thomas Lamond, a former contributing editor to *The Episcopalian*.

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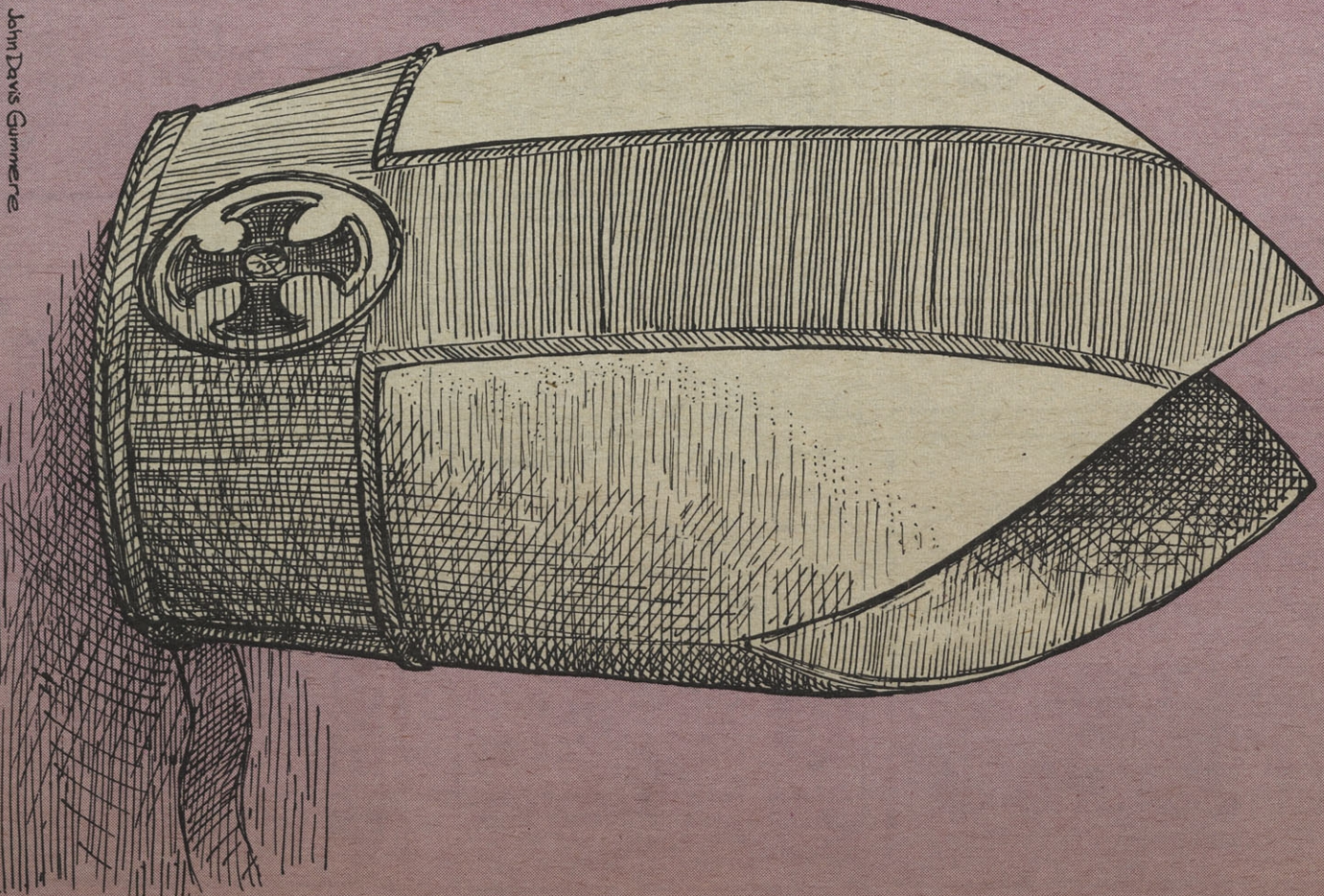
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