

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

**Digital Copyright Notice**

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

**Rights and Permissions Office**

The Archives of the Episcopal Church

Email: [research@episcopalarchives.org](mailto:research@episcopalarchives.org)

Telephone: 512-472-6816



# The EPISCOPALIAN

NOVEMBER, 1985

1930 CHESTNUT ST. • PHILADELPHIA, PA 19103

OUR 25TH YEAR • CONTINUING 150 YEARS

## INSIDE

### Hathaway responds to Spong

The Bishop of Pittsburgh, in a letter to the Bishop of Newark, says skepticism about the worth of their product can be disastrous for both salesmen and bishops, **page 6.**

### From an AIDS sickroom

A California rector's pastoral visit taught him some valuable lessons, **page 4.**

### Help for life and death decisions

A chaplain gives some down-to-earth advice on "pulling the plug," **page 9.**

### Canterbury visits Canada

On a Canadian tour, Archbishop of Canterbury Robert Runcie was impressed with the ministry of women priests, unity, and diversity, **page 12.**

### Reflections on Creche and State

Nativity scenes on public property are improper for several reasons, says this columnist, **page 13.**

### Issues: Alcohol and Drug Abuse

Sally Michael provides information, statistics, and helpful resources to help churchpeople spread the word that as widespread as addiction is, the good news is it's a treatable disease, **page 16.**

### Laypeople take Communion to the sick and shut-in

In Rochester, N.Y., Episcopalians find home Communion is a more personal alternative to the electronic Church, **page 22.**

### Seamen's Church Institute celebrates its 150th

From a floating chapel to fighting for seamen's rights, this Episcopal institution keeps up with the times, **page 24.**

### What is Afro-Anglicanism?

At a conference in Barbados, Edward Rodman answered this question, **page 25.**

### All the news didn't fit

General Convention was short on time but long on actions. Here are some we didn't have room to print last month, **page 26.**

### Switchboard, page 4

### In Context, page 5

### Reflections, page 5

### Passing in Review, page 18

### Feasts for Feast Days, page 21

### Have You Heard, page 27

## PB's Fund aids Mexico City quake victims

by Diocesan Press Service

"Tears [had been] coming unexpectedly to my eyes often as I thought of what happened to our beautiful city, but we know now that we can go on," said Nancy Howard, director of Christian education for Christ Church, Mexico City.

Helping Mexico City's residents go on since the earthquakes which struck the area September 19 and 20 is the Presiding Bishop's Fund for World Relief which sent \$30,000 to Bishop Jose Saucedo of Central and South Mexico to aid the homeless there. The Fund also sent \$10,000 to aid homeless people in Ciudad Guzman in Bishop Samuel Espinoza's Diocese of Western Mexico.

Assessment of the damage continues, and at press time Fund staff member Nancy Marvel was in Mexico City to help Saucedo's office plan the Church's continuing response. The government of Mexico, Saucedo said, put reconstruction of homes, clinics and hospitals, and schools in that order of priority.

At press time the only church building reported damaged was the Cathedral in Mexico City. Since it is a landmark building, churchpeople hope the government will assist in its rebuilding.

Bishop Leonardo Romero of Northern Mexico, President of Province IX, said he has contacted other bishops of the Province. He reports that the government of Mexico is coordinating work and currently assesses that in Mexico City 100 public buildings were destroyed, 40,000 people are homeless, and three hospitals were destroyed. Public markets and utilities were also destroyed; people are afraid to use contaminated water even for washing; and a heavy cloud of dust over the city severely reduced visibility at the airport.

St. Andrew's Theological Seminary in Mexico City, where 100 homeless people are being housed and provided with food, clothing, and medicine, is one of many *albergues* (boarding facilities). The government has assigned three teachers and one social worker to the seminary where members of St. An-



Religious News Service

drew's, Christ Church, and the Cathedral are cooking food and teaching crafts such as sewing.

Where classes are being held, children are writing "thank you" notes to all who have helped, and the letters are being delivered to embassies in Mexico which forward them to the proper persons.

Bishop Edward Haynsworth, Episcopal Church executive for world mission, has asked that no money be sent by mail or wire transfer to Mexico, but that it be sent to the Presiding Bishop's Fund, marked for Mexican relief, at 815 Second Ave., New York, N.Y. 10017.

## Four dioceses elect new bishops coadjutor

In recent elections the Dioceses of Montana, Pennsylvania, West Texas, and Oregon elected bishops coadjutor who will succeed the present diocesan bishops upon their retirements. The Virgin Islands tried but failed to elect and will hold another election later this year.

Montana's election brings the "Jones boys" contingent in the House of Bishops to seven. The Ven. Charles I. Jones, 42, a Texan who was graduated from the School of Theology at Sewanee, Tenn., will assist and succeed Bishop Jackson Gilliam. He is currently archdeacon for missions in the Diocese of Kentucky.

Kentucky lost a second key priest the

same weekend when Pennsylvania delegates elected the Very Rev. Allen L. Bartlett, 56, to assist and succeed Bishop Lyman Ogilby. Bartlett, a native of Alabama and graduate of Virginia Theological Seminary, has been dean of Christ Church Cathedral, Louisville, for 15 years.

West Texas elected the Rev. John MacNaughton, 56, to assist and succeed Bishop Scott Field Bailey. MacNaughton, a native of Minnesota and graduate of Bexley Hall, is rector of Christ Church, San Antonio, Texas. An expert on stewardship, he is author of *More Blessed to Give*.

And the last weekend in August, just in time to receive the necessary consents at General Convention, the Diocese of Oregon elected the Rev. Robert L. Ladehoff, 53, a native of Pennsylvania

and graduate of General Theological Seminary, to assist and succeed Bishop Matthew Bigliardi.

## Speed kills!

In our attempt to send you the news of General Convention as quickly as possible, we blundered twice. In a photo in the October issue, Bishop Robert Cochrane of Olympia was incorrectly identified as Bishop David Cochran. (Robert was the one in the Mickey Mouse ears!)

And due to the press of time at Convention, the paperwork on resolution C-007, as approved by the House of Deputies, never reached the House of Bishops for concurrence. So contrary to our reporting, C-007 did not pass.



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 Episcopal

November, 1985, Volume 150, No. 11

### DIRECTORS

**Robert L. Hartford**, President  
**John W. Reinhardt**, Vice-President  
**Inez Kaiser**, Vice-President  
**George T. Guernsey, III**, Vice-President  
**John C. Goodbody**, Secretary  
**Frederick L. Redpath**, Treasurer

John M. Allin, Richard J. Anderson,  
 George I. Chassey, Jr., Alan Conner,  
 Arthur Z. Gray, Howard Hoover,  
 Ralph E. Hovencamp, Robert E. Kenyon, Jr.,  
 Elizabeth B. Mason, Gerald N. McAllister,  
 Henry L. McCorkle, James Milholland, Jr.,  
 Alfonso A. Narvaez, Ruth Nicastro,  
 Robert A. Robinson, Harry Rubicam,  
 Alma Wyden Simmons,  
 Donald R. Woodward

**Richard L. Crawford**, Publisher

### EDITORIAL STAFF

**Judy Mathe Foley**, Managing Editor  
**A. Margaret Landis**, Associate Editor  
**Janette Pierce**, News Editor  
**Harriette M. Padgett**,  
 Assistant to the Publisher  
**John Davis Gummere**, Designer

### BUSINESS STAFF

**Cindy Wheeler**, Advertising Manager  
**William M. Griffiths**,  
 Advertising Sales Manager  
**Vera Shemiakovets**, Business Manager  
**Marcia Petzold**, Circulation Manager  
**Anita Spence**,  
 Assistant Circulation Manager

### PROFESSIONAL EDITION STAFF

**John D. Lane**, **Richard H. Schmidt**,  
**Peter G. Winterble**, Editors  
**A. Margaret Landis**, Managing Editor

### CONTRIBUTING EDITORS

**Richard J. Anderson**, **Salome Breck**,  
**Leonard Freeman**, **Bob Libby**,  
**Martha C. Moscrip**, **Onell A. Soto**

### DIOCESAN EDITORS

**Central Pennsylvania Churchman**  
**H. Kenneth Quigley**, Editor  
**Delaware Communion**  
**Roberta Huhn**, Editor  
**Eastern Oregon Trail Churchman**  
**Letitia Croom**, Editor  
**Easton's Eastern Shore Churchman**  
**William P. Chilton**, Editor  
**Idaho Messenger**  
**Carol S. Hosler**, Editor  
**Iowa Episcopalian**  
**Kathleen Milligan**, Editor  
**The Kentucky Bishop's Letter**  
**David Reed**, Editor-in-Chief  
**Dena K. Skees**, Managing Editor  
**The Nevada Desert Churchman**  
**Dick Snyder**, Editor  
**The New Jersey Church News**  
**Sarah Motley**, Editor  
**The Episcopal New Yorker**  
**James Elliott Lindsley**, Editor  
**Northwestern Pennsylvania's Forward**  
**Theodore Trampenau**, Editor  
**Northern Michigan's Church in Hiawathaland**  
**Thomas Lippart**, Editor  
**Oklahoma's Mission**  
**Charles Woltz**, Editor  
**Pennsylvania's Diocesan News**  
**George H. Soule**, Communications  
**South Carolina's Jubilate Deo**  
**John & Harriet Goodbody**, Editors  
**Southwest Florida's Southern Cross**  
**Joyce C. Smith**, Editor  
**The Springfield Churchman**  
**Betsy Rogers**, Editor  
**West Virginia's Mountain Dayspring**  
**Robert A. Goodrich, Jr.**, Editor  
**Western North Carolina's Highland Churchman**  
**C. A. Zabriskie**, Editor

Subscription Service: 215-564-2010, Ext. 3  
 Advertising Sales: 215-564-2010, Ext. 16

# WORLD NEWS BRIEFS

## Townesville, Australia

The Anglican Church of Australia has named its first aboriginal bishop, Arthur Malcolm, who will become an assistant in the Diocese of North Queensland. In what is probably another first for Australia, Archdeacon Tung Yep, born in this country of Cantonese parents, has been chosen also to serve as assistant bishop in North Queensland.

## Lubbock, TX

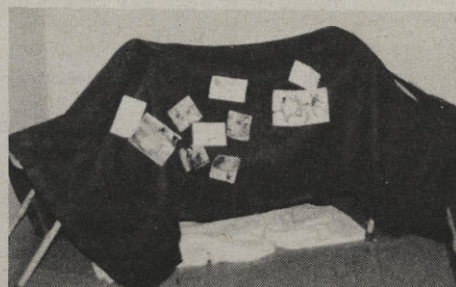
A prominent Southern Baptist pastor, the Rev. John Claypool, resigned from Second Baptist Church here in July to begin studies at the Episcopal Theological Seminary of the Southwest to become an Episcopal priest. Claypool said he is attracted to the liturgy and that he feels "more at home with a greater emphasis on sacrament, the sense of mystery, and a great sense of grace in the way the human condition is handled." He also said he would welcome "the support and guidance of godly bishops who can help me develop spiritually." Bishop Scott Field Bailey, in whose diocese Claypool is working while studying, said, "He doesn't come as a stranger because he has lectured in our churches, and he is well thought of as a thinker and writer."

## Chicago, IL

The Lilly Endowment has announced the award of a \$60,000 grant to DePaul University Center for Church/State Studies here to help fund a five-year study of the legal structures within which religious institutions operate. "The principal goals of the study are to catalog and analyze the legal structures available to religious organizations, the strengths and weaknesses of those structures, and to develop and present alternative structures," said the Rev. John Pollard, executive director of the Center. The study's findings will be a valuable resource to both the legal and religious communities, he said.

## Edinburgh, Scotland

Bishop Alastair Haggart of Edinburgh, Primus of Scotland, has announced his intention to retire at the end of 1985. He will also step down as vice-chairman of the Anglican Consultative Council. Canon Colin Craston, vicar of the Parish of Bolton, rural dean of Bolton, and honorary canon of Manchester Cathedral, will replace him. Craston is a member of the General Synod of the Church of England and a member of the Crown Appointments Commission which is responsible for nominating new bishops. Bishop Robin Eames of Down and Dromore in Northern Ireland was named to replace Haggart on the Council's steering committee. In a related item, the Council's new chairman, the Ven. Yong Ping Chung of Sabah, was received in private audience by Pope John Paul II earlier this year, the first time a Pope received a Council chairman.



**Newark, NJ**—Tenting had a different meaning this past summer for the 71 children who attended the vacation Bible school sponsored by St. Thomas' and St. Nicholas' Churches here. The theme, "God's people pray," led enterprising students to build their own prayer tents.



**Billings, MT**—"I have always contended that the weapon of Samson would be a fitting symbol of vestiture at ordinations," the Rev. John Fisher quipped when St. Stephen's Church here gave him the jawbone of an ass as a present on the 20th anniversary of his ordination. "This one is 20 years late," Fisher said, "but it may be just in the nick of time!" To which his wife Barbara retorted, "They'd have given you one sooner, John, but they thought you already had one."

—Joanne Maynard

## New York, NY

Some 600 students, chaplains, faculty, and friends of campus ministry are expected to attend the second National Gathering to be held December 29-January 3 in Estes Park, Colo. Nancy L. Blanks, associate director of international programs at Western Carolina University, and the Rev. Harvey Guthrie, former dean of the Episcopal Divinity School and now rector of St. Andrew's, Ann Arbor, Mich., will give keynote addresses; the Rev. Edmundo DeSueza, planning officer for the Diocese of Costa Rica, will offer daily meditations. The Rev. Mark Harris, coordinator for Ministry in Higher Education at the Episcopal Church Center, has been working with a planning team of students and chaplains since late in 1984. Cost of the event, to be held at the YMCA Camp of the Rockies, will be \$165. Registration forms and further information are available from Harris at the Episcopal Church Center, 815 Second Ave., New York, N.Y., or from Episcopal campus chaplains.

## Ambridge, PA

Trinity Episcopal School for Ministry here was notified late in June that it has been accepted as an accredited member of the Association of Theological Schools. Now in its 10th year, the school offers three- or four-year master of divinity programs and a lay studies diploma. It has applied for permission to grant a master of arts in religion degree as well. This year's class of 30 students will bring its enrollment to 130—80 full-time and 50 part-time students.

## Rome, Italy

Simultaneously released here and in New York City were the texts of letters between Pope John Paul II and Lutheran Church in America Bishop James R. Crumley, Jr. Both men praised the theological consensus growing out of 20 years of ecumenical dialogue and pledged to seek even closer relations between Lutherans and Roman Catholics.

## Washington, DC

On the 40th anniversary of the founding of the Food and Agriculture Organiza-

tion of the United Nations (FAO), movie stars John Denver, Cliff Robertson, Harvey Korman, and Dennis Weaver helped Washington Cathedral celebrate World Food Day here October 16. Children from more than 60 embassies processed, singing "We Are the World." The Rev. Jesse Jackson and Rep. Benjamin A. Gilman of New York also took part in the service which demonstrated concern about worldwide hunger and raised money to combat it.

## Minneapolis, MN

New ads in the prize-winning Episcopal Ad Project, located at St. Luke's Church here, include commentary on single people. One shows a traditional wedding cake with a single figure, that of Jesus, topping it. The headline reads, "If you think church is only for families, remember that Jesus was single." Art director Nancy Rice thinks this ad "breaks new ground for us. It's not a problem unique to the Episcopal Church. It's true in my Lutheran background as well." Ad writer Tom McElligott says, "Too many single people are easily forgotten, and they shouldn't be." Another ad addresses

**Now that your kids can name the nine reindeer shouldn't they be able to name the twelve apostles?**

To help your children discover some of the most unforgettable characters they'll ever meet, join us in The Episcopal Church each Sunday as we read from the greatest story ever told. The Episcopal Church



women's ordination. It shows a traditional altar and points out, "Where women stand in the Episcopal Church." Episcopal Ad Projects are produced at Fallon McElligott Rice advertising agency. For information, contact the Episcopal Ad Project, 4557 Colfax Ave. S., Minneapolis, Minn. 55409.



**Pittsburgh, PA**—A summer concert sponsored by Trinity Cathedral here drew a lunch-time crowd to downtown Market Square to hear songwriter Jeanie Allen sing a selection of Christian music.

## London, England

Church Action for Central America, a group supported by the British Council of Churches and other church agencies, has started a six-week poster campaign in the subways here. The theme of the campaign is "Pray that Nicaragua be left in peace." Posters show children left homeless by violence.



### New Haven, CT

The Yale Divinity School Library here has received transcripts of oral history interviews with some 40 family members and friends of Bishop Henry Knox Sherrill, Presiding Bishop from 1947 to 1958. The gift of the Episcopal Church Foundation, these personal recollections join the bishop's papers, which his family donated to Yale. A second set of transcripts has been sent to the Episcopal Church's archives in Austin, Texas. The Episcopal Church Foundation contracted with the Oral Research Office of Columbia University to do the Sherrill project and others. Oral interviews are now underway with former Presiding Bishop John Hines, and an oral history of Bishop Arthur Lichtenberger is being planned.

### Fort Bliss, TX

Christmas Mail Call is a decade-old project in which groups, organizations, schools, and churches can send mail to members of the Armed Forces. Mail received here is sorted into 150 bundles or more and sent across the United States and around the world. For information, send a self-addressed, stamped envelope to Military Mail Call, Box 6390, Fort Bliss, Texas 79906.

### Indianapolis, IN

The Rev. John K. Riches, a Bible scholar from the University of Glasgow, Scotland, will inaugurate a lecture series at Christ Church Cathedral here. "The Bible in an Expanding Universe" will be Riches' subject in November at an annual event in which scholars present findings of recent biblical scholarship.

### Sydney, Australia

The Synod of the Anglican Church of Australia turned down a proposal that would allow ordination of women to the priesthood. Bishops who favor ordination, however, have hinted they might ordain women anyway. They point to a recently released report by the Appellate Tribunal, the Church's highest legal body, that says women's ordination would not violate principles embodied in *The Book of Common Prayer*, the Ordinal, and the Articles of Religion. Opponents of women priests say such unilateral action could lead to lawsuits and schism.

### East Brunswick, NJ

"Imagine your Church without a Bible" is the theme of this year's International Bible Sunday, November 3. The observance marks the 101st anniversary of the annual event first celebrated in New York City in 1884.

### Canterbury, England

Following a day-long visit with nine bishops of the Lutheran Church in America, Archbishop Robert Runcie of Canterbury announced he has accepted their invitation to be a special

ecumenical guest at the Lutheran convention to be held August 25-30, 1986, in Milwaukee, Wis.

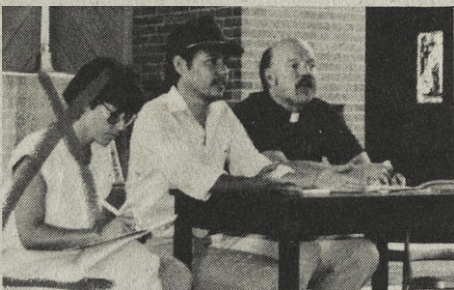
### Graymoor, NY

The week of January 18-25 has been designated the 1986 Week of Prayer for Christian Unity. A resource booklet in English as well as posters, service booklets, and bulletin covers in English or Spanish on the week's theme, "You Shall be My Witnesses," are available for purchase from Week of Prayer, Graymoor, Garrison, N.Y. 10524.



Gerald C. Anderson

In his final year as Presiding Bishop, John M. Allin received an honorary Doctor of Canon Law degree from Nashotah House at the conclusion of a conference celebrating the 150th anniversary of Bishop Jackson Kemper, a report of which will appear in the December issue of *The Episcopalian*.



**Piscataway, NJ**—Late in September a special service, dinner, and fiesta marked a full year since St. Michael's Chapel here offered sanctuary to Ramon Flores and his family. The dinner raised funds for hearings and appeals against deportation of the family, who were arrested by the Immigration and Naturalization Service on August 6. Despite the legal problems, "we have not wavered in our belief in the humanitarian values of sanctuary," said the Rev. Henry Atkins, chaplain at St. Michael's, who is shown here with Flores.



**Rockaway, NY**—St. John's Episcopal Nursing Home here welcomes Ruth M. Wright (right) among its first residents. Wright, whose son is the Rev. J. Robert Wright of General Theological Seminary, is welcomed by Judith Balick, associate administrator, and Vincent DiRubbio, vice-president of the Church Charity Foundation of Long Island, which operates six institutions in that diocese.

... As God Has Loved Us ...



## THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

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

- **relief** for the victims of war, famine and other natural and man-made disasters.
- **rehabilitation** help for the physical and spiritual rebuilding of lives after disasters.
- **resettlement** of homeless refugees and displaced persons, assistance in
- **development** programs of self-help, especially nutrition and water projects, farming equipment, training in technical skills to produce food, upgrading of livestock, and efforts to attack the root causes of hunger and poverty.

# Giving Hope

1185EP0701

Enclosed is my donation for \$ \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Contributions are tax deductible.

### THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

815 Second Avenue, New York, N.Y. 10017

The Rev. Canon Samir J. Habiby, D.D.

Executive Director

A member of INTERACTION, the American Council for Voluntary International Action, the Fund qualifies for corporate matching grants. Assistance is provided on a non-sectarian basis, with legitimate need the only criterion.

### Statement of Ownership, Management and Circulation

Title of Publication: The Episcopalian, issued monthly. Location of publication, headquarters and general business offices of publisher: The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. Publisher: Richard L. Crawford, 1930 Chestnut St., Philadelphia, Pa. 19103. Managing Editor: Judy Mathe Foley, 1930 Chestnut St., Philadelphia, Pa. 19103. Owner: The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103, is a New York non-profit membership corporation organized and owned by members of The Episcopal Church. Average no. copies each issue during preceding 12 months: 232,275. Actual no. copies of single issue published nearest to filing date 253,000. No paid circulation through dealers and carriers, street vendors, or counter sales. 222,599 average mail and paid subscriptions each issue during preceding 12 months. 240,765 actual no. of mail and paid subscription copies of single issue published nearest to filing date. 3,453 copies free distribution by mail each issue during preceding 12 months. 4,068 actual no. of copies free distribution by mail of single issue published nearest to filing date. 226,052 average no. copies each issue total distribution during preceding 12 months. 244,833 actual no. of copies of single issue total distribution published nearest to filing date. 6,223 average no. copies each issue during preceding 12 months for office use, left-over, unaccounted, spoiled after printing. 8,167 actual no. copies of single issue published nearest to filing date for office use, left-over, unaccounted, spoiled after printing.

(Signed) Richard L. Crawford  
Publisher



## SWITCHBOARD

### Apologies to Washington Cathedral

In my "Here I Stand: Let's be tolerant of those who prefer 1928 liturgy" (July) I thoughtlessly implied that the present policy of Washington Cathedral is to allow worship contrary to *The Book of Common Prayer*. In fact, the unauthorized liturgy to which I referred took place in April, 1976, and Provost Charles Perry of the Cathedral has made it quite clear to me that the Cathedral today requires scrupulous adherence to the Prayer Book. If I confused readers or caused difficulties for the Cathedral staff, I am sorry.

William B. Olmhausen  
Mequon, Wis.

### Servant ministry, not collars, defines deacons

Episcopalians involved in the renewal of the order of deacons must surely be puzzled over your recent article titled "Collaring a definition of deacons" (September). Your introductory paragraphs seem to miss the point entirely.

The order of deacons has nothing to do with collars making "ordained status more visible," and collars are not "a visible sign of the far-ranging discussion of the place of deacons." The visible sign is, instead, sacramental persons who represent the servant ministry of the whole Church.

Clerical appearance has little to do with servant ministry. Indeed, the clerical status of deacons is ambiguous at best. Ancient writers such as Hippolytus denied that deacons were clerics, and even today deacons, though members of a clerical order under canon law, commonly live in a way that does not draw attention to clerical status. The only real issues in the Episcopal Church are, first, whether to sacramentalize the servant ministry which belongs to us all and, second, how to select, train, deploy, and support deacons.

Ormonde Plater  
New Orleans, La.

### More on polls and the BCP

Bob Libby's report (September) on the Prayer Book Society's recent Gallup

poll states that some of the findings might "possibly surprise" the organization. I do hope they will take the findings to heart and begin to focus on Jesus Christ as the center of their faith and not the Prayer Book.

One statistic disturbed me very much: 65 percent of the laity polled favored abortion, with one-third favoring abortion on demand under any circumstances in the first trimester. I am distressed to see within our Church so little regard for human life.

Barbara Tilton  
Newark, Del.

Your headline claims that the Prayer Book Society's poll "shows" a number of things. It seems to me that, given the wide range of interpretation which can legitimately be attached to any merely statistical information, it could well be misleading to suggest that it "shows" anything in particular.

To say this is not to impugn in any way the well-known professional skill and standards of the Gallup organization, . . . but it is one thing to interpret a survey of, let us say, voting intentions in a forthcoming election, but quite another to evaluate a random selection of opinions (the qualifications for which are unknown) on such a complex and contentious matter as the ordination of women.

Allan R. C. Hawkins  
Arlington, Texas

I just picked up the July 29 *People* magazine and looked at a story about the mass popular demand to bring back "Real Coke." *People* said if popular demand can bring back real Coke, let's get together to bring back other real things. And guess what was on their list, right up there with Ma Bell? The old *Book of Common Prayer*. They named the Latin Mass, too.

Margaret S. Rabe  
Winston-Salem, N.C.

Regarding the never-ending hassle over the use of the old vs. the new Prayer Book. . . while I am sure we all have a personal preference, it seems to me this continuing argument plays into the hands of the enemy (Satan).

Do you suppose Christ Jesus really cares which Prayer Book, if any, we use in our worship of Him? The important and ultimate issue that will be raised at His second coming is not that of the Prayer Book, but whether we received Him into our hearts as Savior and Lord and shared this wonderful relationship with others so they also may experience His love and grace.

George W. Dargan  
Darlington, S.C.

### Support for Rankin in confession dispute

In World News Briefs (September) you state that the Rev. William Rankin of Belvedere, Calif., is being sued by a parishioner "because he made her confession public."

As a journalist and a priest familiar with the background of the case, I am obliged to say that your guilty-as-charged reporting, even if inadvertent, is not only feckless journalism, but was grossly injurious to Father Rankin.

Huston Horn  
Los Angeles, Calif.

In the Prayer Book of the Episcopal Church is a service entitled, "The Reconciliation of a Penitent." This sacramental rite exists for Christians who desire to confess their sins, receive absolution, and be reconciled with God. The order of the service is very simple and forthright.

Our Church has always understood that what is truly a confession is to be kept under a seal of secrecy by the priest. He or she is under an absolute moral obligation not to divulge its content. All information gathered from a confession is under an inviolate seal in regard to a priest. That is why our Prayer Book states that "the secrecy of a confession is morally absolute for the confessor and must under no circumstance be broken."

Recently this matter has become an issue in regard to the rector at St. Stephen's Church, Belvedere, Calif., the Rev. William Rankin, and a parishioner, Mrs. Sheridan Edwards. I have spoken with Father Rankin extensively on this matter. I attended the Superior Court trial in Marin County which dealt with the matter and was a witness at that trial. Most emphatically I want to underline my confidence in the good ministry of Father Rankin and say publicly that he has a high doctrine and

Continued on page 19

## An AIDS sickroom is no place for judging

by Warren S. Nyback

An acquaintance of mine has AIDS. He has been in the hospital for two weeks—on a ventilator (breathing machine) for over a week. He is diagnosed as having pneumocystis carinii, a kind of pneumonia that you or I would get and think we had the flu. For him it could be fatal.

He is not a member of my church, in fact has never been there. I barely know him. We've had coffee together and talked about the Church, his faith, and sexuality. But when his friend and companion of 11 years called me, I was stunned. I'd read about AIDS in the papers and kept up with advances in the fight against it, but it seemed remote to me. I'd never known anyone who had it. Until now.

Three emotions surfaced:

Frustration—over its arbitrariness. Why are only certain people at risk and at such a young (30-40 years) age? Why can't more be done? Why this feeling of helplessness?

Fear—do they know for sure it isn't contagious? If I went to visit him, would I get it?

Anger—at a culture that is so homophobic that it is afraid to allow people to be who God created them to be, at people who say AIDS is God's punishment, at a faith which claims to be the one place where people can find wholeness and authenticity but in reality teaches people to "tell a lie for Jesus" if their sexuality is suspect.

A phone call to the hot-line of AIDS Project, Los Angeles, gave me information. The person who answered helped me deal with my emotions. A trip to the AIDS Project offices the next day gave me more information and referrals to helping resources. I found interesting that on the organization's Spiritual and Religious Advisory Board no Episcopal clergy were listed. (On the other hand, the Episcopal Church is responsible for \$30,400 in grants to the Project.)

Last Wednesday evening I left our church potluck early and took him Communion. His companion and I had to wear robes, gloves, masks, and hair coverings. I took the consecrated bread and wine into the room in a paper napkin and a paper cup. He couldn't talk because of his ventilator. I prayed the Eucharist; his friend prayed the responses. All three of us received the Body and Blood of Christ.

Some people would presume to judge those I was with or my presence with them, but this was no place for judging or condemning for Jesus was there. The power of His healing love and upholding grace were very much present.

Since the experience described above, Warren Nyback, rector of St. Paul's Church, Pomona, Calif., has completed 32 hours of training in The Buddy Program of the Los Angeles AIDS Program, is working with a young man with AIDS, and is facilitator of a Buddy Support Group.

### BOOKS

**In the Center of the Night: Journey through a Bereavement**, Jayne Blankenship, \$17.95, G.P. Putnam's Sons, New York, N.Y. When the author's husband died at the age of 31, she and her 3-year-old son were left in grief. In a series of what eventually became 40 diaries, Blankenship first wrote, "There is no one to talk to." This story is how she regained her sense of life again.

## EXCHANGE

### Faribault Cathedral seeks history

The Cathedral of our Merciful Saviour, Faribault, Minn., is planning to publish a church history. The book committee would like to receive lively but true anecdotes from former members, friends, and deans. Send to: History Project, Cathedral, 515 NW 2nd Ave., Faribault, Minn. 55021.

### Carillon Parts Wanted

Trinity Church, Lenox, Mass. 01240, seeks Schulmerich Carillon Controliers and Cast Bell Magnetic Hammers, Model W-RP-SBC.



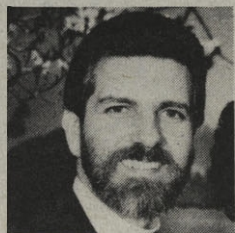
Paul Wheeler

"And this is a shot I took in Israel on my vacation."



## Attentiveness helps us lead more faithful lives

BY RON DELBENE



For most of us, discipline is not something positive. The word creates butterflies in the stomach. . . because it suggests some painful experience. . . . Despite bad memories involving discipline, we all know no skill is acquired without attentiveness to the learning process. . . . I suggest thinking of the word "attentiveness" as a substitute.

Being attentive means more than just

paying attention. It means "to be faithful." And here is the key to discipline as it relates to our journey. We are called to be faithful people. . . . "You shall be my people, and I will be your God." (Ezek. 36-28 JB) Although the people turned away from their faithfulness, God did not. God was, and is, always faithful.

To be faithful means to submit to another. . . . When that kind of submission is linked with love, one is not a slave to the other, but a friend (John 15:14-16). Close to this is the idea of placing oneself under the teaching of another as a disciple. . . .

Disciples are attentive to the words and actions of the teacher. As Christ-followers, we are called to put on the mind of Jesus and place ourselves under the new law of love. When we do so—and love as He loved—people will know we are His disciples. Jesus often referred to the "good and faithful servant" and reminded us that to

be faithful and attentive is to be disciplined.

Let's look at it another way. People who run and are faithful to running come to a point at which they cease being people who run. They *are* runners. . . . Likewise people who pray and are attentive and faithful in praying reach a point where they undergo a change. They are pray-ers—but more than that, they *are* prayer.

Discipline transforms us. Although it would be nice if sainthood simply fell on us like a warm and nurturing rain, we know it doesn't happen that way. There must be some effort on our part. . . .

Jan Van Ruysbroeck, a 14th-century Flemish writer on spiritual matters, referred to Zaccheus as someone willing to be attentive and go beyond the average. Van Ruysbroeck suggested we must be like Zaccheus, who ran faster than the crowd and climbed into the tree to see the Lord.

Unfortunately, many people at the discipline stage aren't sure what tree to climb! . . . Instead of beginning immediately to climb any one tree, people at this stage procrastinate, sure that some day they will recognize the ideal way to grow spiritually. . . .

Once people stop jumping about from theory to theory, . . . they become more peaceful. . . . I have found this to be especially true among those people who choose to give faithful attention to prayer. . . . The kind of prayer I am talking about is something we become. It is the faithful attitude that leads us to pray even when we don't feel like praying (Rom. 12:12). It is what we do in response to a God who is ever faithful.

From *The Hunger of the Heart* by Ron DelBene with Herb Montgomery. © 1983 by Ron DelBene and Herb Montgomery. Published by Winston Press, 430 Oak Grove, Minneapolis, Minn. 55403. All rights reserved. Used with permission.

## IN CONTEXT

### New leadership brings us new choices

by Janette Pierce



Looking at the Episcopal Church poised on the brink of a new era under the leadership of a new Presiding Bishop, three phrases keep repeating themselves. Two of them are from Bishop Edmond Browning's first speech to General Convention: "I intend to be a listener" and "There will be no outcasts." The third is from the writings of Earl Brill, formerly of the College of Preachers and now a college chaplain. I paraphrase: "The Lord warns us repeatedly not to judge one another because we enjoy doing it so much—and we do it so poorly."

After almost a decade of energy focused primarily on the internal life of the Episcopal Church, now we apparently are being called to look beyond the stained glass windows: at our own communities, at our own country, even beyond our own shores.

In the 1960's we were called—no, forced—to look at all U.S. society, black and white; now we must look at the whole global village—black, white, brown, red, yellow.

We may not always like what we see and hear. But we need to listen to those other voices. We need to understand what they say to us and about us. We need to grow in understanding that, in fact, for God there are no outcasts, anywhere. We need to refrain from making judgments based on incomplete knowledge or past prejudices.

If the Church does move beyond its own walls into the thorny economic, political, and social problems which engage the world Monday through Saturday, we will face a number of difficult and potentially divisive subjects. And we have called to lead us a man with deeply held convictions about some of them.

The choice, I believe, is clear.

We can dig into presently-held positions, shout familiar slogans, and simply write off those who disagree with us.

Or we can listen, withhold judgment, disagree and debate in love and charity, and use this time as an opportunity for dialogue.

We can go our separate ways, or we can struggle and work together to discern what God is calling our Church to be and do.

The choice is up to each and every one of us. Right now.

## Episcopal Church employers can now provide Greater Retirement Security to every lay employee

The Lay Employees Retirement Plan, endorsed by General Convention and administered by Church Life, is a major breakthrough. Until now many parishes, dioceses and church organizations could not afford to establish a significant pension plan, but this is no longer true . . .

Whether these churches or church-related organizations employ one person or many, they can now provide their employees with greater financial security in retirement through the Episcopal Church Lay Employees Retirement Plan.



With this plan you can provide for your employees all the advantages they would enjoy if they worked for a private corporation, plus many benefits often not available in other pension plans . . . and all at a reasonable cost.

The advantages to both you and your employees are too great to pass up. Don't miss this next opportunity to enroll.

Return the coupon below or call Church Life for more information.

### Church Life Insurance Corporation

800 Second Avenue,  
New York, NY 10017  
Toll Free (800) 223-6602  
in NY State (212) 661-6700

A Contributing Affiliate of The Church Pension Fund of the Episcopal Church

### Church Life Insurance Corporation

800 Second Avenue  
New York, NY 10017  
Toll Free (800) 223-6602  
in NY State (212) 661-6700

Please send more information on the Lay Employees Retirement Plan.

Name \_\_\_\_\_  
Title \_\_\_\_\_  
Parish or Organization \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Number of Lay Employees \_\_\_\_\_



EPISCOPAL CHURCH U.S.A.

## UNITED THANK OFFERING

### MEMORIAL AND GIFT FUND

A PERMANENT ENDOWMENT FUND

Your tax deductible contribution by check or money order should be made payable to The Domestic and Foreign Missionary Society PECUSA and mail to:

UTO FUND #852 / TREASURER  
The Episcopal Church Center  
815 Second Avenue  
New York, New York 10017-4594

### "...A Work of Art About Works of Art..."

So Bishop Allin describes

#### "NEEDLEPOINT KNEELERS"

of  
Christ Church  
Christiana Hundred

This 227-page book with individual full-color illustrations of more than 425 cushions and kneelers offers a superb model for Church needlework projects everywhere and is a scholarly, documented directory of Church symbolism...

For information or copies at \$40 each (+ 2.50 shipping), write

CHRIST CHURCH  
CHRISTIANA HUNDRED  
Box 3510  
Greenville, DE 19807  
(302) 655-3379

## An Open Letter to John Spong

*In the July issue Bishop John S. Spong of Newark shared his views as "a believing doubter." Here the Bishop of Pittsburgh responds in an open letter.*

by Alden M. Hathaway

My dear brother,

Your article deeply moved and challenged me to reflect upon the ministry and office we share as bishops.

I have deep respect and personal affection for you, Jack—your warmth and sincere friendship to us members of the House; your tireless effort that we bishops be indeed a fellowship of love; the way in which you have with constancy, integrity, and grace borne the burden of your own personal pain; your love for your daughters and your passion to relate the Christian religion meaningfully to them and to their contemporaries.

But what are we to say to them? It is your posture of doubt that challenges me.

Years ago I was a tire salesman. That experience taught me that the essence of selling is to communicate three messages: You need it. I have it. Buy it from me.

Forgive me if I caricature the message of your approach, but it seems to me that what you are saying is this: "I can only come to know of your spiritual need as I enter into dialogue with you; I do not presume to declare to you a particular objective spiritual remedy; therefore, I would expect that you would buy nothing from me and I would suggest that anyone with positive certainty about things of God is not to be trusted. What I offer is the promise of my abiding and caring fellowship with you in the search."

Your desire "to travel the edges of contemporary knowledge and to press the boundaries of human consciousness," rejecting what you call the "vice of religious security" in favor of "religious insecurity," is certainly consistent with the popular skepticism of the secular and scientific city of our place and time.

Such skepticism about the objective worth of our product would have been disastrous in the competitive arena of the tire business. It is equally disastrous in the highly competitive marketplace of the human mind and spirit. It has been

catastrophic to the enterprise of the Christian faith within our Church.

Here St. Paul is instructive to us. He wrote to the faithful at Corinth: "For I decided to know nothing among you except Jesus Christ and Him crucified, . . . and my speech and my message were not in plausible words of wisdom but in demonstration of the spirit and of power that your faith might not rest in the wisdom of men, but in the power God." (I Cor. 2:2, 4-5)

From the very beginning it was an offense to human reason: this claim that Jesus of Nazareth is God's only Son, that He died for our sin and literally was raised from the dead for our salvation. From the beginning there have been people who have preferred to interpret the Gospel in terms of symbol and metaphor. St. Peter spoke directly to the problem: "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty." (II Pet. 1:16)

The Apostles themselves were only persuaded as they had met and seen and physically handled the person of the risen Lord. Confirmed by the Scriptures they believed and were changed—and changed the world.

It isn't reason, relevance, or the boundaries of human consciousness that is the test of the orthodox faith, but rather its power to change human lives. "Our faith rests not in the wisdom of men but in the power of God."

It simply won't do to suggest that the language of Scripture is naive, superstitious, anthropomorphic, bound by the concepts that belong to an earlier age. It speaks as directly to the human heart in this age as it did in that one.

The case of Augustine, Bishop of Hippo, is pertinent to our situation. Here was a young man with the finest mind of his time, perhaps the finest mind of all time. He was proficient in the discipline of philosophy, both classical and contemporary. He had studied the Holy Scriptures. Initially he thought them to be "unworthy to be compared with the dignity of Cicero," wherein his mind had been awakened to a quest for God. But nowhere in the plausible words of human wisdom could he find the power to discipline his unruly and willful spirit or satisfy the deep hunger of his soul.

It was the preaching of Ambrose, the

Bishop of Milan, that prepared Augustine's heart for conversion. Unimpressed with the young man's intellectualism, he simply faithfully unfolded the word of God from the Holy Scriptures: "Put ye on the Lord Jesus Christ." For the first time Augustine heard and believed. As a man born again in the Holy Spirit, he turned the great resources of his mind to the services of the Kingdom of God, developing the philosophy which was to become the intellectual architecture of Christendom.

Few, if any, of us bishops are called to be Augustine. But I believe the special call upon all of us today is to be Ambrose. We are called to insure that the word of God is faithfully preached in the Church, faithfully interpreted that it may be understood, but not reinterpreted into a plausible philosophy congenial to conventional wisdom.

"How are people to believe in Him of whom they have never heard?" Our job as bishops is to make sure that preachers are sent that the young man or woman out there with the mind of an Augustine might hear of Jesus and by the power of the Holy Spirit be converted to His cause, their intellect turned to the task of rethinking the world—imparting to us once again a vision of hope and confidence in God, whereby our common life together may be renewed and reformed.

Lesslie Newbigin, the great ecumenical leader of the Church of South India, at the request of the World Council of Churches has recently written a small book, *The Other Side of 1984*, wherein he sets forth the agenda for the Churches in the last decade and a half of the 20th century. He writes, "We can learn from the past, but we can never return to it. We must exclude any kind of nostalgia for Christendom or for a pre-technological innocence, but we can, I believe, follow the example of Augustine in being ready boldly and without embarrassment to offer to our dying culture the framework of understanding that has its base in the work of Jesus, and to invite our contemporaries to join with us in a vigorous attempt to understand and deal with our experience afresh in the light and in the power of that name."

The Apostle John has given us as clear a description of our office as I know: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing

*Continued on page 7*

## NEW OPTIONS FOR BURIAL IN THE CHURCH

This clip from our new Design Spreadsheet shows a sampling of the many ways these beautiful modular units can enhance the liturgical environment of church or chapel.

EXPANSIONS are possible because the basic units are modular and thus adaptable to

A FREE KIT of information will bring you • Answers to questions commonly asked about a Columbarium • The traditional Christian rationale for cremation • Suggestions for organizing a Columbarium Committee, and much more.

ARMENTO  
Liturgical  
Arts

1011 Military Rd., Box 39  
Buffalo, NY 14217  
Phone: 716-875-2425

WRITE OR CALL FOR FREE KIT OF INFORMATION

J & S MARKETING, INC.  
Church Computer Services  
Computers, peripherals, printers,  
networks, software, church packages,  
advice, service  
Call 215-646-4105 or write  
28 N. Main St., Ambler, Pa. 19002

EVEN IF YOUR CHURCH  
DOESN'T OWN A COMPUTER  
(Ask a parishoner with an IBM-PC® to run—)  
ALMS®  
THE PARISH PLEDGE RECORD SYSTEM  
Professional Software at a Reasonable Price (\$100)  
call or write: Saint Mary's Episcopal Church  
P.O. Box 133, Mohegan Lake, NY 10547  
(914) 528-3972

HONOLULU BED AND BREAKFAST  
Attached studio. Quiet home. Centrally  
located. Sleeps 4/ \$35 double. Car extra.  
Write/Call. Tsuffis/Bridges  
3242 Kaohinani Dr., Honolulu, HI 96817  
(808) 595 6170



## Speakers decry apartheid system

by Linda W. Keister

Anglican Archbishop Trevor Huddleston, who ministered to the people of the black township of Soweto outside Johannesburg for more than 12 years, expressed horror at the increasingly volatile situation in South Africa and said Christians must "give a sense of dignity" to all persons. "Those who assault that dignity are guilty of blasphemy."

Huddleston, one of the first clergymen to speak against apartheid in the early 1950's and whose work on behalf of South Africa's blacks influenced a youth named Desmond Tutu, spoke at the London meeting of the World Methodist Peace Conference late in July.

The Rev. Peter Storey, president of the Conference of the Methodist Church of Southern Africa, also addressed the meeting. He said that "international repugnance for the sheer immorality [of apartheid] must be expressed . . . until apartheid is dismantled," and he challenged Methodists to strive for "the Jesus kind of peace, . . . the serenity of someone who knows what to stand for, work for, live for, and die for, . . . giving our lives for something bigger than ourselves."

Storey's colleague, Abel Hendricks, a black Methodist minister who has lived the better part of his life under an apartheid regime, has never voted, and has twice been arrested for speaking against the system, said that to blacks South Africa has become a "prison with white gods."

An Australian Methodist minister, Alan Walker, who was ousted from South Africa for preaching anti-apartheid, called for prayer and mourning for both black and white people in that country.

Conference participants responded to the speakers by issuing a statement urging the "government of South Africa to begin negotiations . . . to dismantle apartheid."

Linda W. Keister is a London-based free-lance writer.

## Open Letter

Continued from page 6

this that our/your joy may be complete." (I John 1:3-4)

I continually recall from my consecration the first thing the Presiding Bishop addressed to me: "A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel and to testify to Christ's sovereignty as Lord of Lord and King of Kings."

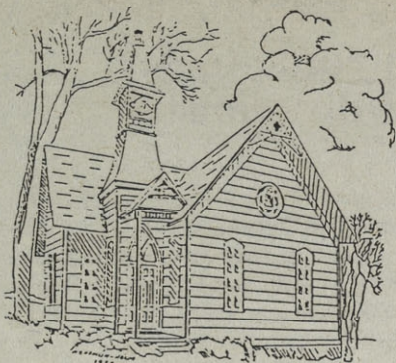
Oh Jack, our ministry is not in doubting! Ever since the garden of Eden that is the devil's commerce. Our ministry is always to be prepared to account for the hope that is within us, yet always to do so with gentleness and reverence, commending the truth of the Gospel, never as an ultimatum—always as a precious gift.

We who profess the faith in Christ Jesus are called to declare its truth. We are not called to disparage its failures. We win no one to Christ that way.

To your daughters, and to their contemporaries, it is still that age-old question, "What do you think of Jesus? Who do you say that He is?"

Our apostolic task is still to proclaim: "We have found the Lord of whom the prophets foretold. He is Jesus, the man of Nazareth. Come and see."

God bless you, my brother.



## Oregon Episcopalians defend Antelope church

As dissension, charges, and defections rock the Rajneesh Community in southern Wasco County, Ore., the Episcopal Diocese of Eastern Oregon is taking steps to assure a Christian presence and witness there.

The Antelope Community Church, which dates to the 1860's, has always had an ecumenical witness serving ranchers in the area. For the last 40 years it was administered by a board of directors under the Antelope School District and served by ministers of several denominations, including the Episcopal Church. In 1982 it was deeded to the Diocese of Eastern Oregon after local residents became aware that the Rajneesh would soon control the city council.

Such control did, indeed, pass to the Rajneesh, and in 1983 followers of Bhagwan Shree Rajneesh sued the diocese for return of the church property. The diocese contested the suit, and a favorable decision on its behalf was handed down in July, 1984. Rajneeshes have now appealed that decision.

Bishop Rustin Kimsey of Eastern Oregon believes the community church is important to maintain the "need for al-

ternative influences other than the Rajneesh in the City of Antelope" and in December, 1984, gave permission for sale of a 9½" decorative collector's plate to benefit the church.

The plate, which will be limited to 5,000 copies, is being offered for sale by the Women of St. Alban's, Redmond, Ore. It features both a picture and a short history of the Antelope Community Church.

Betty Ann Eccleston, one of the project's organizers, says, "The diocese has asked all denominations for donations to fight for the Christian influence in Antelope and rural Wasco County. There are a number of Christians living in this area who have lost control of their city government and face possible loss of their church property to a non-Christian sect."

The Antelope Community Church plate is available for \$28.50 (\$25 plus \$3.50 for shipping and handling) from the Women of St. Alban's, Box 535, Redmond, Ore. 97756.

## Sadness is about all she has ever known

And for just \$10 a month you can sponsor a precious child like Larni.

Her only toys are a worn-out teddy bear and an old baby doll. Her second-hand dress is patched and too small for her.

But she needs even more than toys and a new dress. She needs a future . . .

. . . a better diet to build strong bones, medicine when she is sick, water that is not contaminated, a chance to go to school. And so much more.

Will you share your love with a child like Larni?

The cost is only \$10 a month! This is a full sponsorship program—designed for Americans who are unable to send \$16, \$18 or even \$22 a month to help a needy child.

### Here's what 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 "Sponsorship News."

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

Yes, because we've searched for ways to reduce the cost without reducing the help that goes to the child you sponsor.

For example, most of our workers overseas are citizens of the country where they serve, and many volunteer their time working directly with families, orphanages, and schools.

Furthermore, we keep administrative costs down by not offering the so-called "trial child." Besides being an expensive procedure we don't feel that it's fair to the child for the sponsor to decide whether or not to help based on the child's photograph and case history.

Every child who comes to us is equally needy!

Will you sponsor a child like Larni? Your \$10 a month will 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.

And if you wish, you can send the child you are helping special birthday and Christmas cards.

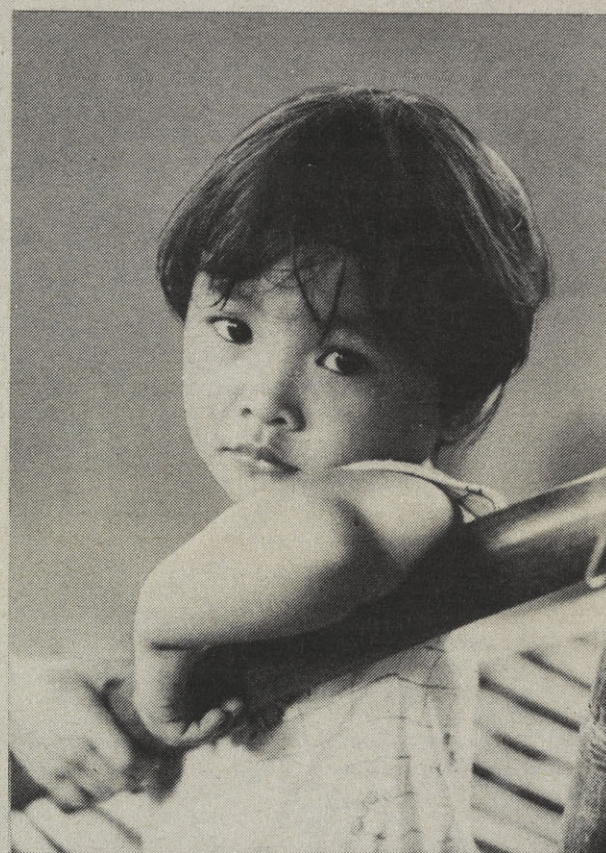
### A child needs your love!

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

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

And then in just a few days you will receive your child's name, photograph, and case history and you will be on your way to an exciting adventure in sharing your love.

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



At nightfall, Larni eats her bowl of rice and sleeps on a floor mat. She lives in a wooden shack, built on stilts, over a disease-infested swamp.

### Holy Land Christian Mission International

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.

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

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

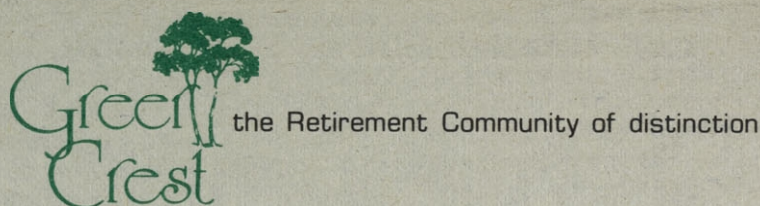
STATE \_\_\_\_\_

ZIP \_\_\_\_\_

Member of American and International Councils of Voluntary Agencies. Our annual financial report is readily available upon request. Please make your check payable to Mission International. Your sponsorship gifts are tax deductible.

Holy Land Christian  
**Mission International**





As the traditional season of Thanksgiving approaches, the "GreerCrest Family" has much for which to be thankful.

First among many blessings is the real progress which has been made over the past months. More and more apartments and townhouses are taking form, as eager tenants monitor the application of finishing touches.

Another blessing has been the glorious fall season in Dutchess County. A panorama of unparalleled natural beauty surrounds the GreerCrest community, a true stimulant for avid walkers, photographers and painters.

But the greatest joy—possibly the greatest blessing—at GreerCrest is the sense of community already in evidence among our charter residents in the Meadowview apartments. Sincere, outgoing, cheerful people all, the friendly folk of GreerCrest are infusing their community with a special warmth and exuberance for life.

Typical of the pleasure taken in even the "little things" at GreerCrest are these words from Mrs. Christina S. to GreerCrest's president:

*I thought you might like to hear about some of the things I especially enjoy.*

*The windows are ingenious; they will catch any wind, as desired, or avoid it, and the clever overhangs make it possible to let in air even in a downpour.*

*The wall color is perfect, and the carpet lovely.*

*The bathroom is a compact little miracle. The tub is deep enough that even I, with my stiff limbs, can get a comfortable, soaking bath, and the handrails are sturdy and well-placed.*

*The laundry facilities are perfect and the TV reception is great.*

*We all appreciate the thoughtful placing of the benches, and the magnificent, well-mowed meadow is a daily aesthetic and spiritual refreshment.*

*Any desire I've voiced has received almost instant response! You are running a happy ship indeed, and I am most happy to be aboard!*

GreerCrest's new color brochure is now available.  
GreerCrest Box D Millbrook, NY 12545-9696

## Jean Haldane teaches laypeople to see and do ministry

by Christine Dubois

Jean Haldane may have moved on to a new job, but her work is still the same—empowering laypeople to do the ministry Christ has called them to do.

After three years as founder and first dean of the Diocese of California's experimental Lay Academy, Haldane returned to Seattle, Wash., with her husband Bernard, an expert in career development. She will be devoting much of her time to the National Task Force on Total Ministry, which she chairs, as well as working with Bernard to present Job Power training workshops throughout the country. The Haldanes are also establishing the Wellness Education Council, a holistic health project based on the concept that people will be healthier and happier if they are doing work they enjoy.

Jean Haldane is herself a walking advertisement for their philosophy. She sparkles with excitement when she speaks of the Church coming to see itself as a "wholly ministering Church."

In the past, "the majority of laypeople saw themselves as helpers, as supporting roles in the drama," she says. "The Church is recovering a sense of its own true nature, which is every single person—men, women, and children—called to minister in Christ's name. . . . There are no bit parts; everyone is essential."

To fulfill their roles successfully, however, laypeople need training and education. And to begin, they need to discern their ministries.

Ministry identification was the Lay Academy's foundation course. Using a five-month program she had previously developed, Haldane took students through a process of reflecting on their lives. For many, it was the first time they had shared their faith journeys with other people.

"Throughout [people's lives], if they could only look at it in certain ways, they could assign meaning to it and see, as one man said, 'God's hand at work,'" she explains. "The people came through saying that their life has been a very precious thing because it is a religious experience."

Having identified their ministries, laypeople wanted training. The Lay Academy expanded to include studies in tradition (Scripture, personal theology, church history) and skills (employment, listening, leadership training, conflict resolution).

Haldane emphasizes that laypeople's ministry is not to spread the Church, but to spread the Kingdom of God. "Ministry is not synonymous with church activities," she insists. "We need to widen [our concept of ministry] and realize it is all of life. It is the quality of how you do everything."

Although the English-born Haldane has spent most of her adult life working in the Church, her parents were not churchgoers. At age 13, she remembers, "I was really desperately looking for some support and meaning in life."

She went to the nearest Church of England parish, which was an elderly congregation with an elderly clergyman. The parish "was nothing you would have thought a young person would have stuck with," but the young woman kept coming back.



Christine Dubois Photo

**Ministry is not church activity, but all of life, says Jean Haldane.**

When she was 21, the church held a mission. The visiting clergyman was nothing like her elderly rector. He rode in on a motorbike. She knew what she wanted to do with her life. "Those teen years came together with a bang," she says. "I thought, 'I'd like to do what he's doing.'" She spoke to him about it, and he suggested she pray about it for a month and write to him if she were still interested. She was, and she did.

Soon she was working part-time as a secretary for the Girls Friendly Society, a church organization designed to help young women develop themselves and their Christian commitment. Though "hopeless" as a secretary, she was a great success at working with groups of girls and advisors. "Suddenly I was in a world I had never been in before and found a lot of affirmation for my talents," she remembers.

One day the diocese's head deaconess took her aside and said, "Jean, you have a vocation so we must think about your training." The young woman was surprised. "I had never realized one had to be trained."

Haldane attended St. Christopher's Theological College in London, became an accredited church worker, and taught religion in a public high school. She was such a success with her 14-year-old girls that she soon found herself training adult leaders to work with young people. "I didn't talk about ministry, but about living your Christianity in daily life," she says.

In 1962, she was invited to New York to serve as GFS executive director for the Episcopal Church. She met Bernard Haldane in 1966, and they were married a year later. While working as a parish development consultant in Washington, D.C., after her marriage, she began her research into the religious journeys of laypeople, research that earned her a master's degree in sociology of religion from Goddard College in Vermont.

That work and her subsequent involvements have convinced her that laypeople too often feel they are journeying alone. A first step toward their ministry in the world has to be sharing their stories with one another.

"Laypeople ought to see the real glory of each other," she says. "If we can't really see Christ in each other and we can't see the excellence of another person, I don't think we're much likely to see it out in the world."

That is a step Jean Haldane continues to promote, no matter what she's doing.

Christine Dubois is editor of *The Olympia Churchman*.

## GIVE NEW DIRECTIONS TO YOUNG LIVES



Share the hope and spirit of this Christmas season with a boy in need.

Christmas is a time for joy. But for troubled teenage boys and their families, it's another story . . . a desperate story that we've been rewriting with happy endings for forty years.

Helping a boy in trouble break through his hostility and pain to find himself and his family requires a special combination of intensive treatment, professional therapy and loving encouragement. It also takes the support of concerned individuals like yourself to help the St. Francis Homes be the right place at the right time in a young boy's life—regardless of his parents' ability to pay.

Your generosity can give new direction to a young life and help another family celebrate the joy of Christmas.

**THE ST. FRANCIS HOMES**  
Episcopal

Please send your contribution to:  
The Rev. Canon Kenneth Yates  
Box 1340, Dept. 212  
Salina, Kansas 67402-1340  
913-825-0541 Collect

JCAH Accredited  
CHAMPUS Certified

Lives Change Here!



**Serving All Faiths And Races From All Parts Of The Nation**

© 1985 St. Francis Homes 5H



# A chaplain offers specific advice on how to deal with life-support crises

by Charles Meyer

The Lone Ranger and Tonto are surrounded by thousands of Indians, and the supply of silver bullets is dwindling. The Lone Ranger turns to Tonto and says, "Well, old faithful companion, old friend, we've been down a lot of trails together. But it looks as though we won't make it out of this one." Tonto looks at the Lone Ranger and says, "What do you mean *we*, white man?"

When we're talking about life-support systems, the dying person is usually the Lone Ranger and we are the Tontos. Whether we are caregivers, physicians, nurses, clergy, social workers, or family members, we should realize that we, with Tonto, are also the dying and should use that realization to empathize with the person before us. Had Tonto recognized this relationship, he might not have smiled so broadly as he abandoned the Lone Ranger.

The dynamics of the two arenas—crises and longer spans of time—in which life-support decisions are made are different and need to be treated as such.

Crises are, of course, the most problematical because of time pressures, emotionalism, and uncertainty of outcome. Use these steps.

**Obtain the best facts available.** How many Indians are really out there, and how many silver bullets are really left? Ask as many questions of the physician as you need to ask and don't let him/her go until you have answers. Write your questions down. Seek a second or third opinion, depending on the constraints of time and money.

**Aim for a balance.** If the patient is aware and able to converse, consult him/her. If the patient is incompetent, try to discover how the person has dealt with emotional issues in the past, what the desires of both patient and family are, whether the larger community is involved as well, whether this expenditure of health care will limit the amount available for less catastrophically ill

people. How will you feel about this decision six months from now?

**Seek disinterest and clarity.** Know when to refer to someone else if the situation hits too close to home. Remember that time is not always of the essence. Take time to defuse the "crisis orientation" of the decision.

**Consider the ethics of love and need.** Jesus' suggestion that we love our neighbor as we love ourselves implies putting ourselves in the dying person's position. Determining who the most needy is may be difficult—the dying infant, the grieving family, the anguishing spouse—but it, along with the love ethic, is a powerful decision-making tool.

**Maintain continuity and support.** Don't just make the decision and leave. The decision is important, but so is backing it up with continuity, contact, and constant support for the dying person as well as the family and others. Agonize with them. Cry with them. Support the decision with the dignity with which it was made.

In longer-term situations, you have more time to:

**Determine where you stand on this subject.** What do you want done in your own life? Talk to family members and friends and think about the options now. You can change your mind at a later date. Check with those close to you about updating the decisions.

**Know the stance of your Church and other agencies.** What about abortion, life support, organ transplants, in vitro fertilization, and embryo transfer? You may disagree, but it's a helpful starting place.

**Provide educational programs.** Removing respirators, making wills, funeral plans, Living Will legality, organ donations can all be workshop subjects. The more information you have, the less agony you will experience in decision-making under pressure.

And, as with any good ethical decision-making process, keeping the following considerations in mind is important.

**Good ethics begin with good facts.** Each medical, legal, philosophical, and spiritual piece of information will help determine your own personal choice.

**What is medically or legally right may not be ethically right.** The basis for moral decision-making must be primarily other than legal and medical.

**Can does not imply ought.** Our medical technology permits us to do things that in some cases we ought not to do. Prolongation of life, prolongation of dying, and other bioethical procedures must have boundaries set, using this principle as a guide.

**The Bible is not a model for morality; it is a mirror for identity.** To look to the Bible to tell us specifically what to do is inappropriate. To look at the Bible as a mirror of who we are, what kind of covenant people we are with our God, and how we interact with God and with others is, however, appropriate.

**All conclusions are provisional.** No decision is written in cement. New information may change things, and updating is important.

These are not theoretical or rhetorical questions we are discussing. The question is not "if" we will have to make these decisions, especially about life support, but "when." Preparation through education, dialogue, and decision-making now will enable us to put those considerations into action when our turn comes to be the Lone Ranger.

Charles Meyer, an Episcopal priest, is director of the department of pastoral care at St. David's Community Hospital, Austin, Texas.



Barry Whelan

Neither rain, nor snow, nor sleet, nor hail keeps sexton Nancy Coleman of St. Matthias' Church in Minocqua, Wis., from her appointed rounds. In winter she skis two-thirds of a mile from home to church across frozen Lake Minocqua. In other seasons she bicycles a mile around the lake.



AXUM II cross

FOR CHRISTMAS

## ETHIOPIAN ANTIQUE CROSS

faithfully reproduced in sterling silver\*

\$48.00 check or money order plus \$2.50 shipping & handling to:  
M.H. Connell & Co. / P.O. Box 15291 / Santa Fe, N.M. 87506-5921  
10% proceeds will be given to aid Ethiopia  
\*also available in 14k gold: \$360.00

free catalog



### Church Management System

#### INTEGRATED MIS & PLEDGE ACCTG. SOFTWARE

**MIS FEATURES:**  
All data required by Canons for parishoners PLUS 40 Activities, 30 Talents.  
Parish phone directory Mailing labels. Queries. Integrated Children's roster.  
**PLEDGE ACCOUNTING FEATURES:**  
Rapid posting - full audit trail. Statements and reports... and more!  
Runs on CP/M or MS- or PC-DOS computers (including Apple and IBM).  
**EASY TO USE:** Menu-driven. Complete manual.  
\*\*\* \$300, COMPLETE, INCLUDING TELEPHONE CONSULTING \*\*\*  
Inquire about our low prices on turn-key systems (computer, printer, software).  
For more information, write or call: (505) 255-4012 or 822-1412.

Southwest Specialty Micro Systems, 6505 Christy NE, Albuquerque, NM 87109

Trademarks: Apple: Apple Computer; CP/M: Digital Research Inc.; MS-DOS: Microsoft Corp.; IBM: PC-DOS, International Business Machines. ©Two hours. IN NM, PLEASE ADD SALES TAX.



## We found a beautiful way to retire.

As a Covenant Village Chaplain as well as resident, I feel I have a double reason to recommend this retirement community to others. My wife, Tena, and I enjoy being able to reach out to others and at the same time we are assured of

being well cared for ourselves. Aside from the ample facilities there is the satisfying relationship with the staff and fellow residents. This makes our life here so satisfying and complete.  
Rev. John C. Bengtson

In 1886 the Evangelical Covenant Church opened its first caring community in Chicago. Today, nearly 100 years later, not-for-profit Covenant Village Retirement Communities have spread throughout the United States and have grown to include 12 completely self contained retirement communities serving over three thousand retirees with Christian fellowship and care.

Retirement at a lovely, modern Covenant Village provides a beautiful lifestyle. Your apartment is maintenance and care-free. A strong sense of security is present at all times. Continuing health care is available at all times. Fully prepared dinners are served daily in a comfortable central dining room. At a Covenant Village Retirement Community you enjoy personal freedom to pursue any interest you desire but most important, you share your retirement with others who have your interests, faith and heritage in a beautiful environment of meaningful Christian fellowship. Covenant Villages are located in or near Chicago, Ill., Ft. Lauderdale, Fla., Hartford, Conn., Minneapolis, Minn., Seattle, Wash., Turlock, San Diego and Santa Barbara, Cal. To obtain additional information on the Covenant Retirement Community in the area of your choice please call collect or fill out and mail the coupon below.

## Covenant Retirement Communities

A continuing care retirement community owned and operated by The Evangelical Covenant Church.

Evangelical Covenant Church, Board of Benevolence  
5145 N. California Ave., Chicago, Ill. 60625 312/561-3666

Please send information about Covenant Retirement Communities in...

☐ Seattle, WA ☐ Cromwell, CT  
☐ Northbrook, IL ☐ Batavia, IL  
☐ Minneapolis, MN ☐ Chicago, IL  
☐ Santa Barbara, CA ☐ San Diego, CA  
☐ Ft. Lauderdale, FL ☐ Turlock, CA

Name

Street

City

State

Zip

Phone

E-1185

A MEMBER OF THE AMERICAN ASSOCIATION OF HOMES FOR THE AGING, WASHINGTON, DC



## This Baptist pastor will brook no excuses

An Oklahoma City Baptist minister grew tired of hearing excuses about why people don't come to church so decided to do something about it.

For people who would rather go fishing, the Rev. Gene Garrison stocked a fountain at First Baptist Church with fish and handed out rods and reels.

For those who said the church was too cold, he had blankets; for those who said it was too hot, he had fans. Those who said they couldn't hear the sermon were seated in front pews; those who said the sermon was too loud were seated in the back.

He provided steel helmets for people who said the roof would fall if they ever attended, doctors for those who felt too ill, and frozen dinners for those who must eat precisely at noon.

Garrison says someone sent a jesting telegram from NFL football coaches promising that nothing interesting would happen in any game during the services.

On the Saturday before "No Excuse Sunday," he organized a telephone tree to call every member to ask if wake-up calls would be required on Sunday morning.

And for his sermon he preached on making excuses, quoting from the 14th chapter of Luke: "He that hath ears to hear, let him hear."

As a result of all Garrison's efforts, "No Excuse Sunday" drew 1,400 worshippers as opposed to normal attendance of 900 to 1,000. While he does not plan to use such elaborate tactics on a regular basis, Garrison did so this time because he believes "the Church must have the ability to laugh."

## Grandfield elected Altar Guild head

Nancy Grandfield, Province VIII altar guild chairman for the past eight years, was elected president of the National Association of Diocesan Altar Guilds at its triennial meeting in Anaheim, Calif. Grandfield, former first vice-president, begins a three-year term, serving as head

of the 123 diocesan directors of the Episcopal Church.

The National Altar Guild, which functions "in conjunction with the Presiding Bishop," has a board of elected officers and honorary members who meet with the general membership of altar guilds during General Convention.

The association establishes communication between altar guilds by a national newsletter and serves as a resource and supply center. It has a lending library and educational tracts for altar guild training workshops. Workshops are conducted throughout the country for any diocese that requests them. At General Convention the association had an exhibit of ecclesiastical art, ranging from traditional to modern, done by guilds throughout the country.

At the installation Eucharist, celebrated by Bishop Robert Rusack of Los Angeles, Presiding Bishop John M. Allin wore the silk embroidered cope and mitre commissioned and made for him from contributions of diocesan guilds. New vestments and appoint-

ments were given to the Chapel of Christ the King at the Episcopal Church Center in New York City.

A large project of the national association is to make and supply stoles for the chaplains of the Armed Forces, under the jurisdiction of Bishop Charles Burgreen, as well as care for the needs of overseas chapels, missions, and institutions of the Church.

## Alcohol Awareness Sunday is November 24

The National Episcopal Coalition on Alcohol, Box 15471, Washington, D.C. 20003, has a packet of materials available to help Episcopalians observe Alcohol Awareness Sunday on November 24.

The packet, which includes a poster, study questions, a litany for the Sunday, a sample sermon, and a bibliography as well as other resources, is compiled to help Episcopalians "accept our mutual vocation to preserve and nurture the wonder of God's creation" and help foster the responsible use of alcohol, according to Coalition president Sally A. S. Michael.

See page 16 for a special *Issues* paper on the subject of drug and alcohol abuse.

## Daughters of the King celebrates 100th birthday

In a Bible study class for young women in the Church of the Holy Sepulchre in New York City on Easter Eve a century ago, the Daughters of the King began.

During General Convention the Daughters celebrated its centennial anniversary, complete with a large birthday cake, and installed new officers—Ethel Ripley, president; Whitty Isaacs, first vice-president; Carla Van Meter, second vice-president; Laraine Demnstadt, secretary; and Charlotte Howting, treasurer.

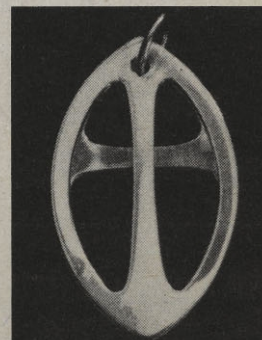
The association for laywomen has a rule of life emphasizing prayer, service, and evangelism. Its current membership of about 10,000 is an increase of nearly 2,000 in the past three years.

### PHILADELPHIA AREA

Doctrinally sound, growing, 700 member parish using traditional liturgies has opening for an ASSISTANT RECTOR with minimum 3 years parish experience. Pastoral and administrative capabilities required. Very attractive compensation package for the right clergyman. Send inquiries, to be held in strict confidence, to the Rector, P.O. Box 28702, Philadelphia, PA 19151

### DUNAMIS CROSS (Greek for Power)

The Cross of Jesus pictures extremes: God, the ultimate lover relinquishes ultimate power. Man, the ultimate rebel asserts his power. These two forms perfectly aligned by gravity power, make a third form—the Cross.



\$79.50 Sterling Actual  
Postage Silver Size  
Included

Send Check or Money Order to:  
Dunamis Co.  
PO Box 4501  
Alexandria, VA 22303  
24 Hr. (703) 838-9305



# What do you give someone who has everything?

This year do something different! In that special someone's name feed a hungry child, clothe a naked child, house a homeless child, care for a battered child...at an institution which has no endowments and does not employ professional fund-raisers, so every dollar given is used directly for the children. We will send a proper acknowledgment to your someone. St. Jude's is a non-profit, non-sectarian home for abused and neglected children. Dedicated Episcopal priests and laity make up our staff whose motivation in this arduous work is the love and mercy of GOD. Send your shopping list and your tax-deductible contribution to:



P.O. Box 985 Boulder City, Nevada 89005

### USED CHRISTMAS CARDS NEEDED TO RECYCLE

The children of St. Jude's Ranch have an ongoing year round crafts project to recycle used Christmas cards. We ask you to save the front covers of any religious Christmas cards you find too pretty to throw away and to send them to us. We depend upon your help to keep this important activity going.



## Spokane priest aids Lubicon Lake Cree

"We hunt and trap for a living. Our main source of food is moose. Our main income is trapping. We don't know any other way to live. Many of us speak only Cree."

So says Chief Bernard Ominayak, 34, in describing the lives of his 347-member Lubicon Lake Cree Band. The band lives in northern Alberta, Canada, on a small portion of land, what is left of a 9,000-square mile holding, and in the past two years, some 80 oil and natural gas companies have moved into the area to bulldoze, drill, and blast, effectively driving away many of the animals the Crees hunted and trapped and gradually taking over the band's remaining tribal lands.

In turn-of-the-century Canada, government workers signed treaties with individual bands (the Canadian term for tribe), but the Lubicon Lake Cree were so isolated they were never contacted. They are referred to as "non-treaty In-

dians" in modern official documents.

Ominayak says the Lubicons retain "unextinguished aboriginal title to our traditional lands." If the oil and gas companies are "successful in stealing our traditional lands, we will lose everything we have, everything we are, and we will cease to exist as a people."

The chief also cites the statistics of the band's situation. "Prior to the onset of gas and oil development activity, our trappers earned an average of \$5,000 a year—not a lot of money in the north where costs are high, but we managed, primarily by supplementing this small income with food from hunting. By 1981-82 average annual income from trapping was down to \$2,500 . . . . Last winter we were only able to kill 19 moose. [We used to] kill over 200 moose a year, year after year, for as long as anyone can remember."

The Lubicon Lake Crees decided to

fight for their land rights in court and in 1982 lost a battle to have a court injunction halt the activity of 10 oil companies. In 1983, the judge decided that "the Indian way of life no longer exists and hence cannot be damaged." An appeal in the Court of Appeals was turned down this year so the band will appeal to the Supreme Court.

Last April, Canada's Anglican Archbishop Edward Scott and other church leaders made a fact-finding trip to the Cree lands and concluded that human rights are being violated. The group supports the Lubicon Lake Cree Band's petition to stop further resource development until "land claims are justly settled."

Now a Spokane, Wash., priest, the Rev. David Lundean, assistant rector of St. Andrew's, is also aiding the Lubicon Lake Crees' cause with the support of Bishop Leigh Wallace of Spokane. With

funds from the Interreligious Foundation for Community Organization (IFCO), a New York-based organization, Lundean has been helping to bring attention to the band's battle as well as to deliver non-perishable food to the Lubicon Lake Crees.

Ominayak wants to establish a community-owned and -operated store where people can take what they need and replace what they have taken when they are able to do so.

Lundean says the provincial government in Alberta views the Crees as "squatters" on their own land, and the oil companies "seem only to want to roll right over them. Our efforts show the band members they aren't standing alone—that there are Christians who are concerned with them."

Those who would like to help this effort should write to Lundean at St. Andrew's Church, N. 2404 Howard St., Spokane, Wash. 99205, or call (509) 328-4389.

## Mocks serve as volunteers in Uganda

An emergency coronary bypass operation in 1980 led Dr. Charles Mock, a Virginia, Minn., surgeon, to decide the Lord had renewed his life for a reason, and he decided to become a missionary. When he retired from his practice in 1982, Mock and his wife Joan went to Uganda as Volunteers for Mission.

Uganda has a high infant mortality rate caused by measles so the Mocks set up an immunization program. In six weeks, 72,000 children in the Bukedi district were immunized. The Mocks began a program whereby people in the U.S. could send them used eyeglasses and clothing for distribution in Uganda. And they worked to help eliminate use of contaminated water by improving springs and other water sources.

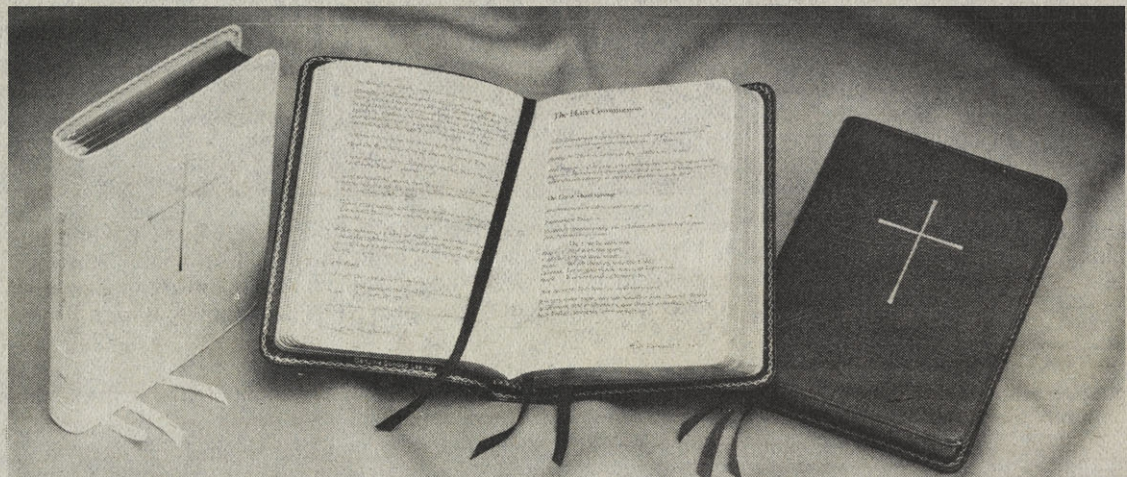
In November, 1983, the Mocks returned to the U.S. for seven weeks to visit family and to report on their work to the parishes and groups that support their Volunteers for Mission work. They had been back in Uganda for less than a year when Charles Mock became seriously ill and had to return home where he was diagnosed as having hepatitis.

After his hospital stay and convalescence, Mock and his wife returned to Tororo, Uganda, where they are currently training community health workers for villages in their district.



With community health workers in Uganda, Jean Mock (center with shoulder bag) and her husband battle disease.

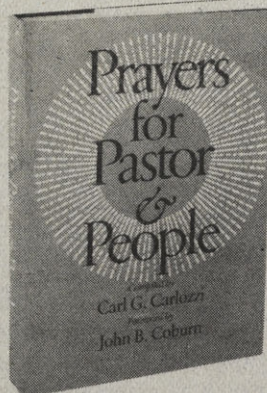
## Thoughtful Gifts for Christmas



### The Deluxe Personal Editions of the Book of Common Prayer

These new deluxe editions, bound in handsome, durable, genuine, bonded leather, are printed on fine, gold-edged, lightweight paper. Ribbon markers, presentation certificates, and a neat, protective gift box help to make these books special gifts for Christmas.

35066 Red (4 1/2 x 6 1/4) . . . . \$36.50(a)  
35067 Black (4 1/2 x 6 1/4) . . . . \$36.50(a)  
35068 White (4 1/2 x 6 1/4) . . . . \$36.50(a)



### Prayers for Pastor & People

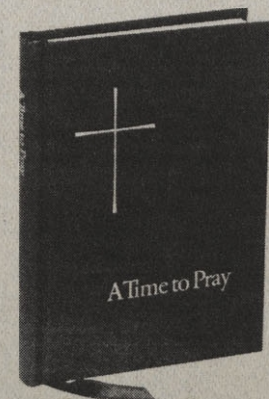
This attractive volume of prayers is firmly grounded in the varied treasury and rich heritage of the Anglican Tradition. The over 300 pages are filled with a wide variety of prayers, including Blessings, Thanksgivings, Intercessions and Litanies. Enhancing this excellent collection are a ribbon marker, easily readable type, and a large, comprehensive index.

35089 Red Dust Jacket on Dark Grey (6 1/4 x 8 1/2) . . . \$12.95(r)

### A Time to Pray

This pocket-sized book of offices includes selections from the Bible, psalms, and prayers. Portable, yet extensive in its scope, *A Time to Pray* is designed as a convenient guide for personal devotions. The book, now in its third printing, has been a very popular gift. Compiled and edited by the Reverend George Cobbett.

35045 Blue (4 x 6) . . . \$4.95(x)



Orders: (800) 223-6602 / Inquiries: (212) 661-6700

**The Church Hymnal Corporation,** 800 Second Avenue, New York, N.Y. 10017  
A Contributing Affiliate of the Church Pension Fund



AN IMPORTANT  
ANNOUNCEMENT FROM

## THE EPISCOPAL CHURCH FOUNDATION

FREE INFORMATION ABOUT  
THE FOUNDATION'S POOLED  
INCOME FUND IS NOW  
AVAILABLE

Learn how you can increase your income, avoid capital gains taxes, and reduce income taxes while helping to support the vital work of The Episcopal Church Foundation.

How can the Pooled Income Fund do all this for you and the Foundation?

THE FUND IS MANAGED BY  
THE MORGAN GUARANTY  
TRUST COMPANY OF  
NEW YORK

Your gift to the Foundation is invested to produce good income for you. (Income that may be higher than you presently receive from the securities you give.)

The Fund has grown at an annual rate of 5.6% over the past 3 years. Last year the Fund earned close to 9%.

All income from dividends and interest is distributed to you like a typical mutual fund, but you pay no management fee or other service charges.

OTHER IMPORTANT  
HIGHLIGHTS

You receive an immediate income tax deduction determined by your age and the amount you place in the Fund.

There is no capital gains tax when you transfer appreciated securities or properties.

You receive a quarterly income check for life from the Fund. (Or, you may name someone else as a beneficiary.)

Because the Fund is designed to appreciate in value, both to you and to the Foundation, your shares (units) may also provide a hedge against the insidious effects of inflation.

WE INVITE YOU TO LEARN  
MORE ABOUT THE  
FOUNDATION'S POOLED  
INCOME FUND

Call the Foundation at 212-697-2858 (collect) or fill in the coupon and mail it to us today.

FREE  
POOLED INCOME BROCHURE

The Episcopal Church  
Foundation

815 Second Avenue  
New York, New York 10017

Yes, I'd like to learn more about the Pooled Income Fund without any obligation.

Please send me your free brochure.

NAME

ADDRESS

CITY

STATE

ZIP

EP-1185

# Runcie finds unity, diversity, and authentic female ministry on Canada tour



Chief Wellington Staats escorted Archbishop Robert Runcie when he visited Her Majesty's Chapel of the Mohawks in Brantford, Ontario. The chapel, built by King George III in 1785, is the oldest church still standing in Ontario. The Archbishop signed the guest book and prayed in the chapel, which he called a symbol of peace and unity.

by Janette Pierce

During his three-week swing across Canada, the Archbishop of Canterbury, Dr. Robert Runcie, discovered the Anglican Church of Canada's cultural diversity, the strength of its ecumenical relations, and the special flavor of its ministry, according to a report of his visit in *The Canadian Churchman*, the monthly newspaper of the Canadian Church.

The Primate traveled from Newfoundland to British Columbia, made a side trip south to Anaheim for the General Convention of the Episcopal Church, and traveled north to the Arctic village of Old Crow in the Yukon.

He met with government leaders,

lunching with Prime Minister Brian Mulroney and five cabinet officers in Ottawa and meeting privately with Governor-General Jeanne Sauvé in Quebec City.

He met with Roman Catholic leaders, including Bishop John Sherlock, president of the Canadian Conference of Catholic Bishops, and with Orthodox and other church leaders in Winnipeg.

Tamil chanters, Haitian singers, and West Indian steel drummers met him in Montreal; in a service at the University of Manitoba prayers were said in English, French, Salteux, Ukrainian, and Urdu; in Old Crow, part of the service was said in the native language of the local Loucheux Indians.



Archbishop Scott (right) greets Archbishop of Canterbury and Mrs. Runcie on arrival in Gander, Newfoundland.

## Is God an Anglican?

"I wanted to come to a part of the world that's got some of the most fascinating and dramatic landscape," Archbishop Runcie said when asked why he had chosen to visit Old Crow, a remote Arctic village of 275 residents, almost all of whom are Anglican. And the 500-mile flight from Whitehorse north to Old Crow covers some of the most breathtaking scenery in Canada.

At Old Crow the Archbishop celebrated Communion at St. Luke's Church, a hand-hewn log structure, and feasted on fresh salmon, caribou, and moose with the villagers in their circular log community hall. He said he was particularly impressed with their genuineness. "When archbishops appear, sometimes people go all of a

During his trip, he gave at least 43 major addresses and sermons in addition to his sermon and press conference in Anaheim.

Just before he completed his tour, Runcie told *The Churchman* of two areas he had found distinctive in the Canadian Church: the priesthood and ecumenism. In Indian communities, he said, "the leadership which springs from the community is the priestliness of the Indian deacons."

About women priests he noted, "Women in ministry are very much a part of the scene, . . . and your women priests seem to be called to serve a need. I haven't the sense that women have been ordained as a gesture."

The female priesthood in Canada has a "relaxed and natural character," he said and observed that "Canadians are prepared to spend time thinking about what is the appropriate feminine ministry of a woman priest to complement that of male priests. There is a tendency elsewhere to seek male orders rather than to seek feminine priestliness."

The Archbishop was impressed with the ecumenism he found in Canada. He said experiences such as an ecumenical service in a Roman Catholic basilica would not have been possible even 10 years ago and admitted some surprise that "the actual existence of women in the presbyterate hasn't put back the development of ecumenism here on the ground."

Prior to his trip the Archbishop said he was going to Canada partly because he wanted to visit as many parts of the Anglican Communion as possible before the 1988 Lambeth Conference. He also wanted "to understand how the Church [in Canada] perceives its mission" and "to learn from [Canadians] about the context in which the Church does its work in this country."

At the end of his tour he said that two decades ago Canada was preoccupied with searching for its own identity, but now, he told *The Churchman*, "yours is pre-eminently a multi-racial society, and you have much to teach the rest of the world."

heap. But that wasn't so here—they just seemed to take me in."

Old Crow, the Archbishop noted, is the furthest point north that any Archbishop of Canterbury has visited. His arrival in the village came almost exactly a year to the day that weather prevented Pope John Paul II from visiting the equally-isolated village of Fort Simpson in the Northwest Territories.

"If the weather holds for us," speculated one member of the Archbishop's party, "it may mean that God's an Anglican."

"Which is what we've been saying all along," added Archbishop Douglas Hambidge of Vancouver.

—Joanne Leslie,  
*The Canadian Churchman*



## ==MY TURN NOW== Nativity scenes on public land bad news for all of us

by Bill Tammeus

A deeply disturbing event occurred in Washington last Christmas which was bad news for all of us.

For the first time in 11 years a Nativity scene was set up on public land as part of the federal holiday display—The Christmas Pageant of Peace—near the White House.

In 1973 a U.S. district court said such a display violated the Constitution. But last year, using bizarre logic that still baffles me, the Supreme Court reversed that view in a 5-4 vote in a Rhode Island case.

There are dozens of good reasons to be appalled by this mindless affront to religious sensibilities, and many groups—Christian and non-Christian—have objected to it. Primary among the complaints is the action amounts to government promotion of a particular religion in violation of the constitutional requirement of a separation between Church and state.

At first glance that argument makes sense. After all, the government—in this

### Margaret Hall board makes education grants

Adolescents with learning disabilities use microcomputer simulations and adventures to solve problems at the Canterbury School, a St. Petersburg Episcopal high school, thanks to a grant from the Margaret Hall Foundation.

In 1979, Margaret Hall School in Versailles, Ky., closed, but its board of directors, which included sisters of the Order of St. Helena, were determined to perpetuate the school's 80-year legacy of educational service. With income from the sale of the school's facilities and furnishings, in 1980 they established an endowment fund and launched the Margaret Hall Foundation which annually awards grants to encourage innovative programs at non-profit secondary schools.

The Foundation also makes grants for teacher training and development, awards scholarships, sponsors conferences, prints and distributes publications, and buys teaching materials and equipment. Schools affiliated with the Episcopal Church and/or located in Kentucky receive preference.

In 1984, nine schools received grants ranging from \$4,500 to \$15,000. They went to such diverse programs as equipment for an outdoors program at St. Andrew's-Sewanee School, Sewanee, Tenn.; word processors at St. Michael's Indian School, St. Michaels, Ariz.; and a humanities program at St. Francis' High School, Louisville, Ky.

At the Harrison Chilhowee Academy in Seymour, Tenn., teachers use Foundation-purchased transmitters that amplify their voices for hearing-impaired students. The school says communication and academic skills have been greatly improved.

The Foundation hopes to increase its level of grant-making through joint management or mergers with other foundations. Those interested in either grants or merger possibilities may contact Helen R. Burg, Executive Director, 291 S. Ashland Ave., Lexington, Ky. 40502.

case the National Park Service—chose to include a graphic depiction of the birth of Jesus of Nazareth, founder of Christianity. To argue (as, astonishingly, some have) that such a display is of simply historical interest is totally ludicrous.

But the more important reason for being shocked at the Park Service's display of the 20-piece creche is not that the government is promoting a particular religion, rather that it's doing something quite the opposite: It is stealing that particular religion's sacred symbols and debasing them. It has taken the second most powerful Christian symbol (the cross, of course, always will be first) and made it no more religious or meaningful than a display of Santa and his reindeer.

And if the government can pillage and undermine this sacred Christian symbol, it can do the same thing to other religions and to other Christian symbols.

What is to prevent the National Park Service from deciding that the creche would look better (and have more ecumenical appeal) if it had shining over it the Star of David?

What is to prevent the government from setting up a spring display (say, at cherry blossom time in Washington) that would include a sculpture of the Last Supper (the bread label, of course, would have to show all ingredients as required by government regulations)? Or cherry blossoms decoratively stapled to an old rugged cross beneath which could be a sitting Buddha?

Do you see what is happening here? The government is usurping and secularizing the powerful—and often mysterious—symbols of religion. Christianity is losing control. And so, by extension, are all religions.

This is the sort of commentary in which a religious disclosure statement

probably is required. You should know I am a Presbyterian elder and sinner. That means my outrage at the government first was a defense of Christianity's prerogatives to define and interpret its own religious symbols. But I also recognize that in this religiously pluralistic nation, no religion can be practiced in freedom unless all can be.

That's why no one—Christian, Jew, Moslem, Hindu, atheist, or other—should cheer having a Nativity scene (which in its proper place on private property has enormous theological significance for me) set up by the government on public property.

If religious symbols are to be debased, demystified, and destroyed, let the religions to which they belong do it. And let the government worry about the flag and the eagle.

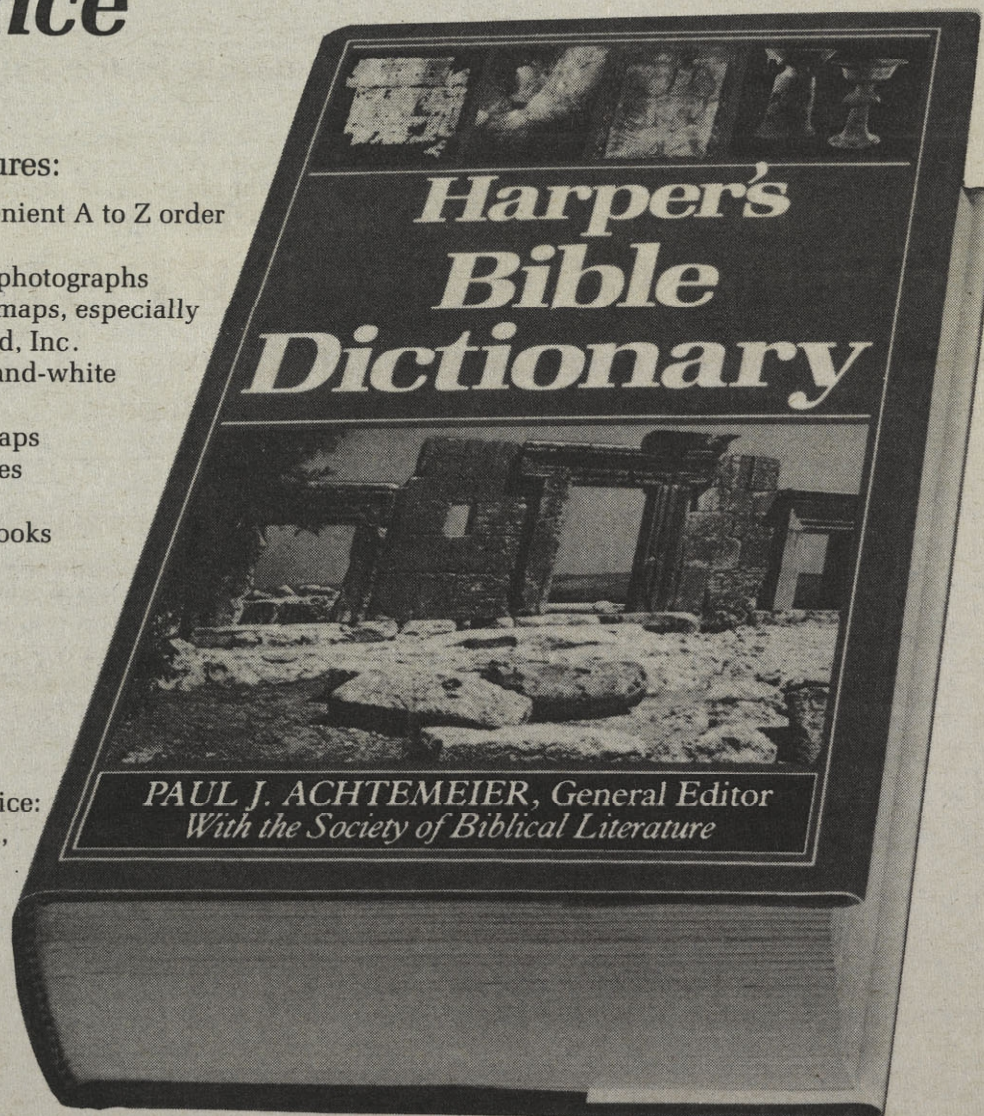
Bill Tammeus is a columnist for *The Kansas City Times*, from which this is reprinted with permission.

## Anyone who owns a Bible needs this major new Bible reference

### HARPER'S BIBLE DICTIONARY features:

- 3,700 entries in convenient A to Z order
- 1,200 pages
- 16 pages of full-color photographs
- 16 pages of full-color maps, especially prepared by Hammond, Inc.
- More than 500 black-and-white photographs
- 75 black-and-white maps
- Drawings, charts, tables throughout
- Helpful outlines for books of the Bible
- Pronunciation guides

Special introductory price:  
Thumb-indexed edition,  
\$24.95\* through  
April 30, 1986,  
\$29.95\* thereafter.  
Regular edition,  
\$27.50\*



This magnificent, all new, essential companion to the Bible places at your fingertips a single, authoritative source for all the information you need to understand fully the text of the Old Testament, Apocrypha, and New Testament.

Written by 179 Protestant, Catholic, and Jewish members of the Society of Biblical Literature, HARPER'S BIBLE DICTIONARY is completely up-to-date and represents the best current biblical scholarship.

Each contributor brings a special expertise to a key topic; each balanced entry summarizes the consensus view of those knowledgeable in the field.

HARPER'S BIBLE DICTIONARY is the indispensable reference book that belongs in homes, schools, & libraries—and an unparalleled resource for anyone seeking a deeper understanding of the Bible and its world.

At bookstores  
or call TOLL-FREE (800) 638-3030

HARPER & ROW  
SAN FRANCISCO

\*Suggested consumer price





Sister Cintra Pemberton

## Anglican religious meet in California

The Roman Catholic sisters of St. Joseph hosted the triennial meeting of the Anglican Conference on the Religious Life at their retreat center in Orange, Calif., just prior to General Convention.

Over 55 representatives of the association's 21 member communities attended the September 3-6 meeting where they adopted a restated constitution, elected officers, and issued a letter to the Church at large. Guest speakers included the Rev. Ennis Dunnis, head of the Anglican Institute in Nicaragua; Dr. V. Nelle Bellamy, Episcopal Church archivist; and the Rev. Robert Hale, OSB-Cam, a Roman Catholic monk and

author of *Canterbury and Rome, Sister Churches*.

The Conference on the Religious Life, which represents some 500 Anglican religious in the U.S., Canada, and the West Indies, is an association of religious orders of men and women who live in communities under the vows of poverty, chastity, and obedience. Participants at the meeting agreed that the organization's purpose is to be a "community of communities" in which the religious orders are strengthened through mutual support and promoting dialogue with other Christian communities.

For the past seven years CORL

representatives have participated on an official level in the Permanent International Ecumenical Consultation for Religious Life which includes Anglicans, Roman Catholics, Orthodox, and Protestants. Now Father Roland Faley, TOR, president of the Roman Catholic Conference of Major Superiors, has extended an invitation to explore formation of a national ecumenical consultation. As a first step, Anglican and Roman superiors will hold a one-day conference late in January, 1987.

An important change in the new constitution is formation of a Superiors' Council which will meet annually and act as a standing committee to provide a broader base for the organization's work. It will also help CORL to speak on behalf of the Church's religious orders.

Participants elected the Rev. Andrew Rank, SSP, prior of the Society of St. Paul, president for a three-year term. Mother Anne Marie, SSM, superior of the Sisters of St. Margaret, was chosen vice-president, and Mother Suzanne Elizabeth, CSJB, superior of the Community of St. John Baptist, is secretary-treasurer.

In its letter to the Church at large, the Conference states, "In a world which is rapidly fragmenting and is increasingly unconcerned with God, many groups of Christians band together to reinforce their mutual faith and love for God and

each other and can be agents for God's redemptive action.

"We see Christian life in community as a gift from the Holy Spirit. This gift empowers us to live and work for the Kingdom of God in this present world. We believe we are gathered toward reconciliation, wholeness, and holiness. We believe that the vowed religious life is an invitation to continuous renewal of ourselves, our communities, and the Church for the ministry of service to the world."

Most of the religious who attended the meeting were much in evidence at General Convention where CORL had an exhibit booth. Members assisted at the daily offices held in Convention's worship room, and Father Rank was a consultant to the House of Bishops' Committee on Religious Communities.

### BOOK NOTE

*Affirmative Aging: A Resource for Ministry*, edited by the Episcopal Society for Ministry on Aging and published by Winston-Seabury Press, is "a rare gem," according to John H. Westerhoff.

The book, which includes essays on aging as a spiritual journey, meditation and prayer, ministry opportunities for older people, intergenerational relationships, and housing alternatives, is available for \$8.95 from ESMA, Route 4, Box 146-A, Milford, N.J. 08848. (Add 7 percent for shipping.)

### The Computer's Promise Fulfilled:

## The Episcopal PAROCHIAL REPORTer™

An Automatic Compilation of your Data that will Produce  
Your 1986 Parochial Report

### The Episcopal PAROCHIAL REPORTer\* package includes

Software:  
Master Membership Profile® for Episcopalians  
Master Stewardship Profile™  
Credible Ledger™  
Episcopal Activity Reporter™  
Episcopal Parochial Report Writer™

Hardware:  
IBM PC/XT  
IBM Color Display  
Epson FX-185 Printer  
Printer Cable  
IBM PC DOS 2.1

Complete Hardware and Software System: \$6995

Software only\*: \$2695

### Episcopal Church Specialists:

- Recommended by the Church Pension Fund
- An entire company committed to church management
- Over 16 years church records experience
- Over 25 Episcopal clients

For more information contact **John Mitchell**  
or **Preston Dunn**.

\*Note: The Episcopal PAROCHIAL REPORTer software package requires a fixed disk system; MSI's regular church management software can be run on dual floppy disk systems, but it cannot automatically produce a Parochial Report.



Membership Services, Inc.  
P. O. Box 152130  
Irving, TX 75015

☐ YES, I want my Parochial Report done by my computer.

Church \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ ST \_\_\_\_\_

ZIP \_\_\_\_\_ Phone \_\_\_\_\_

Call toll-free:

**800-527-9919, ext. 0581**

**800-442-7950, ext. 0581 (in Texas)**



Membership Services, Inc.  
P. O. Box 152130  
Irving, TX 75015



Make your church's Easter more meaningful with a Christian Seder Passover service during Lent. Complete instruction guidebook available. SEDERSERVICES, P.O. Box 938, Eastsound, WA 98245 (206) 376-2153

## SING JOYFULLY

"A moving documentary film about the Choir School of St. Thomas Church in New York City. Depicts the daily experiences of the choristers in this special boarding school, one of the last of its kind in existence. The viewer gets not only a glimpse into life at the St. Thomas School, which forms the youngsters into responsive human beings, but also is treated to a musical feast... **SING JOYFULLY** is a visually and aurally exciting documentary on what may soon become an extinct form of Christian education." (Nick Nicosia, Film Information, National Council of Churches). **CINE GOLDEN EAGLE AWARD WINNER**. Twenty-eight minutes, color.

For rental information contact:  
Mr. William Williams,  
Choir School of St. Thomas Church,  
123 West 55th Street,  
New York, N.Y. 10019

## THE CHOIR SCHOOL OF ST. THOMAS CHURCH

A church-centered residence school for 50 boys in grades 5-8. These young men, all able students, follow a creative and individualized curriculum. Strong sports program. Camping in fall and spring; sailing, canoeing, swimming and nature studies. Camp activities on 600-acre site in Connecticut. City facilities in Manhattan's cultural center; modern residence, large classrooms and gymnasium, nearby playing fields. Boys join their parents or friends two weekends each month. Full fee is \$4,200. Low fee is recognition of each boy's service to the choir. Scholarships available. Admission on basis of audition and academic tests. No previous musical training required.

**GORDON H. CLEM, Headmaster**  
123 West 55th Street  
New York, N.Y. 10019 (212) C17-3311

Students of various faiths and all racial and ethnic backgrounds accepted.



# Professional Pages

November, 1985

## IRS ruling empties clergy pockets

by A. Thomas Blackmon

In January, 1983, the I.R.S. announced that Section 107 of the U.S. Tax Code would no longer have the force of law. Section 107 was enacted in 1954 to offer clergy and military personnel a tax incentive for buying homes—the exclusion of housing allowance from adjusted gross income as well as the deduction of mortgage interest and property taxes on Schedule A of Form 1040. Revenue Ruling 83-3 was to become effective July 1, 1983, but protest pressure has brought about several delays. On July 2, the I.R.S. announced that for clergy who owned their homes prior to Jan. 1, 1983, the effective date of Revenue Ruling 83-3 would be Jan. 1, 1987. The military continue to be exempt; only the clergy have been singled out.

Despite all the pressure and protest on this issue from clergy and church institutions, the position of the I.R.S. and the Treasury Department has remained unchanged. According to the best information the National Network of Episcopal Clergy Associations (NNECA) has been able to obtain, this position is set

in stone and further efforts to influence the executive branch of government will be a waste of time. Clergy who have purchased homes since Jan. 1, 1983, and use the benefit of Section 107 on their tax returns are warned that the I.R.S. will assess taxes, interest, and penalties against them as if Section 107 were not still on the books.

### How can the I.R.S. do this?

It should not be allowed to do it, but unless we awaken Congress or some minister is willing to risk all in a court challenge, it will get away with it.

Our home-buying incentive was provided by Congressional legislation in 1954, creating Section 107 of the tax code. The I.R.S. has now chosen arbitrarily to ignore Section 107 and to enforce another section of the tax code never before applied to clergy. It has changed tax law by administrative fiat, doing an end-run on taxpayers and Congress. NNECA feels confident that once alerted to this bureaucratic ploy, Congress will give us at least a fair hearing on the merits of our case. Whether this incentive is fair in the overall

scheme of tax policy can then be appropriately determined.

### Are we entitled to this incentive?

All the current tax reform and tax simplification packages before Congress preserve some tax incentive for particular groups of people believed by the various tax reformers to be deserving. Who is and is not deserving depends upon which plan you look at.

This country has no level playing field in which all persons and organizations are revealed to begin on an equal footing before the great god-in-the-sky, I.R.S. That is the ideal we keep hearing a lot of rhetoric about, but that rhetoric is not matched by the realities of proposed legislation. Various incentives are preserved for a variety of professions, organizations, and industries—some for economic reasons, some for social reasons, some on account of political clout.

Testing the equity and utility of these incentives—eliminating some and retaining others—is what the legislative process is about. The tax incen-

*Continued on page H*

## Convention changes ministry canons

by Dick Snyder

Several changes in the Church's canons regarding ministry, including a proposal which will allow for lay administration of Communion in certain circumstances, were approved by General Convention in Anaheim. Review and revision of Title 3, which deals with ministry, was prompted by the Council for the Development of Ministry.

The most controversial proposal, based on the amount of debate in committee and on the floor of both houses, was one by Bishop Wesley Frensdorff of Nevada which will allow for lay administration of Communion immediately following a Eucharist. Frensdorff, a former CDM chairman, said the proposal amounts to "stretching out the altar rail" to shut-ins and invalids.

Dixie Hutchinson, chairman of the House of Deputies Committee on Ministry, was one of those who questioned the measure, especially in light of the Church's continuing examination of the role of deacon. "A lot of people want it (lay eucharistic ministers)," she said in an interview. "But not everybody is happy with it. The role of the deacon needs to be resolved. We've been working on that for nine years, and we're getting a better understanding. But we haven't got there yet."

She signed her committee's minority report which opposed the lay eucharistic ministers.

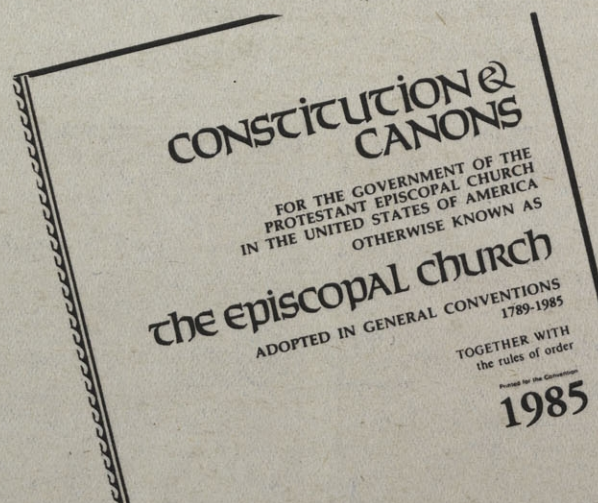
Supporting the measure was lay deputy Sally Childs of Pittsburgh, a former member of the board for the Center for the Diaconate. "I see it as very symbolic," she said. "Laypeople are going out into the world . . . doing the Lord's work. That's a good direction for us. I am very excited. This will lead us into other avenues of the Church's presence."

Deacons, she added, will still be able to perform their traditional role and also be able to educate the

lay eucharistic ministers and those they minister to. "It also gets us past the idea of the needed 'top banana,' or priest, to administer Communion. But it doesn't exclude participation by the deacon or priest."

In an interview following his election to be the next Presiding Bishop, Edmond Browning said he was "very happy" to see the measure pass. "The use of lay eucharistic ministers will add to our sense of pastoral outreach. I see it as a tremendous value to people in the full exercise of their ministry."

He added that the other changes in Title 3 are a



"good beginning, a good step."

Hutchinson explained the changes primarily create "an orderly process for the canons. We'll all be able to find things now."

The revised canon starts with the work of diocesan commissions on ministry and proceeds to cover lay readers and lay eucharistic ministers, certified church workers, and postulants for holy orders.

The process leading to ordination for both deacons and priests is listed, including the indigenous model of priesthood formerly found in Canon 8 and now in Canon 10.

Clergy duties are outlined in Canon 14, and a revised canon deals with the dissolution of the pastoral relationship. Basically, the canon provides a system of due process into procedure.

Title 3 then proceeds to cover the election and duties of bishops.

Hutchinson explained the concluding canons in Title 3 deal with what she calls "the care and feeding of clergy," including continuing education and pensions.

"We know we have a long way to go; we know it's not perfect," she said of Title 3. "The Church is never satisfied and is always improving its Constitution and Canons."

Frensdorff agreed with Browning that the revision is a good first step. "They produce the general statement that ministry is for all baptized persons. You can't be a Christian and not be a minister."

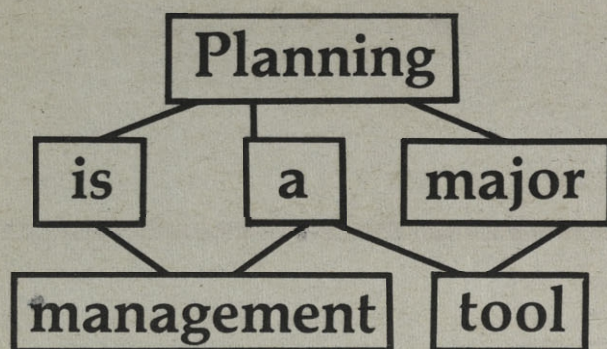
"Many people," he added, "don't see their ministry as significant when the focus is on the priest. I would like to see continued reform in the way lay ministry is performed. You can't do it in pieces."

In future revisions Frensdorff would like to see "a much stronger community call to the ordained offices." He would also like to see "leadership without rank. We continue to have difficulty in accepting exercise of priestly office in a variety of settings beyond the 'pastor' model. How to have leadership without rank—that is the big problem."

"It is a systemic problem as much as anything. How do you get the offices working together without rank and status? We have to work on that."

*Dick Snyder, editor of Nevada's The Desert Churchman, is a lay member of Nevada's standing committee. At General Convention in Anaheim, he was an editor of Convention Daily.*





by John M. Fickling

That God has a plan for His creation is apparent both in the broad sweep of the Old Testament and in specific episodes. Even if you want to bypass the creation accounts, the call of Abram and subsequent events in his life and those of his descendants give clear indications of what we humans would call "a plan." The New Testament alludes to "God's Plan." We are even told it will unfold progressively as we humans are ready to understand God's will and to take on more and more responsibility for executing it. We are told—or we can infer—how the plan is to be carried out, what signs will show it is being fulfilled, and that, at its culmination, all people everywhere will have been brought under the headship of Christ.

I'm sure people in the Church have any number of reasons to shy away from planning, reasons ranging from lack of understanding of the need for and methodology of planning to the idea that Christians should not be concerned with it since the Holy Spirit will take care of everything. We can easily find proof texts on the latter point of view—Matt. 6:28-33, for instance.

Planning is a major management tool. And while many things are done without a formal plan, the more complex the action projected, the longer its duration, the more layers of involvement required, then the greater the need for a formal, well thought out plan. Furthermore, a well developed plan can increase the success of an endeavor or bring it to completion more quickly and with less effort. This is as true in the Church as in business, industry, academia, or the military.

My first formal contact with planning processes was in the Navy where I became familiar with the general shape and intent of Operation Plans. There the Op Plans come down from echelon to echelon in ever increasing detail. Or, to put it another way, the higher the echelon, the broader and less detailed the Op Plan.

My most recent experience with this process was in helping to develop a pastoral plan for the Cursillo movement in my diocese. As I worked on the plan, the similarities between the Church's structure (or that of any hierarchical organization) and the military became evident.

If we follow these similarities, diocesan pastoral plans imply that the national Church has a pastoral plan which states the purpose for which the Church exists and how that purpose is to be attained. An extension of diocesan pastoral plans would be parochial pastoral plans and plans from the various diocesan departments, commissions, and committees.

Christians are constantly caught between the actual and the ideal. Ideally the Church would have homogeneity of thought and action from the top to

the bottom, but it doesn't. Nor does it have the authority at higher levels that obtains in the military. The lower echelons often feel hostility toward the upper echelons, and apathy is a given. Faced with these factors, the Church needs careful planning that is, according to the Rev. Boone Porter, "capable of securing assent and implementation in a loosely organized community of people, many of whom have strong disagreements with one another. Plans have to be made for somewhat limited sectors within which one believes success is possible."

As I became aware of the logic and necessity for pastoral planning, I searched for plans or guidelines and found nothing. Then I began finding valuable information under headings such as "stewardship" (*Three Sides of the Coin*, the Rev. W. D. Crockett), "evangelism" (*Church Growth for Episcopalians*, the Very Rev. Robert B. Hall), and "mission strategy" ("The Theology of Mission Strategy," the Rt. Rev. Richard F. Grein). I also found strong implications of planning in *Handbook for Evangelism* by the Rev. A. Wayne Schwab and in *Guide for Congregational Self-Evaluation* produced by Seabury Professional Services, although the word "planning" was rarely or never used.

I found a call for Church-wide planning in an editorial in the Nov. 18, 1984, issue of *The Living Church* and in a summary of a report by Bishop Gerald McAllister, representing the Standing Commission on Stewardship and Development, at the fall meeting of the Executive Council (*The Episcopalian*, December, 1984). The report calls for "good long-range [pastoral] planning and intentional developmental effort [to] maintain the stewardship momentum of Venture in Mission."

The first step in Church-wide pastoral planning obviously must be done at the national level. The next step would be for the dioceses and the national Church's support structure to build on this by developing plans that echo the Church's purpose as it applies to them. At the next level, each diocesan department, commission, committee, or other organization would state how it plans to carry out the mission assigned to it, and each parish would develop a pastoral plan echoing the national and diocesan purpose(s) and stating in as much detail as necessary how it was going to do its job. Supporting the whole structure would be a statement from each parish department and organization showing how its task(s) would be accomplished.

While not all plans need to be as formal as military operation plans, the concept and basic information contained in each should:

1. inform everyone in the organizational chain what the stated purpose of the Episcopal Church and its components is;
2. help everyone concerned determine how that purpose is to be carried out;
3. provide a structure that can be changed as maturity, experience, and changing situations dictate; and
4. provide a greater sense of community within the Church.

Even the best prepared plan will not be effective unless it is used. At some point the planning must stop and the plan itself be executed.

John M. Fickling is on the staff of St. Stephen's Episcopal Church, Pittsfield, Mass.

## Editor's Report

### A few words about preaching

Opinions vary about what constitutes a good sermon. In listening to my parishioners comment on my sermons, I have become aware of how many expectations people have about sermons—some of them impossible to fulfill without discounting others.

Here is what I strive for:

- A good sermon is personal. This is because it is to be the Word of God, and the Word of God is invariably personal. In the Bible and throughout history, God has revealed himself not through abstract ideas, but through events and the people involved with those events.

A good sermon announces the Word of God through today's events and today's people. Illustrations are normally drawn from the lives, conversations, readings, and thoughts of the preacher himself and others in the congregation. Lacking this, a sermon risks becoming a mere intellectual exercise. Intellectual reflection has its place in the Church, and where it is scorned, bigotry, fanaticism, and trivial theology usually rear their heads. But the place for such reflection is the classroom, not the pulpit.

- A good sermon is Christ-centered. People do not come to church to sit in the presence of the preacher or to be entertained by accounts of his recent experiences. They come seeking Christ. The preacher must be careful lest his hearers leave church thinking more about him than about Christ, marveling more at his oratory than at Christ's love. This means that personal though the sermon is, it should also be drenched in the preacher's own prayers and study of the Scriptures.

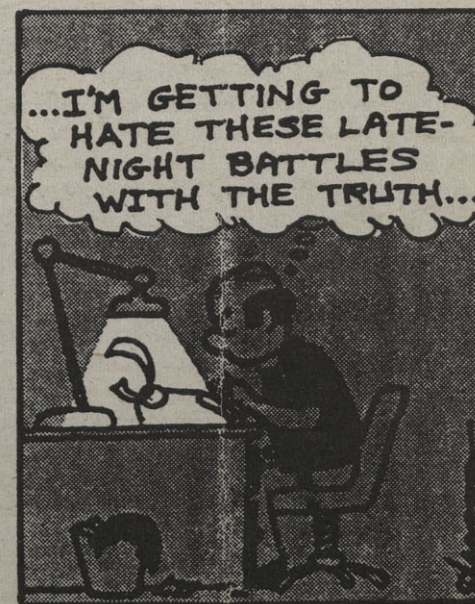
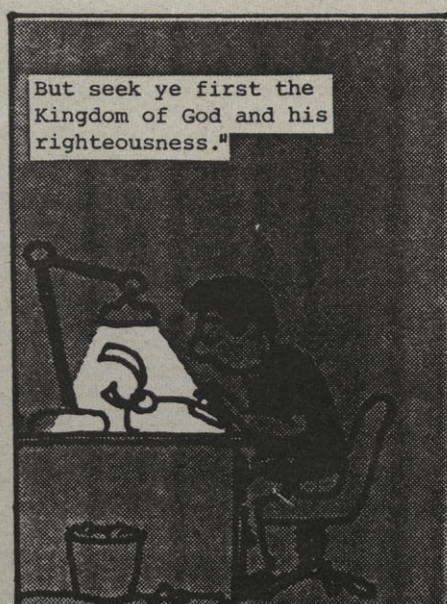
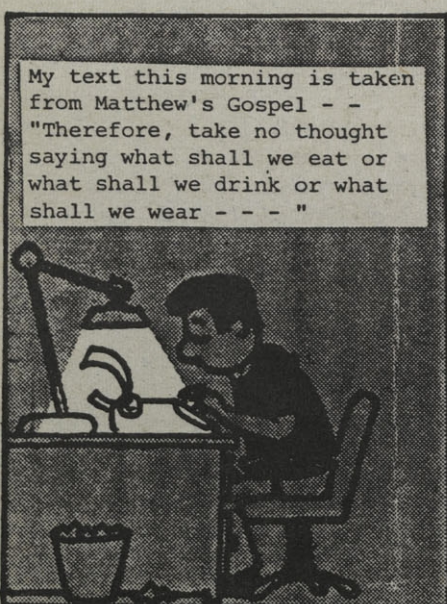
A wise old preacher once said that he liked to think of himself as standing in the pulpit and holding in front of him a full-length mirror facing outward so he himself was hidden and what the worshipers saw was the reflection of Christ. The same principle applies to all other aspects of Christian worship—music, liturgy, architecture, vestments. None of these should attract attention to themselves—all should point to Christ.

- A good sermon is potentially life-changing. This depends of course on the willingness of people to change as well as on what is said. And the preacher himself is usually among those whose lives need changing.

In some cases the change being sought is conversion for most congregations include persons (sometimes preachers) who have yet to give their lives to Christ. In other cases the change sought is the strengthening and enlarging of a commitment already made.

Good sermons often make people uncomfortable—they challenge, convict, arouse, disturb. The good preacher and the popular preacher are therefore often not the same.

—Richard H. Schmidt





# Clergy Changes

## NEW DEACONS

BENNETT, Gail L., to St. James, Bradley Beach, NJ  
 BRYANT, John G., to St. Mary's, Pleasantville, NJ  
 BUDD, Richard W., to Holy Trinity, South River, NJ  
 CRESSMAN, Louise A., to St. Mark's, Hammonon, NJ  
 DESAULNIERS, John J., to Little Fork, Culpeper, and St. Stephen's, Culpeper, VA  
 DILL, John R., to Holy Cross, N. Plainfield, NJ  
 FORSYTH, William E., to St. John's, Chews Landing, NJ  
 GORDON, J. Douglas, to St. Matthew's, Pacific Palisades, CA  
 HALL, Daniel C., to St. Barnabas, Villas, NJ  
 HANSEN, Mark H., to Trinity, Moorestown, NJ  
 HEFTI, William J., to Trinity, Red Bank, NJ  
 HILSABECK, Polly H., to Diocese of Los Angeles, CA  
 HOLMES, Douglas L., to Epiphany, Westlake Village, CA  
 JAMES, Nancy, to Falls Church, Falls Church, VA  
 KESSLER, Judy, to St. Mark's, Chenango Bridge, NY  
 LAWRENCE, R. Quigg, to Grace, Kilmarnock, VA  
 MAGNUSON, Alice J., to St. Cyprian's, Franklin, NC  
 MCOY, W. Keith, to Christ, New Brunswick, NJ  
 McGRATH, Celine A., to St. Peter's, Morristown, NJ  
 MERTZ, Christine T., to St. Mary's, Pt. Pleasant, NJ  
 MILLAR, John J., to Frederick Parish, Winchester, VA  
 NORRO, Hugo P., to St. Wilfred of York, Huntington Beach, CA  
 PAUL, Stephen H., to Grace, Merchantville, and St. John's, Maple Shade, NJ  
 PRAY, Frederick R., to Christ the King, Willingboro, NJ  
 RABE, Eugene C., to Ascension, Atlantic City, NJ  
 REED, Kenneth C., to St. John's, New Brunswick, NJ  
 RICHARDSON, Winfield W., to Trinity, Cranford, NJ  
 ROGERS, Joy E. S., to St. Luke's, Evanston, IL  
 ROMAN, James M., to Trinity Cathedral, Trenton, NJ  
 ROSE, David D., to Trinity, Spruce Pine, NC  
 SAFFORD, Timothy B., to St. John's, Bridgeport, CT  
 SHERARD, Susan, to Grace, Asheville, NC  
 SHIELDS, John, to St. Timothy's, Winston-Salem, NC  
 SINCLAIR, Thomas R., to St. Augustine's,

Camden, NJ  
 SKIDMORE, Richard, to St. Stephen's, Whiting, and St. Stephen's, Waretown, NJ  
 SMITH, Mary-Jo L., to Christ the King, Willingboro, NJ  
 SPENCER, Warren D., to St. Peter's, Freehold, NJ  
 STEELE, Dolores A., to St. Peter's, Medford, NJ  
 STOCKDALE, W. Barrington, to St. Mary's, Pt. Pleasant, NJ  
 STOY, Carol, to Trinity, Princeton, NJ  
 SULLIVAN, Rosemary, to Grace, Alexandria, VA  
 TAYLOR, Nancy R., to Robert E. Lee Memorial, Lexington, and chaplain, Washington and Lee University, Lexington, VA  
 TAYLOR, Susan B., to Grace, Haddonfield, NJ  
 WHISENHUNT, William A., to Epiphany, Newton, NC

YALE, Richard B., to St. George's, Laguna Hills, CA

## RETIREMENTS

ANDERSON, Earl C. E., from St. Augustine's, Clatskanie, and Emmanuel, Birkenfeld, OR, on March 1. His address is: 100 SW 195th, #146, Beaverton, OR 97006  
 BALDWIN, Harris E., Jr., from St. Mary's Memorial, Haledon, NJ, on Nov. 1, 1984. His address is: Butler Ridge Apts., 1605 Rt. 23, Apt. 10, Butler, NJ 07405  
 CULLY, Kendig B., from dean, Episcopal Theological Seminary in Kentucky, Lexington, KY, on May 1. His address is: P.O. Box 2, Belmont, VT 05730  
 DeSAIX, Pierry F., from St. Luke's, Asheville, NC, on January 15  
 HELMICK, Robert P., from Holy Comforter, Rahway, NJ. His address is: 500 W. Grand Ave., Rahway, NJ 07065  
 HUTCHINS, Richmond N., from Christ, Clayton, and St. John's, Cape Vincent,

NY, on January 1. His address is: R.D. 2, Box 50-B, Ovid, NY 14521  
 KOCH, Richard J., from St. Paul's, Brownville, NY, on February 1. His address is: 216 Central St., Watertown, NY 13601  
 MARTIN, Gilbert D., from Holy Innocents, Beach Haven, NJ. His address is: 86 Ash Rd., Manahawkin, NJ 08050  
 ROWLAND, Richard W., from dean, Christ Church Cathedral, New Orleans, LA, on July 14. His address is: P.O. Box 296, Tenants Harbor, ME 04860  
 WILKE, Carl E., from Christ, Springfield, MO, on April 1. His address is: 2511 E. Edgewood St., Springfield, MO 65804

## DEATHS

CARTMELL, Leon E., age 88  
 CHAPPELL, Thomas H., age 78  
 COLEBACK, Don F., age 51  
 FLYE, James H., age 100  
 HALL, Robert Bruce, age 64  
 LANGSTAFF, John B., age 95

## NEW OPTIONS FOR BURIAL IN THE CHURCH

This clip from our new Design Spreadsheet shows a sampling of the many ways these beautiful modular units can enhance the liturgical environment of church or chapel.

**DESIGN SPREADSHEET**

**CONSTRUCTION Detail of BASIC MODULE**

Channel structure, Brass name plates, Cover to seal canister, 6" dia., 6 1/2", 7 1/2", Aluminum Canister, Bronze face plates, 15"

**CONSTRUCTION:** Canisters are riveted to channel structure to form niche assembly and covered by bronze face plates.

**STARTER SETS-SS — basic arrangement of Modules.**

MODULE	THE FOUR NICHE ASSEMBLY	STATER SETS-SS
1-1 SS-4 Module 15" w x 15" h 4 niches	1-2 SS-16-Sq. 2'6" w 2'6" h 16 niches	1-3 SS-12 1'3" w 3'9" h 12 niches
		1-4 SS-16 B 1'3" w 5'0" h 16 niches

**EXPANSIONS** are possible because the basic units are modular and thus adaptable to many different configurations.

**Model 1-9:** 80 niches

**Model 1-13:** with central panel of St. Francis.

**A FREE KIT of information will bring you:**

- Answers to questions commonly asked about a Columbarium
- The traditional Christian rationale for cremation
- Suggestions for organizing a Columbarium Committee, and much more.

**ARMENTO Liturgical Arts**

1011 Military Rd., Box 39  
 Buffalo, NY 14217  
 Phone: 716-875-2423

**WRITE OR CALL FOR FREE KIT OF INFORMATION**

Write: Armento, P.O. Box 39, Buffalo, N.Y. 14217

Phone: 716-875-2423

## Professional Pages

is prepared by  
 The Episcopalian  
 as a resource  
 to church professionals.  
 Letters and contributions  
 are welcome.

### MANAGING EDITOR

A. Margaret Landis  
 The Episcopalian  
 1930 Chestnut Street  
 Philadelphia, PA 19103

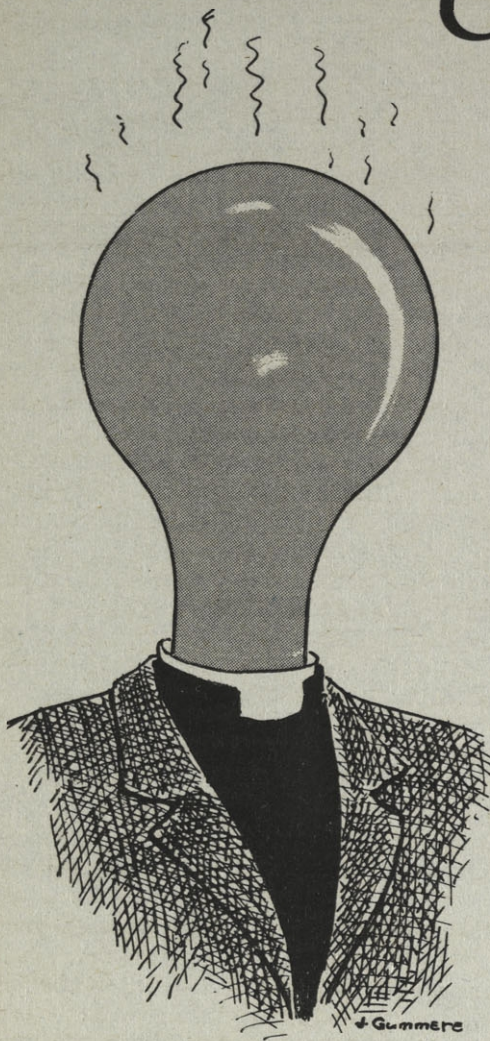
### EDITORS

John D. Lane  
 Church of the Holy Comforter  
 P.O. Box 8133  
 New Orleans, LA 70182

Richard H. Schmidt  
 St. Peter's Church  
 110 N. Warson  
 St. Louis, MO 63124



# Clergy burnout is a bona fide crisis



by Paul Murray

He was a workaholic for the Lord, a 24-hour-a-day clergy addict to religious activity. The Lord's work couldn't get along without him. Wife, children, recreation, relatives, personal needs—all took a back place to church involvement. In his church he was regarded as an organizational genius and was touted for great things.

One evening his teenage son wanted help with a project. "Dad," he queried, "could you help me with a school problem?"

"Can't you see I'm busy?" snapped the clergyman father. Then he relented. "Just a minute, son, I'll spare a minute or so to see if I can help."

The boy rejected the offer. "Never mind. I'll do it on my own. You're busy—again."

A poignant portrayal of a strained relationship. You think the story unusual? Don't you believe it!

This incident illuminates the problem of ministerial workaholics and burnout candidates who build frustration past the danger zone and leave a trail of bitter families, anxious friends, and broken marriages.

It's a modern issue and more serious than the person in the pew appreciates. The frenetic pressure of the 1980's is taking toll of clergy. They're under constant urgency to modernize, to develop new approaches to pastoral care, to apply computer technology to church organization, and to make sermons relevant to a swiftly changing age.

Families suffer. So do the clergy.

Still not convinced? Listen to Dr. Margaret Hovanec, consultant psychologist at Toronto's Sunnybrook Hospital. Hovanec specializes in oncology and psychotherapy with in and out patients at the Ontario Cancer Research Treatment Clinic. She's also an expert in "burnout in caregivers."

Says Hovanec, "Clergy burnout is a phenomenon of real concern. Physical and psychological health of clergy is one of the most serious problems facing today's Church. The sexual and marital changes, the theological dissent, political confrontation, and the whole problem of authority has entered the clergy-congregational relationship. And ministers are suffering."

Hovanec ought to know. She has clergy burnout clients on her caseload.

Last year Hovanec held a clergy burnout clinic in conjunction with the Rev. Alan Tipping of the Sunnybrook Chaplaincy Department. Ten years ago few

would have attended. Indeed, the first article on clergy burnout did not appear until the mid-1970's. But over 40 clerics, men and women, turned up to hear Hovanec for a whole morning. They listened, fascinated. No need to convince them clergy burnout is a problem.

Clergy burnout has always been around. Some say it's but a trendy new name for anxiety, run-down, mid-life crisis and apathy, career depression, or sheer stress. But this is not just pop-psychology rarity. It's a bona fide crisis. The pressure of the 1970's and 1980's is taking toll of clergy in every denomination.

Burnout is a state of emotional, psychological, and physical exhaustion in situations where demands are excessive. Like that of the clergy.

The result of stressful burnout is often quiet failure or a negative attitude to life. Maybe it's a cynical attitude toward work and people. The counselor becomes detached from clients' real needs.

The potential burnout candidate may not reach breakdown, but his or her ministry will certainly suffer. Such people begin to care more for things and systems than for people.

Some stress is of course necessary for a successful career. A certain amount of tension increases productivity and growth. But to have stress and tension without compensating the emotional life is like taking withdrawals from the bank without making deposits.

Burnout candidates are usually super competent. They're high achievers, dynamic, charismatic, dedicated, and goal oriented. But this brilliance shades an Achilles heel. It's flawed by the disregarding of warning signals. These people are convinced burnout cannot happen to them—only to someone else. They don't have time for breakdowns!

Here are some warning signals for burnout:

- You'll feel fatigued rather than energetic.
- People saying you don't look good will annoy.
- You work harder and accomplish less.
- You are cynical about life.
- You forget appointments and deadlines.
- Your family sees you less and less.
- You are increasingly short-tempered.
- Joy is elusive.

Most important, you feel disoriented when the day's activities are over. The workaholic burnout candidate slides slowly down the slope of endless activity and ends on the treadmill of burnout.

What can be done to help the potential burnout candidate?

Congregations should be aware of the possibility of burnout in their pastors. They will notice symptoms before he does. If he's overloaded, they can obtain help for him. Or reduce the workload. Or let him have a restful vacation. They can prayerfully tell him about the warning signals. And encourage treatment.

Some psychologists recommend meditation. Special exercise for "shifting into neutral" is also recommended. And a new diet may be necessary. Restorative relaxation is advised. New hobbies are of much value.

Church leadership should recognize the burnout syndrome for what it is—a blight which deprives the Church of creativity, leadership, and productive servants. How sad that the Church, that vehicle our Lord chose to proclaim freedom and joy, should be overloading its clergy to the point of burnout.

God's people should pray for burnout victims, assure them of God's constant love in the fellowship of His people. They should petition the Holy Spirit to give the clergy peace, relaxation, a renewal of mission, and a new sense of usefulness in God's work.

We give the final words to St. Paul as stated in his first letter to the Thessalonians:

"We beg you, brothers, to acknowledge those who are working so hard among you and in the Lord's fellowship as your leaders and counselors. . . . Be always joyful, pray continually; give thanks whatever happens. . . . May God himself keep you sound in spirit, soul, and body." (1 Thess. 5, selected NEB)

Paul Murray is a free-lance writer who makes his home in Toronto, Canada. His articles have appeared in The Presbyterian Record, Canadian Baptist, Horizon Canada, and Odyssey Magazine.

## and stress affects spouses

by Pauline E. Spray

During my husband's first full-time pastorate I succumbed to stress and lay like a dead person for weeks. "Every pastor's wife who moves to this church has problems," my doctor said.

Years later, when I told another physician I intended to write a book about "nerves," he responded enthusiastically: "Gear it to the minister's wife."

Stress is sweeping America like an epidemic, and it shows no favoritism. Clergy and their spouses are also being ravaged by this plague. Some require institutional care. Others consult psychotherapists. Many suffer perplexing psychosomatic illnesses. Not a few are abandoning the ministry or the marriage.

This vocational hazard is nothing new, however. Martin and Katie Luther, inhabitants of the first Protestant parsonage (a converted monastery—enough to drive any woman bananas), both suffered bouts of depression.

Certainly many a neophyte is unprepared for the tensions of the ministry. Living in a goldfish bowl becomes overwhelming at times.

To begin with, no other professional's spouse can be more involved in his or her partner's work than can the cleric's spouse. A woman whose husband is a minister has often become his "helpmeet" in the most profound sense of the word, sharing his burdens, responsibilities, and tensions as well as his joys.

Like all mortals, we are victims of heredity. Life endows some with strong psyches, enabling them to handle intense stress. For others it is a different story. If one is born with a sensitivity to tension, one must change what can be changed and make the best of the

rest, depending heavily on divine strength.

The areas of stress experienced by spouses of ministers vary with the individual. The personality patterns of both wife and husband play a decided role. Every church is unique—the first may be an Eden, another more like purgatory. For one person, loneliness is the biggest stress. Another tries hard to please people and is deeply hurt by criticism. Still another complains about not having enough time with his or her spouse.

Tension, however, is experienced by all clergy spouses although there are many degrees and many causes. Let's begin with insecurity.

Few ministers stay with a congregation for a lifetime. Some denominations offer their members the option of voting on their pastors' tenure. To be "voted out" is devastating. Jo Ann Lyon, married to a Wesleyan pastor and professional counselor, said, "When the church rejects us, we feel God has rejected us." Rejection is deadly to self-esteem.

Whether it be forced or freely chosen, change always brings tension. Adjusting to a new house, different people, strange shopping areas, schools, doctors, etc., is a challenge.

Naturally change is tougher on some than on others. Getting acquainted comes easier for outgoing people, but it can be a traumatic experience for introverts, both children and adults. The task of helping children adjust presents more stress. Transplantation brings longing for familiar faces and places. We once helped our youngsters adjust by visiting our former home about three months after moving. That was all it took.

Continued on page F



# Support groups bring hope to clergy

by Charles E. Higbee

Over the past few years parish clergy have begun to seek the support of their fellows as a way of coping with the escalating emotional demands made on them. Many now report that in addition to gaining the much-needed support, these clergy groups which fall into three categories—informal, formal, and clergy associations—also enhance their growth as pastors and persons, precipitate significant benefits for the parish, and bring new life to their dioceses.

Informal groups are loose associations of clergy who may meet periodically, perhaps for lunch, to discuss mutual concerns. This may be a deanery group or it may simply be two or three priests. Often groups form around shared concern about specific issues. This category also includes clergy couples who meet occasionally, usually socially. These tend to be friendship-building and may be important sources of support and sharing.

Clergy associations tend to focus on "professional" matters such as salary, agreements, and so on. Their value should not be underestimated. While improving the working climate for many clerics, they have also been the locus for mutual support and concern and for valuable friendships.

In formal groups, generally five to 12 clerics meet on a regular basis for growth, mutual support, and sharing. Most groups have a fixed focus, such as Bible study or issues related to parish ministry. They generally have a designated leader although in some the leadership is rotated. Often the members share the Eucharist on a regular or ad hoc basis.

I want to concentrate on formal clergy support groups since these have demonstrated great potential for meeting the growth and support needs of most clergy and for bringing renewal to dioceses. In doing so, I use reports of benefits derived from two types of groups: a report based on a Bible study and shared Eucharist approach and a benefits feedback study of clergy groups led by either a mental health or pastoral counseling professional.

## Bible study and Eucharist approach

The most striking demonstration of the tremendous power of clergy support groups comes from the Diocese of Bethlehem. There Bishop Mark Dyer, former chaplain for the clergy in the Diocese of Massachusetts, feels so strongly about the importance of adequate clergy support to the life of the whole diocese that he has delegated every possible administrative responsibility to others in order that he may have the time and energy to devote a major portion of himself to the support of his clergy.

Dyer meets every other week for two hours with small groups of clergy in each of the seven geographical regions into which the diocese has been divided. The format for the meeting is prayer, a reading of the lessons for the next Sunday, and an opportunity for each member to share the results of his or her own personal study and prayer around the lectionary for the next Sunday. The high point is reached in sharing the Eucharist and offering intercessions.

These gatherings build a deep sense of community and trust among the clergy, who are learning to minister to one another in ways that go far beyond the confines of the meetings. The diocese has gone from the prevailing atmosphere of survival so common in the Church today to one of enthusiastic revival that is beginning to touch every parish in the diocese. All this in the short space of two years!

## Pastoral counseling groups for clergy

Some Episcopal clerics meet in groups focused on pastoral counseling. These groups meet regularly (most weekly) and are led by a mental health professional or a professional pastoral counselor. The format varies considerably, some focusing on case studies and others having no fixed agenda.

The sources for the benefits summarized here are a study, made jointly by the Diocese of Massachusetts and Harvard University, of pastoral seminars developed specifically for the Episcopal clergy and led by mental health professionals as well as interviews I conducted with Episcopal clergy in ecumenical groups led either by a mental health or pastoral counseling professional.

The benefits reported from both sources are quite similar. The Episcopal clergy in the ecumenical groups were almost unanimous in feeling that being part of a group of fellow Episcopal clergy would be a considerable advantage. A few, however, felt less vulnerable and more anonymous in the ecumenical setting.

The benefits reported fall into three categories—professional, personal, and parish.

## Professional benefits:

1. Increased skills in almost every area of ministry, especially pastoral counseling.
2. Sense of perspective gained through learning that parishes have many common concerns and that clergy can learn from each other.
3. New approaches to many problems and issues. Helps me identify needed areas for my growth.
4. Better integration of a lot of training that had been largely intellectual. Helps me clarify my own faith and values.
5. Help in learning how to identify transferences and counter-transferences, to gain distance from the parish, and to see my own part in interaction within the parish.
6. Knowledge of groups, group dynamics, and leadership gained through observation within my own group.
7. Discovery of many new community resources.

## Personal benefits:

1. A confidential group and a "hospitable space" where I can share my struggles and successes, express my deepest feelings, learn about myself, vent my anger and frustrations, and be confronted and supported with love.
2. Increased self-esteem through discovering I'm handling things about as well as others, am able to help my fellow clergy, and know that I'm growing.
3. Decreased sense of isolation. It's like a mini-retreat every week. It's a real morale booster!
4. An opportunity for me to clarify my thoughts and feelings on many important issues.
5. Comfort in sharing with fellow clergy and learning they don't really want to compete with me.
6. New confidence in knowing I have the group to turn to for help with problems that used to seem overwhelming.
7. Discovery and resolution of many of my own conflicts and greater objectivity.

## Benefits to the parish (as expressed by clergy):

1. The collective wisdom and experience of several clergypersons brought to bear on the issues of a given parish.
2. A more competent minister who is better balanced and continues to grow both personally and professionally.
3. A minister who has learned of resources and methods that are directly usable in the parish.
4. The successful resolution of some difficult parish and counseling situations.
5. A minister who is better able to recognize and disengage from parish and parishioners' conflicts, thus becoming a more effective healer and reconciler.
6. A minister who is a better witness of Christian joy.

About half of the clergy interviewed indicated they joined the group because they were feeling great pressure in the parish. Several said they were quite sure they would have left the parish ministry except for the group.

Several clerics indicated they had taken part in many training programs and the group was by far the most helpful because it was real, specifically about parish ministry, and gave them much-needed emotional support and distance.

When group leaders were asked why people left the group, they gave two types of reasons: Most left because of pressure from their rectors (younger clergy) or because of the time required. A few were uncomfortable sharing to the extent required.

## Model for a pastoral growth support group

To give clergy who wish to form a group in their own area a place to start, I have put together a model

based on what clergy found helpful in the various formats. I hope the model, which is not necessarily ideal for all groups, will facilitate some cross-fertilization between existing groups, thus increasing their usefulness to clergy.

The purpose of a pastoral growth support group is to build counseling skills and facilitate pastoral and personal growth; to provide sharing, emotional support, and a sense of connectedness to fellow clergy and the diocese; and to explore parish dynamics and the special pressures on clergy marriages.

Ground rules are essential, and the format is important. Absolute confidentiality must be maintained, and confrontations must be made without judgment and with caring. Rotate case or situation presentations among members; the group members and facilitator function as consultant to the presenter, who maintains ownership of the case or situation. Have open time so any problem, issue, need, or concern may be brought up, and have periodic sessions with spouses to build fellowship and support. Evaluate each session. Begin and end with prayer.

The role of the leader, who must have Christian commitment, experience, training, skills, and concern for clergy, is to share specialized knowledge, experience, and training in counseling; keep the group on the task; make sure that necessary confrontations are made without judgment and with caring; and lead the evaluation of the session.

## Suggestions for joining a support group

The leadership in some dioceses has helped form clergy support groups, thus all you have to do is cooperate with their efforts. In other dioceses, you'll have to take the initiative. Check first with your diocesan office. The most likely people to know about such groups are the bishop, the chaplain for clergy, the training director, and the deployment officer. You may know of someone already in a group or someone who would be apt to know. If your area has a pastoral counseling agency, check with it.

If you are in an area with no groups, then contact your fellow clergy who might be interested and form your own. If you decide to form a growth-support group as outlined above, you can use the model to approach possible leaders. Some negotiation of the format may be necessary due to the experience and qualifications of the leadership available. Many pastoral counselors and mental health professionals will volunteer their time to such a worthwhile cause although you'll probably get more out of the group and increase your own self-esteem by paying a reasonable fee.

If no leader is available, you can form a group and either rotate or share the leadership. Even a small group of clergy has a lot of collective wisdom that can be shared to the upbuilding of all. The major problem will be maintaining a focus on growth.

The power of clergy support groups should not surprise Christians since we have Jesus and His disciples as our first model. Although the level of support that the disciples drew from Jesus was certainly different from the support He drew from them, nevertheless just before His passion Jesus told His disciples that He no longer called them servants, but friends, because He had shared everything with them. This clearly indicates the importance of Jesus' disciples to Him during His earthly ministry.

The numerous important benefits to clergy and parishes derived from clergy support groups and the amazing power for renewal so clearly demonstrated in the Diocese of Bethlehem are striking. Clergy support groups are bringing new hope to many clergy and may very well prove to be the way to reverse the alarming increases in clergy divorce rate, involuntary termination, burnout, and inactivity.

Putting the power and benefits of these groups alongside these serious problems raises a question: Could the Holy Spirit be the real leader of the clergy support group movement? If so, we would do well to do everything in our power to support this movement and thus hasten its coming in every diocese.

*Charles E. Higbee, a member of the American Association for Marriage and Family Therapy, is a priest in the Diocese of Pennsylvania who is active in promoting support systems for clergy. For further information about clergy support groups and his model, write to him at 1022 Windy Hill Rd., Fairview Village, PA 19403.*



# He gave me a profound gift...

## a lesson about the relationship between theology and pastoral care

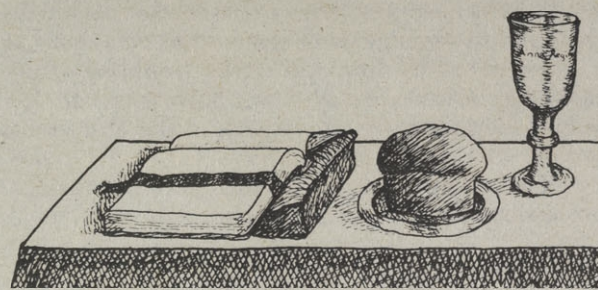
by David L. James

The name on the slip of paper my secretary placed on my desk was unknown to me. I assumed, however, it was one of our peripheral parishioners and jotted the 3 p.m. appointment on my calendar and thought no more about it.

The following day at 10 minutes before three, the phone rang and the caller hesitantly asked if the appointment were still on and was it convenient. I assured him it was, and he arrived a few minutes later, having made his call from a nearby phone booth.

He sat down opposite me, and I asked how I might help him. He indicated he was not an Episcopalian and wanted to learn about our Church. I suggested that an inquirer's class was about to begin and welcomed him to participate. He said he lived in another state and was visiting relatives here.

He asked me about Episcopal polity and the Eucharist. He inquired about program and church ac-



Hondi Duncan Brasco

tivities and then added that his Church had Communion once a month. He asked about my family and how long I'd been here and where I came from and then said his Church uses a common cup for Communion like we do.

Once again I invited him to search out an inquirer's class where he lived where he could learn more about all these subjects along with other people who are new to our faith and curious. But I sensed something more to his questions than merely an inquiring Christian so I nudged him a bit, first in one direction and then another. Finally, rather abruptly he asked, "Well, what do you think about AIDS?"

"It's a tragedy," I said, and the lights began to go on.

"Yeah, a tragedy," he echoed.

After some silence I said, "When was the last time you had Communion?"

"Thirteen months."

I said, "Most people can't be that specific."

"I know."

Thinking that I knew also, I asked him anyway: "Why so long?"

He played with the fringe on the arm of his chair as large fat tears welled up in his eyes, broke over the lids, and ran down his cheeks.

"Tragedy," he whispered. The tears dripped off his chin and made large dark circles on the knees of his jeans.

"I feel like an imposter. I'm impersonating a healthy person. But if I tell people, they'll freak out. I'll end up in a long pew alone, and when it's time for Communion. . . . Father, I'm as afraid of drinking from that cup as they are."

"Yeah," he said, "it's a tragedy for me, and you said what you thought about AIDS, but tell me how you feel about it."

For a moment I wasn't sure. Up until that point I knew what I thought, but I didn't know how I felt. I knew my theology, but I hadn't translated it into pastoral care because it wasn't a tragedy for me; it was merely a series of newspaper articles. We talked some more about Churches and grace and the significance of the sacrament. And in those few minutes, he gave me a profound gift. He permitted me to learn an important lesson about the relationship between theology and pastoral care, about the necessity of implementing what I know into what I do.

I got up and placed my portable Communion set on my desk and said: "Would you like Communion?"

"Yes, I really would," he responded.

Handing him the lectionary, I said, "You read the epistle, and when it's time to receive Christ's body and blood, you drink first and then I'll follow."

We celebrated the Eucharist together, rubrically awkward but pastorally proper, knowing that God's will for all people is health and salvation.

## Stress affects spouses

Continued from page D

Loneliness plays havoc with many spouses of ministers, especially those who move frequently. Laypeople frequently have "best friends" within a congregation, confidants with whom they can discuss personal problems. As one pastor's wife said wistfully, "They can even say, 'That was a lousy sermon today.'"

These outlets are sometimes denied ministers' spouses. Not only are they outside parishioners' intimate groups, they have precious little quality time with their minister-spouses. Many pastors are absent from home so much they are almost strangers to their own households. "The church is more important to him than is his family," one woman cried not long ago.

When the children leave home, the problem of loneliness intensifies. Before the children fly the coop, however, other tensions must be handled. Kids will be kids, and, let's face it, not everyone thinks our children are as cute, intelligent, or good-natured as we do. Many people expect the impossible from the parsonage family. If the mother acts as go-between, she is asking for stress. She may feel caught between appeasing the congregation her husband serves and allowing her offspring to live as normally as possible.

For many, criticism produces the greatest stress of all. To hear the person or the children you love being dissected is harder to take than a personal attack.

Financial pressures provide another area of tension. Living on a limited income calls for ingenuity. While clergy spouses take jobs for a variety of reasons, many join the work force out of economic necessity. Especially when children reach college age, one salary proves insufficient. Endeavoring to give liberally, entertain frequently, and enjoy a life style comparable to that of many in the congregation puts a tremendous strain on many a minister's budget.

Another source of stress is guilt. Many spouses of clergy suffer unnecessarily from guilt because of their self-imposed demands or those laid on them by others. Some believe they must fill every need, be superhuman, faultless, tireless, and omniscient. A capable person runs the risk of taking on an unmanageable load of responsibility.

A woman married to a Baptist pastor said, "My husband has taken care of that problem for me. I am

his wife—not the wife of the church." Her husband is a wise man.

The role of women who marry clergy has been a complicated one. The potential tensions are many. Traditionally, the clergy wife was a companion, mother, housekeeper (a good one, too, because parishioners couldn't stand an untidy parsonage). Often she was also a secretary, diplomat and secret-keeper, Welcome Wagon hostess, telephone operator, short-order cook, and Mrs. Dr. I.Q., ready to come up with helpful advice for all. She should relate easily to all age groups. She served as a shock absorber for her husband. Many people tried to get messages to him through his wife. Most importantly, she was to be a spiritual leader.

Certainly clergy spouses are still faced with many demands, but God does not expect the impossible. Since the early years of my husband's ministry, I have gradually learned to handle manifold tensions. Let me suggest some "safety valves" for stress.

1. Establish priorities. God comes first. Then family. Then church—in that order. Couples become confused when they erroneously believe God and the church are synonymous. Every Christian, whatever one's occupation, is called to serve God full-time. Ministers do this and earn their living, too, by working for an earthly institution, a church congregation.

2. Keep romance alive. For years our daughter and her minister-husband have dated (each other) every week. For some time it was lunch on Thursday, but after she returned to teaching, they switched to Friday evenings. Over a leisurely restaurant meal, they keep their communication open and romance alive. When I shared this with another woman married to a minister, she said, "That's out. My husband averages two weddings a week. Friday night is filled with rehearsals." But they get away to a motel for a day or two as often as possible.

3. Guard your privacy. The minister's home is not Grand Central Station. No clerical family is required to forfeit privacy altogether. Running a home on a public restroom basis is asking for trouble; familiarity invites contempt. Maintaining privacy for the parsonage family is crucial.

4. Make friends outside the periphery of the congregation. If we feel the need for a confidant, someone with whom we can share our joys, sorrows, and dreams, we would be wise to look beyond the church family—seek out a pastor's spouse in another denomination. Return to college. Or take a job; for

some, working outside the home may restore identity and a stronger sense of worth as well as bring relief from loneliness.

5. Accept criticism as a necessary evil. It is as inevitable as wrinkles, gray hair, and arthritis—if one lives to old age. And who wants to die young? Ignore destructive criticism; do your best and then refuse to feel guilty.

6. Be creative. I write. Writing flushes me out. When I become depressed, my husband warns, "You'd better get back to your writing."

7. Make time to be alone—to think, to become organized, to meditate. Spend time in a library or museum or go shopping. I lock myself in the bathroom, draw a tub of hot water, and read a book.

8. Keep a sense of humor. Tensions have a way of vanishing when you see the funny side of life. While some of us have difficulty keeping a straight face, others need to cultivate the ability to laugh. My grandmother pasted a funny cartoon inside her cookbook. My mother often laughed at the memory. Now I paste comical items in mine. Recently I reread one of Ann Landers' columns which I had pasted there. It did the trick. As Solomon observed, "A merry heart doeth good like a medicine."

9. Know your limitations. And be yourself. Learn to say "No" when necessary. Letting a parishioner do a job is better than overloading oneself and jeopardizing one's health and the welfare of one's family.

Remember: No two people are alike. Our church's former pastor's wife fried chicken to perfection. But that wasn't my forte. When we moved, the next pastor's spouse was expected to continue writing my newspaper column but declined. Strengths and talents differ with individuals.

10. Keep in close touch with the Lord, the source of all wisdom, strength, and comfort. Daily communion with God is the key to victorious living.

We all need to check our commitment frequently. For whom am I working? Who do I wish to please? When ministers' spouses serve out of a sense of duty, they subject themselves to tension. But if they serve joyfully, "as unto the Lord, . . . great shall be the reward in heaven."

Reprinted, with permission, from Spice, "a support system for women and men whose spouses are clergy." Subscriptions at \$18 per year are available from The Alban Institute, 4125 Nebraska Ave. NW, Washington, D.C. 20016.



# Spiritual needs continue at 70, 80, 90

by Frances Whitehouse

Eyes that no longer see well. Ears that hear so faintly. Legs that are stiff and painful and move at snail's pace. The very breath of life is a struggle. But the voices remain loud and clear as they respond and pray together at the 10 a.m. Eucharist held at the Additional Care Unit of Mather Home. The Rev. William Broome, a non-parochial priest in the Diocese of Chicago, lends the sole male voice to this female gathering, and the elderly ladies reflect the energy and enthusiasm he projects into the service.

"The Lord be with you," he booms.

"And with thy spirit," they respond.

This is Rite I. What else could be right but Rite I after 50, 60, 70, even 80 and 90 years of habit? No switching at this stage of the game. Other rites were experimented with, using large printed sheets, but they caused confusion, dropping of sheets, not knowing the place or getting there too late. All in all, not much real prayer took place using another rite. So it is Rite I, and everyone knows all the prayers from precious long memory of all the past services they have attended in their extensive history.

Hundreds of aches and pains are disguised under a facade. These "ladies in retirement" present themselves to their world in a fine array of colorful, tasteful dresses and jewelry. No bathrobe or housecoat for them. Even wheelchair-bound ladies from the infirmary who are in their 90's are dressed "to the nines."

Behind the flaccid faces and calm exteriors lie a multitude of personal agonies from the past. A curly-haired girl who died at age 5. A teenager who committed suicide. An unrequited love whose all-engulfing passion made any other love impossible. The loss of a spouse so long ago the memory of him is fading. The terror of being the "last leaf on the tree" of a large and vital family. The futility and sterility of spending a

lifetime in a monotonous and boring job, serving others' needs but not being personally fulfilled.

These ladies functioned at their height in the 1920's, 1930's, and early 1940's when the expectation for women was moderate (not too much as to outshine a male). They were to have a modicum of education, marriage and a family. Period.

The priest's sermon is geared to the problems of institutional life—petty jealousy, withdrawal, complaining, bad temper, and similar problems. Christ's word to love others as He loves us is proclaimed.

Whatever the physical aches and pains, or the psychological traumas and poignant memories, these stalwart Christians raise their voices together in praise of their God and Savior Jesus Christ. Together they profess belief in His wisdom that all the labyrinth of their lives somehow becomes a cohesive and meaningful pattern of His design. Their belief and their hope of unity with God—soon now—is their strength. It is their shield as they battle forward to eternity.

Communion is distributed as Broome awakens a few napping worshipers to ask if they wish to receive. Some cannot swallow the host and receive only the chalice; some cannot tolerate alcohol and receive only the host. A meaningful silence follows. Then—the sweetest moment of community—the peace is exchanged.

Before the dismissal, the last blessing falls on the bowed gray heads of women grateful to this young man who brings youth, vitality, compassion, and the Word of God to them.

Afterward Broome visits the patients who are bedfast in the infirmary, women very different from what they once were. Time has turned back for some who converse with deceased husbands, plan trips, or entertain at tea. Some are sharp and cogent mentally but have bodies that require wheelchairs. Some broken bones don't heal. One has rubbed a spot on her head

until it is bare.

But all of them respond to prayer, some by smiles, some by tears. And many receive the Communion with joy. The priest's blessing is a balm poured on a weary and worried head. They are in touch again with the familiar and consoling words from the Bible.

A lady who appeared to be in deep coma is given a blessing. Without opening her eyes, she says clearly, "Thank you." A daughter visiting her mother who is blind and gravely ill asks for prayers to help her bear the pain of seeing her mother slowly dying. A former nun whose neurological damage is so advanced she can no longer make the sign of the cross slowly recites the Lord's Prayer. A 96-year-old former teacher, who prides herself on reciting the 23rd psalm, shows her joy. And on until the round is completed.

The medical community is just beginning to accept and emphasize the holistic concept that a person's social, psychological, and spiritual well-being contribute to and are interdependent with physical health. Thus a psychological depression can produce physical symptoms. Psychological and social stress can be traced as causal in ulcers, asthma, and heart disorders. A deep and abiding faith can result in changes both physical and psychological.

Recent studies show that the most desired commodity in nursing and retirement homes is spiritual services, and this is the area most neglected. The Church has a great obligation to minister to the spiritual needs of the elderly, particularly to those in closed communities, if the optimum in care is to be available to this segment of our population.

*Frances Whitehouse is a social worker at the Mather Home in Evanston, Ill. She wrote this article, first printed in Advance magazine of the Diocese of Chicago, "to encourage non-parochial clergy to offer their services in nearby nursing or retirement homes."*

## INTERESTING?

The items you see here are a sampling of the products manufactured by Papa Church Supply, Inc.

Each item we make is specifically designed to your order. Nothing in our line is "mass-produced".

Papa Church Supply manufactures in the tradition of the Old World craftsmen.

For your special requirements, such as pulpits, prie dieu, chancel or altar rails, lecterns, or a special altar set, we will take your thoughts, along with our designs and submit drawings to you for your approval.

Even your repair and refinishing requirements can be accurately quoted by submitting to us a photo of the items to be refinished along with the dimensions of those items.

Because we are prepared to be personally involved in each order, your church or donor will save the cost of dealers or jobbers by contacting us directly.

Over 50 Aumbries Tabernacles square or round made to any size.

6801

3001

6509

1005

GONG WITH STRIKER

2070

2071

Over 100 beautiful sand cast brass hanging, processional and standing crosses, single and double faced, made any size.

1933

6305

PEW TORCHES—Decorative Torches used for weddings and other special occasions. Because of demand, we have made a special design for an inexpensive, yet permanently installed Pew Torch Bracket.

MOUNTING ASSEMBLY—Heavy Duty Spring Loaded Patent Pending Your Torches Can Be Modified To Fit This Bracket.

Over 100 Sanctuary lamps made in Standing, Hanging, wall mounting and wall brackets.

2023A

2407

1633

3918

3404

1919

2500

Hand Railings, a functional yet beautiful addition to any chancel. All prices are based on designs submitted by us, of those furnished by you or your architect.

CALL or WRITE

PAPA CHURCH SUPPLY, INC. P.O. BOX 366, Pelham, N.Y. 10803 Tel: (914) 667-4647  
FACTORY SHOW ROOM, 38 N. McQuesting Parkway, Mt. Vernon, New York 10550



IRS ruling

Continued from page A

tive provided by Section 107 to clergy at least deserves to be a part of that debate. General Convention in Anaheim agreed as the Houses of Bishops and Deputies alike supported resolutions affirming Congressional review of the I.R.S. action.

Should we retain our home-buying incentive

NNECA believes we are entitled for five reasons.

First, the I.R.S. has arbitrarily singled out clergy. While the others who benefit from this way of taxing the value of housing have been threatened with similar treatment, only clergy are specified in Ruling 83-3.

Second, the manner in which this 30-year tradition was reversed allowed for no arguments about the merits of the new or the old policy. The I.R.S. announced the ruling without prior notice or consultation. The I.R.S. did not go to Congress and say, "Thirty years ago you legislated tax policy this way. We believe in today's world you should change it for reasons x, y, and z." If that *had* been done, the issue could have been debated fairly by our elected representatives and, if they thought wise, modified. As it is, all we as clergy have been able to do is react to something imposed on us as a *fait accompli*. I believe we deserve a more open, fairer due process from our government on such an important change.

Third, the I.R.S. tax staff has conceded (responding to an inquiry from a Congressman) that the dollar benefit of this change to the U.S. Treasury is minuscule. In contrast, the new financial burden on clergy homeowners is far from minuscule! At a time when clergy already must pay self-employment tax at a higher rate and on a higher ceiling, this extra load is forcing a number of clergypersons to give up their homes, borrow heavily, etc. I think the damage done to a small, vulnerable group is way out of proportion to the Treasury's gain.

Fourth, the effect of this I.R.S. ruling gives a message that is contradictory to the one that Churches and clergy are hearing from everyone else in government these days. That message is more and more of the charitable and development services in our communities need to be provided by "the private sector"—profit and especially non-profit institutions. Government can do less; Churches must do more. Yet if Churches increasingly have to tie up assets in housing properties or spend more to assist clergy in retaining their homes, less money will be available for the very sort of work we are being called upon to do. Treasury's tax policy is in conflict with White House social policy.

Fifth, the ruling takes no account of the social benefits associated with the historic policy. Any tax system has three functions: generating revenue, shaping economic investment, and influencing social organization. Many provisions of the current tax code are inequitable if only the first function is considered. Seen in the light of all three functions, however, the apparent inequities are judged to have social benefits that outweigh strictly economic costs. NNECA believes that helping people such as clergy, the military, and college faculties to put down roots in their communities, to provide security for their families, and to insure a place to live upon retirement are basic and important benefits to society as a whole.

Clergy are paid essentially "at need" and enter the priesthood knowing that. But it does not follow that it is wrong to provide a method through the tax system to make maintaining a home of their own, with the personal and social advantages that brings, a little easier.

What can we do?

We can follow up General Convention's action and urge our bishops and others to do the same. We can write our representatives and senators, asking them to support relief for clergy through the Congress by working for and voting for H.R. 395 in the House and S-1595 in the Senate.

Thomas Blackmon served on the staff of St. Alban's Parish in Washington, D.C., and is currently on the staff of St. Michael and All Angels' Church in Dallas, Texas. For more information, write to him at P.O. Box 12385, Dallas, Texas 75225.

November 1, 1985

Dear Congressman (Senator) \_\_\_\_\_,

I am writing to ask your support for HR-385 (or S-1595), a measure much needed by the clergy of this country to reverse arbitrary and discriminatory action taken by the I.R.S. Early in 1983, the I.R.S. reversed a 30-year-old legislative mandate without warning and without consulting anyone. By promulgating Revenue Ruling 83-3, the I.R.S. has unilaterally altered tax law for thousands of clergy.

In 1954, the Congress passed legislation that added this provision to the tax code: clergy who own their own homes may exclude housing allowance for income tax purposes; in addition, they may deduct mortgage interest and property taxes on Schedule A of Form 1040. In this legislation, both the military and clergy were accorded this tax incentive to home ownership. Congressional debate at the time makes it clear that several factors induced the Congress to pass this legislation: "the good social end" of ministers and the military owning homes in their communities; the mobility of clergy and the military, making it difficult to build equity; the fact that both are paid "at need." (For example, a recent actuarial study showed that the average yearly salary plus allowances of a full-time minister is \$20,133, or \$94 below 1980 census figures for the median income of all full-time, year-round male workers in America.) The Congress clearly felt that it was appropriate to offer this incentive and enacted what we know as Section 107 of the current tax code.

On January 2, 1983, the I.R.S. announced in Revenue Ruling 83-3 that the provisions of Section 107 would no longer be allowed for clergy. Clergy would be permitted the exclusion but not the deduction. Section 265 of the tax code, enacted in 1939, would for the first time be applied to clergy. For reasons never explained, the military was not included in this ruling. For clergy who owned homes prior to January 1, 1983, the effective date of the ruling has been postponed several times and is now set for January 1, 1987. These postponements have resulted from the protests of clergy and church institutions. Coming as it did at the same time as large Social Security tax increases for clergy (who are "self-employed"), this sudden change would have been especially onerous. Even now, for a clergy family of four with the median income of \$20,133, the average tax increase due to 83-3 alone will be 57 percent.

We clergy believe that the I.R.S. has acted in a way that usurps the role of the Congress in making tax law. They have changed the law by bureaucratic fiat. Moreover, we believe that we can make a strong case on the merits for retaining the provisions of Section 107 if you will just give us an opportunity to do so. Please support hearings to explore the issues raised by HR-385 (or S-1595) and have your staff write me if more information would help. Or better yet, if you are convinced, please support this legislation and encourage your colleagues to do likewise.

Sincerely,

The Rev. Taxpayer and Constituent

KEY CONGRESSIONAL MEMBERS

HOUSE WAYS AND MEANS

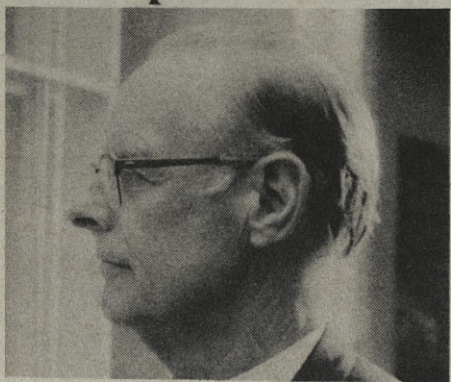
Beryl Anthony	(AR)
William Coyne	(PA)
Brian Donelly	(MA)
Byron Dorgan	(ND)
Tom Downey	(CA)
John Duncan	(TN)
Dan Rostenkowski	(IL)
Sam Gibbons	(FL)
J. J. Pickle	(TX)
C. R. Rangel	(NY)
Pete Stark, Jr.	(CA)
James Jones	(OK)
Andrew Jacobs	(IN)
Harold Ford	(TN)
Ed Jenkins	(GA)
Richard Gephardt	(MS)
Cecil Heffel	(HI)
Wyche Fowler, Jr.	(GA)
Frank Guarini	(NJ)
Marty Russo	(IL)

SENATE FINANCE

Donald Pease	(OH)	Robert Packwood	(OR)
Robert Matsui	(CA)	Russell Long	(LA)
Ronnie Flippo	(AL)	Robert Dole	(KS)
Barbara Kennelly	(CT)	John Danforth	(MO)
Bill Archer	(TX)	William Roth	(DE)
Guy Vander Jagt	(MI)	John Chafee	(RI)
Philip Crane	(IL)	John Heinz	(PA)
Bill Frenzel	(MN)	Malcolm Wallop	(WY)
Richard Schulze	(PA)	David Durenberger	(MN)
Willis Gradison	(OH)	William Armstrong	(CO)
W. Henson Moore	(LA)	Steven Symms	(ID)
Carroll Campbell, Jr.	(SC)	Charles Grassley	(IA)
William M. Thomas	(CA)	Lloyd Bentson	(TX)
Judd Gregg	(NH)	Spark Matsunaga	(HI)
Raymond J. McGrath	(NY)	Daniel Moynihan	(NY)
Hal Daub	(NB)	Max Baucus	(MT)
		David Boren	(OK)
		Bill Bradley	(NJ)
		George Mitchell	(ME)
		David Pryor	(AR)



## Prison ministry with a personal touch



by Paul Einstein

When the Rev. Pinckney Corsa goes to jail on Sundays and Mondays to serve as chaplain, he has a special mission—his 22-year-old son James is one of the inmates.

For the rector of Ascension Episcopal Church in Westminster, Md., the experience has been a revealing one. "I'm not proud of my son's being arrested, but if he hadn't been, I don't think I ever

would have gotten involved [in prison ministry]."

James Corsa is serving three years in the Carroll County Detention Center on three charges of driving while intoxicated.

On Monday nights Corsa has five to 15 young men in their 20's in a Bible study class, "seriously saying their prayers—not because they want to influence the judge, but because they've come to know the Lord," says Corsa. "I tell them the only way God got your attention was for you to get in jail."

Corsa also tells his young charges, "Hey, you don't have to live this way. You don't have to drink, you don't have to do drugs, you don't have to do all these stupid things that got you arrested."

Often, says Corsa, their parents don't want to have anything to do with them. "They wipe their hands of these young men." And in many ways that's what

the average person on the streets does, too, and Corsa admits he shared that view before his son's arrest. "None of my people get arrested. My parishioners are not criminals. We are all sinners, but they're not criminals."

Corsa says many of those he meets behind bars want to make something of their lives, and he thinks it's a missionary field that's important but not always easy. "Some spurn me, some won't talk to me. But when they come out, they start getting excited about it, and they see how prayer really changes things. They see how doors start to open in their lives, hearts, and minds, and you see their attitudes start to change. You realize this is life-changing experience with these people."

People getting out of jail need three things, Corsa says. "They've got to find a home and a job, and they have to have a church fellowship. The biggest part of this ministry is taking the men job-hunt-

ing. And those who want a church home can find it at Ascension.

Part of Corsa's greatest satisfaction has been his own son. "He calls me every day, and we have prayers. He does it on his own. He has completed the Bible course I've given him. He will admit that the program has brought him to the Lord, and he can't understand why other people don't do it, too.

"I'm not going to make promises that he'll never get into trouble again. I'm just saying that the chaplaincy program changes lives because these people meet Christ on their own."

Corsa says he has little to do with it. "I just set the scene. They are the ones who confront God. When you realize that these people can say, 'Jesus is making a difference in my life,' it makes it all worthwhile."

Paul Einstein is a Maryland-based writer.

## Washington Cathedral enlarges hearing-impaired facilities

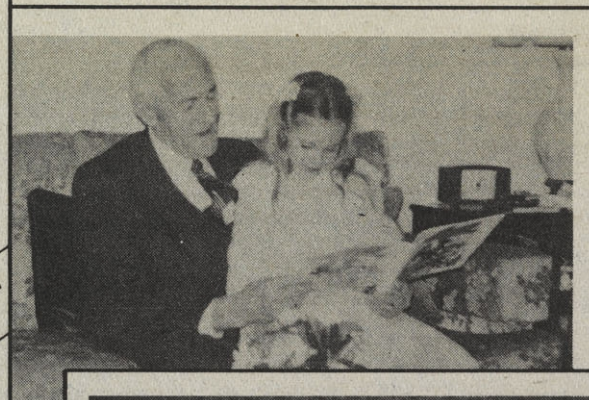
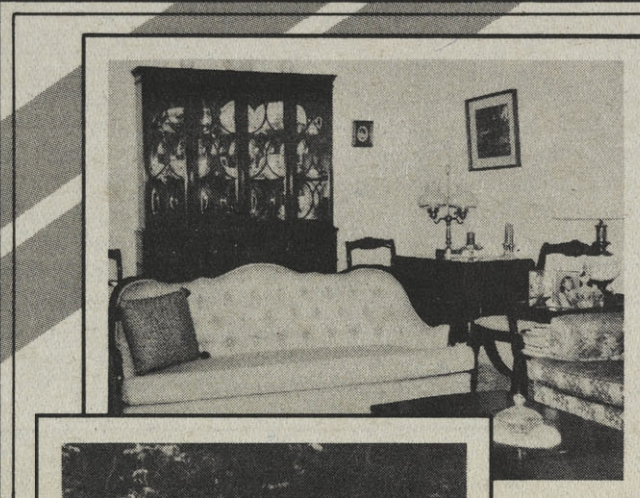
With the installation of 10 new headphones in a special section of the nave, Washington Cathedral has increased its facilities for hearing-impaired worshippers. For some years the Cathedral has maintained a special section in the Great Choir with speakers for those with limited hearing. Now the headphone-equipped chairs in the nave will add another area for visitors.

The special section is located at mid-nave adjacent to the sound engineer's booth. Visitors may ask the ushers for directions to the seats set aside for hearing-impaired either in the nave or in the Great Choir.

For more information, please call (202) 537-6200. The Cathedral is located on Wisconsin Avenue between Massachusetts Avenue and Woodley Road, NW. The handicapped entrance ramp is on the north side of the Cathedral near the west end.



Focal point of the new church building of St. Anne's Church, Tifton, Ga., is the life-sized wooden Christus Rex carved by Dr. L. Travis Smith, a member of the congregation. Smith, who had previously carved only decoys and other small objects, said that as he worked, "the image of Christ was so strong in my mind that all I had to do was carve away anything that didn't look like Him."



# Collington

The Measure of  
Excellence in  
Retirement Living!

If you enjoy the independence of your own residence, the freedom from worries of home ownership, the security of knowing that immediate assistance is available in an emergency, the comfort of new and lasting friendships, a gracious and caring atmosphere, with unique financial alternatives—Collington is for you!

### Collington offers

- Physical and emotional security
- Independent and gracious living
- Location within the Washington Metropolitan area
- Refundable entrance fee options
- A continuum of housing and health services

Collington is a non-denominational **LIFECARE** retirement facility designed to provide senior adults a gracious, secure, yet independent, lifestyle. This retirement setting on 127 acres of beautiful countryside in Largo, MD., will provide a wide variety of housing alternatives from apartments to cluster cottages with the availability of on site nursing care at no extra cost. Support services range from three meals per day in our gracious dining room to maid service, home maintenance and the availability of trained staff for any emergency.

☐ YES! I'm interested in receiving further information on Collington.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
PHONE ( ) \_\_\_\_\_

SEND TO:  
Collington Episcopal Life Care Community, Inc.  
10001 George Palmer Hwy. □ Suite 133  
Lanham, Maryland 20706  
(301) 731-6040

TE



# THE EPISCOPAL CHURCH LOOKS AT ISSUES:

## ALCOHOL AND DRUG ABUSE

The need for a healing ministry to problem drinkers or drug dependent persons and their families has been officially acknowledged by the Episcopal Church since the early 1950's. From the preparation of a benchmark document, "Alcohol, Alcoholism, and Social Drinking," by the Church's first Committee on Alcoholism nearly three decades ago to adoption of a policy and resolution on alcohol and drug abuse by the 1985 General Convention in Anaheim, California, the Church has become increasingly aware of the needs of alcohol and drug abusers. General Convention's actions are highlighted elsewhere in this article.

Recent years have witnessed major strides within the Church, especially since the creation in 1982 of the National Episcopal Coalition of Alcohol (NECA), a grassroots network formed in response to the 1979 General Convention Resolution on Alcohol. This resolution challenged each diocese to develop policies on education, prevention, intervention and treatment for alcohol and drug abuse (especially concerning job security for church employees), as well as for the use of alcoholic and non-alcoholic beverages at church functions and on church property.

NECA joined with its forebear, the Recovering Alcoholic Clergy Association (RACA), to voice commitment to health and wellness for all of God's children—ordained and lay alike—especially those coping with the disease of addiction. RACA was formed in 1968 by six recovering alcoholic priests who shared a common frustration and concern—how best to minister to clergy who were sick and not being helped. At its 1985 annual meeting, NECA honored the late Rev. James T. Golder, RACA's

first president, with posthumous presentation of its annual Samuel Shoemaker Award. The late Rev. Samuel Shoemaker, also an Episcopal priest, was friend and spiritual guide in the 1930's to the founders of Alcoholics Anonymous.

NECA's efforts have been acknowledged at all levels of the Church. One of the most visible examples was the 1983 Executive Council resolution establishing an annual Alcohol Awareness Sunday on the Sunday before Thanksgiving each year.

Earlier key events involving the Church and its people included the founding of the interfaith North Conway Institute in Boston in 1951 by the Rev. David A. Works as an outgrowth of the Yale University School of Alcohol Studies, and the Rev. Dr. Vernon E. Johnson's presentation to the House of Bishops in 1975 on intervention, a confrontational process used with alcoholics and drug abusers designed to get them into treatment before they descend further into the eventually fatal depths of their disease. Dr. Johnson, an Episcopal priest from Minnesota, also wrote *A Call to Action*, a handbook on alcoholism and the Church, published to help Episcopalians better understand the 1979 General Convention resolution.

Thus, the Church and many of its leaders have furthered awareness of alcohol and drug abuse. Yet while this call to action has been reaffirmed many times, we are called to act still again, not only as concerned individuals but as a vital community whose members care enough to become involved, to intervene, to minister. And as we look to a new century with greater comprehension of the disease of addiction, are we not called upon to prevent this destruction of selves and others?

## The Episcopal Church looks to the 21st century

by Sally A. S. Michael

The theme for NECA's first annual Alcohol Awareness Sunday in 1984 was "Are You Aware . . . ?" Since denial remains the single greatest stumbling block in coping with alcohol and drug abuse, this question needs to be asked over and over again.

NECA was created to provide a spiritual response to a wide range of questions and problems associated with use and misuse of alcohol and other mood-altering drugs. It seeks to unite concerned church members into a special ministry dedicated to addressing one of this nation's most serious health problems.

Nearly one-third of the adult populace regularly abstains from alcohol use, usually by choice. Another third drinks "moderately," occasionally consuming alcoholic beverages in safe quantities. The remaining third of all adults are "heavy" drinkers. Those who misuse alcohol or suffer from some aspect of addiction are included in this group.

Common estimates indicate that approximately 7 percent of the adult population and 19 percent of young people age 14-17 suffer from alcoholism or problem drinking. Yet only 5 percent of this group are what commonly are thought of as "skid-row bums." The other 95 percent of all alcoholics are lawyers, teachers, factory workers, doctors, homemakers, nurses, community leaders, clergy, and others with whom we meet or work on a daily basis—you and me, our loved ones, our friends, neighbors and colleagues.

In their 1985 book, *Alcoholism in the Professions*, LeClair Bissell and Paul W. Haberman restate the important fact that the first three members of Alcoholics Anonymous were a stockbroker, a surgeon, and an attorney; that the median ages of alcoholics undergoing treatment are 51 for men and 46 for women; that the average alcoholic is white and born in the United States; and that three-quarters graduated in the top third of their class with one-fifth honored as members of Phi Beta Kappa. This hardly describes the "street person" image many would wish to bestow on the alcoholic.

The use of drugs such as marijuana, hallucinogens, heroin, cocaine, and all illicit drugs, coupled with the illegal use of licit prescriptions and over-the-counter drugs, has grown rapidly since the 1960's. Encouraging trends show inappropriate use is leveling off; however, the numbers remain unacceptably high, particularly among our young people. Today, more than 20 million people use marijuana at least once a month. Five percent of all high school seniors use marijuana on a daily basis. More than 4 million people, half of whom are between age 18-25, are

cocaine users. Heroin addiction claims 500,000 individuals each year.

A primary problem is misuse of legally prescribed drugs, either intentionally or through inadequate prescribing practices. Recent surveys show that licit drugs lead illegal drugs in both use and deaths reported by medical examiners. Yet it is the illicit drugs that receive the bulk of public attention. Although the number of current users may have peaked, those continuing to misuse drugs are suffering more severe consequences. Higher potency in many drugs, more dangerous methods of use, and simultaneous use of more than one drug have resulted in a sharp increase in medical emergencies and deaths.

Americans spend more than \$59 billion each year on alcoholic beverages, generating more than \$7 billion in local and federal taxes. Additionally, an estimated \$80 billion worth of illegal drugs was consumed in the United States during 1980 alone.

### Responsible Use

Responsible use of alcohol does not constitute a problem. Indeed, the New Testament teaches that "food and drink are creations of God for man's careful and holy use." Alcohol was an important part of Christ's ministry, from the first miracle at Cana to His use of it as a symbol of His blood at the Last Supper. The wine of Holy Communion is an essential part of the Church's sacramental life. Such gifts cannot be called evil. Yet it must be recognized that God's gifts can become instruments of destruction for some of us.

Society has chosen to impose certain norms and sanctions on the use and misuse of various drugs; alcohol, cigarettes and certain prescription drugs are sanctioned for use within societal limits. Other drugs, however, such as marijuana, heroin, cocaine, and prescription drugs used for non-medical purposes have been declared off-limits; society has said there is no such thing as responsible use of these substances.

Alcohol misuse occurs when users of alcoholic beverages begin to harm themselves and others as a result of their consumption of alcohol. At this point, use of alcohol has moved beyond responsible norms. Driving while intoxicated, spousal abuse, withdrawal from society, and health problems are examples of alcohol misuse, all signifying a turning away from God's love.

The Rev. W. D. McLean, III, of Barrington, Ill., president and director of RACA, says alcohol use or abuse may lie at the root of many problems encountered by clergy. He cites apparently unrelated physical and mental health problems, so-called "mid-life" and "spiritual" crises, marital and family problems, sudden difficulties with teenaged family members, job loss or demotion.

Alcoholism and drug addiction occur when dependence upon alcohol or other drugs overshadows all other major life functions. Recognized by most medical professionals, including the American Medical Association, as diseases—primary illnesses rather than secondary results of some other condition, such as psychiatric disorders—the latest research findings confirm this. While these have had widespread dissemination, many approach addicted persons as if the symptoms of their disease were the result of moral choice or psychological problems. Recent findings even indicate that the addicted may have a different metabolic reaction to alcohol due to inherent biochemical factors, which may explain many of the physical and behavioral symptoms of addiction. Personality traits which are so common in the addicted thus are not the causes, but rather the effects, of addiction.

This edition of *Issues* was prepared for the National Episcopal Coalition on Alcohol by Sally A.S. Michael of Washington, D.C., using writings of the Rev. J. David Else of Pittsburgh, Pa., the Rev. A. Philip Parham of San Antonio, Texas, and Eric G. Scharf of Washington, D.C. All are on the board of directors of the National Episcopal Coalition on Alcohol. Michael is a government public affairs officer; Else and Parham are pastoral counselors and family therapists; and Scharf is assistant director of a national association of organizations dealing with alcohol and drug problems.



What is known is that approximately 7 percent of adult drinkers are likely to experience either alcoholism or problem drinking at some point in their lives. Also known is that alcoholism is a progressive, chronic, and eventually fatal medical condition that can be addressed through a variety of proven treatments. It is best if alcoholics can be identified and offered help early in the progression of their disease. A proven successful approach, supported by the Church from its beginnings half a century ago, is Alcoholics Anonymous. AA is a voluntary group of recovering alcoholics offering assistance to others by sharing their "experience, strength, and courage." Al-Anon family groups provide similar support to families and others close to alcoholics.

### Spiritual Malaise

While alcohol and drug addiction clearly present a health problem, they also manifest themselves as a spiritual malaise mandating response by the Church. Yet alcoholism's clearest symptom is denial of the problem. Even though irrational behavior patterns can harm not only the addicted but also their families, friends, and co-workers, the Church, like society, has difficulty in containing the alcoholic within its holy fellowship even as more and more becomes known about the disease. Because alcoholism and drug abuse have destructive physical, emotional and social effects, they also are clearly spiritual and pastoral issues which cannot be circumvented by the Church.

Addiction is a spiritual problem because it leads to estrangement from God, self and others. Addicts sense themselves to be isolated and helpless, at the mercy of and in bondage to the drug. Indeed, so dependent has the addict become upon the drug that it functions as a "god" in the addicted person's life. Although lip service may be given to traditional religious values, the addict's behavior clearly indicates an idolatrous attitude toward the drug—a significant theological issue. Further, addicts learn to build up a complex defense system to maintain and hide the problem, both from self and from others who would interrupt the pattern. Finally, the addict experiences ever-present anxiety from this estrangement and bondage.



### Problems for the Ministers of the Church

Since addiction is a destroyer of life—personal, family, and community—it becomes a problem to be confronted by the ministers of the Church, both lay and ordained. The addict is, in this sense, truly the "least of the brethren" who must be sought. The pastoral role is always to lead to healing and wholeness (both come from the Greek root *holos*). In the case of alcoholism and drug addiction, such healing from the pastoral perspective rests primarily in the process of intervention. Such intervention, for the pastor, really is a two-step process requiring:

- an honest realization that this is a disease;
- recognition and acceptance that the disease is treatable.

Although the pastoral role is most crucial early in intervention (which is to lead to further treatment by trained and prepared agencies), the pastor should continue to care for both the person and the family or other loved ones of the alcoholic and drug addict throughout the treatment and thereafter.

### Pastoral "Hunting Licenses"

The special role of the clergy in the intervention process was well defined by Dr. Johnson in *The St. Luke's Journal of Theology*, September 1973. He wrote, "Of all the professions, the clergy is uniquely related to the delivery of appropriate care to the specific needs presented by the disease of alcoholism or chemical dependency. All the other helping professions operate under the ethic that the sick must come to them and ask for aid. Contrariwise, by the Divine command implicit in Ordination, we are sent to search out the sick and the needy and to minister to them. We are to comb the hedges and the highways and, if necessary, to compel them to come in! This difference in professional stance is significant because the nature of the disease of addiction is such that those who are its victims are incapable of recognizing the severity of their symptoms spontaneously; that to wait until they ask for help is to watch them die . . . . The clergy is the group of professionals who are, in fact, given 'hunting licenses' and are uniquely in the position to take the initiative with the intervening process which can free those locked in the prisons of addiction. 'And when did we see thee sick or in prison and visit thee? And the King will answer them: Truly, I say to you, as you did it to the least of these my brethren, you did it to me.'"

Increasingly, addiction is seen as a family problem because the addict's behavior affects not just the sick individual, but "significant others" such as spouses, children, parents, friends, and co-workers. Some research has shown a genetic link within families where addiction occurs, leading to increased concern about the children of alcoholics and drugs addicts.

Alcohol and drug abuse and addiction have serious social and economic consequences, and clearly contribute to premature death and increased health problems. Heavy alcohol consumption has been related to an increased risk of various types of cancers, circulatory problems, and neurological conditions. More than 50 percent of fatal traffic accidents, falls and fire-related deaths are linked to alcohol misuse. Alcoholics are particularly high suicide risks, commit a higher rate of crimes, and are major contributors to situations of family violence. Problem drinking among young people contributes to poor school performance, to conflicts within the family, to other drug use, and to higher dropout rates. Alcohol abuse is the leading cause of death among young people, responsible for 10,000 deaths each year from alcohol-related automobile accidents alone, as well as deaths due to overdoses, other accidents, and suicides.

### \$120 Billion Price-tag

Although the direct economic costs of alcohol misuse and alcoholism are difficult to measure, one Congressional study estimated \$120 billion annually. This includes lost production, health and medical costs, motor vehicle accidents, violent crime, and fire losses. The indirect cost of loss to families and damage to livelihood is incalculable. A national system has been developed in response to these chilling statistics. In 1982, more than 5,700 alcoholism and drug treatment programs provided help to over 3.4 million people, in addition to the excellent resources of AA. About 78 percent of the people treated were assisted in an outpatient setting. Americans spent more than \$1.1 billion in providing alcoholism treatment services. Increasingly, the federal government is providing less support for treatment and encouraging reliance on private sources of funding.

In recent years, increased attention has been focused on *prevention* of alcohol and drug problems. Prevention efforts to date include public and professional education, intervention with addicts, and controls on availability of alcoholic beverages and illegal drugs.

Educational approaches attempt to make people more aware of the negative consequences of alcohol and drug misuse, with the hope that individuals will modify their use to stay within societal norms and maintain good health. Interventionist approaches are found in situations where pressure can be brought to bear on alcoholics and drug abusers to seek help for their disease. While it was once believed that addicted persons cannot be helped until they ask for help, we now know that early intervention by the family, employer, and others can result in more successful treatment than after the addicted "hit bottom." Other approaches center on the regulation of the availability of alcoholic beverages, theorizing that alcohol-related problems will decrease proportionately with supply. Such laws cover hours and places of sale, minimum purchase ages, and restrictions on advertising. Drug abuse prevention has focused heavily on educational approaches and enforcement of legal sanctions against use.

### Challenges for the Future

Prevention of alcohol and drug abuse is clearly a goal for the Church's future. Just as successful recovery from addiction usually is rooted in the spiritual realm, so prevention strategy should have spiritual roots—roots which the Church can foster and nourish.

An ecumenical effort is growing among Pittsburgh churches aimed toward successful prevention. Their model for church involvement includes these points:

- The Church has a mandate based on Judaeo-Christian scriptural teaching, and on common sense as well, to become much more deeply involved in the chemical dependency field. (The Church must do more than let AA meet in undercrofts or include tracts in racks to meet such a mandate.)
- Effective prevention, as well as intervention, efforts must be family oriented. The Church has a unique access to the family, and its clergy have a unique access to the home.
- Alcoholism and drug abuse are biochemical diseases but ones which have spiritual roots as well. Effective treatment acknowledges these spiritual needs as effective intervention and prevention must.
- If the Church is to become an effective prevention agency, it must first deal with its own needs for healing. Thus, intervention with alcoholic and drug-dependent clergy and other ministers, or those whose lives have been significantly affected by addicted friends or family, is the first priority.
- The Church operates best as a therapeutic community, not an agency which simply employs a resident healer. Such a therapeutic community is vital to a prevention program. Building this requires comprehensive education of all who make up the community, beginning—but not ending—with the clergy.



- Ecumenical effort between churches and the drug and alcohol treatment communities will conserve vital resources and enhance effectiveness of joint efforts.

The National Episcopal Coalition on Alcohol believes there is an urgent need today for even greater church involvement in alcohol and other drug dependency than in the past. This disease is the most serious unmet health problem in America today. We—the Church—must accept a renewed "call to action" to render this fact untrue by meeting the problem with the manifold resources at our command. In ministering to one another, we can communicate certain basic truths:

- Chemical dependency is a disease and not a moral problem or a sign of weakness of character.
- This disease can be diagnosed and treated at an early stage with an excellent chance of recovery.
- The disease is not only treatable, but it is preventable.
- Families and friends do not have to sit by hopelessly and watch addicted loved ones destroy themselves. They can prevent and intervene to help their loved ones live and enjoy life once again.

This is the challenge to the Church and to each of us, its people. As long as young people are dying in tragic numbers on the highway; as long as we see growing instances of family abuse; as long as there are falls and fires, homicides and suicides, all with a linkage to alcohol or other drug abuse, then we must acknowledge that the challenge has not been met.

The message—the "good news"—about addiction is that it is a treatable disease. Our task as members of the community of caring people known as the Episcopal Church is to communicate this message. The sad statistics of our time would lead us to believe the vast majority of people, especially those who need it most, have yet to hear this particular chapter of the good news of God's healing love.

Ours is the challenge, ours the call to action.



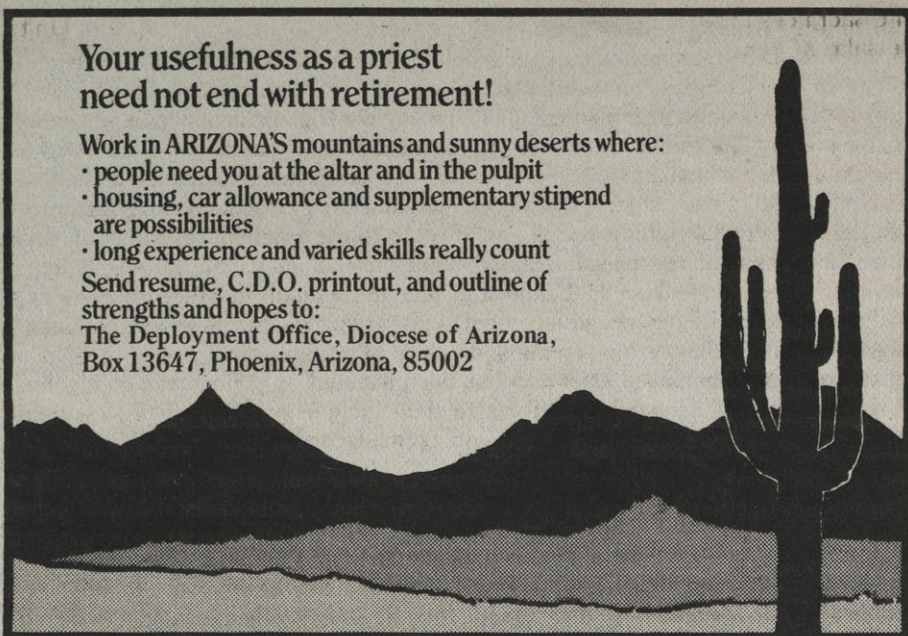
## Your usefulness as a priest need not end with retirement!

Work in ARIZONA'S mountains and sunny deserts where:

- people need you at the altar and in the pulpit
- housing, car allowance and supplementary stipend are possibilities
- long experience and varied skills really count

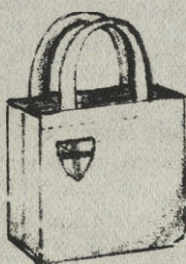
Send resume, C.D.O. printout, and outline of strengths and hopes to:

The Deployment Office, Diocese of Arizona, Box 13647, Phoenix, Arizona, 85002



## Silk Screened TOTE BAGS Episcopal Church Shield

Tastefully reproduced in red and blue on rugged GREY CANVAS or in blue and white on durable 14 oz. RED DENIM. Strong enough for years of daily use. Attractive. A perfect gift or fund raiser. Custom imprinting and personalizing available. Money back guarantee. Quality crafted in N.Y. 12 x 12 x 3 inches.



Grey Canvas/Red Denim Church Shield Tote \$6.50  
Two Totes \$12.50; add \$1.50 shipping per order.  
N.Y. Residents add 7% sales tax.  
Quantity inquiries invited.

**Marketing Tangibles**  
E. Rawson Rd., Cuba, N.Y. 14727  
(716) 437-2923

## STAINED GLASS Artists & Craftsmen since 1857

J&R **Lamb** Studios

P.O. Box 291  
Philmont, New York 12565  
(518) 672-7267



## MISSED OUT ?

Convention Ornaments Now Available

3" Clergy Bear \$5.50 PP  
(Specify Shirt Color)

6" Wood/Wool Lamb \$6.50 PP  
Send Check or Money Order to:

MBI Designs  
P.O. Box 2152 Lake Arrowhead, Ca 92352

## THE TIME IS NOW!

What better way to express your personal preference than by wearing a custom designed Episcopal Shield watch!

Available in both mens and ladies styles, these handsome custom designed quartz watches, with full color Episcopal Shield on the face make excellent gifts for graduation, ordination, Christmas or any special occasion, even for yourself!



Express yourself! ORDER YOURS TODAY!!  
Prices are \$47.50 + \$2.50 handling each.  
Two or more sent for \$45.00 each prepaid.  
Church groups write for quantity discounts.  
Please specify mens or ladies styles. Money back guaranteed. Allow 4 to 6 weeks for delivery.

West-Taylor and Associates  
5406 S. Pittsburg Avenue  
Tulsa, OK 74135

## JOURNEYS OF ABRAHAM AND JESUS

Educational Pilgrimage of the Church  
Divinity School of the Pacific

May 29—June 14, 1986

Study, Worship and Recreation at Sites  
of Biblical and Christian History  
in Israel and Jordan

Approximately \$2,500 from New York

Write:

Dean Sherman E. Johnson  
2451 Ridge Road  
Berkeley, Calif. 94709

## IF PAPERWORK IS KEEPING YOU FROM PEOPLEWORK...

**KEYSTONE.** An efficient, well run and flexible church information management system will enable personnel to administer to parishioners in a more personal way.

KEYSTONE is a computerized record keeping system designed to handle virtually all the information and report generating requirements of churches of all sizes and denominations.

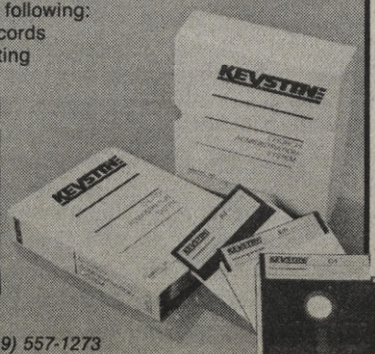
KEYSTONE is flexible, easy to use, competitively priced and designed to grow with you and your church. Its modules address the following:

- Census Information
- Sacramental Records
- Contributions Recording
- General Accounting
- Parishioner Interest

I want to know how KEYSTONE  
can set our records straight.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Zip \_\_\_\_\_ Phone \_\_\_\_\_

**KEYSTONE** is available from:  
AbaSys, Inc. • 855 Main • Dubuque, Iowa 52001 • (319) 557-1273



## PASSING IN REVIEW

with Nancy Cassel and staff-written book notes

In his book, *Beyond Belief: The Christian encounter with God* (Eerdmans, 1981), Richard Holloway deals not with intellectual proofs of God's existence, but with the mystery of faith. He says, "God is not a topic to be discussed, but a reality whom we must encounter." He warns about the danger of attempts to limit the illimitable, to describe God as one thing and not another, which, he says, is what heresy is. Much of the book focuses on the person of Jesus Christ as of the Word made flesh, God revealing himself to us in terms that we can comprehend at least in part. Holloway's presentation of Jesus is one of the most moving, believable, and human I have ever read. The final section of the book deals with Jesus' teachings as an outline of what the Christian life could be, what we as Christians are called to strive to be. Holloway then discusses the contrasts and conflicts between this ideal and the reality of the world and culture in which we live.

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

*A History of the Christian Church*, Williston Walker, Richard A. Norris, David W. Lotz, and Robert T. Handy, \$35, Charles Scribner's Sons, New York, N.Y.

In this fourth edition the authors begin their history at the early Church and have added a chapter that brings the story up to the 1980's, "The Church in the World."

*Liturgy and Learning through the Life Cycle*, John H. Westerhoff, III, and William H. Willimon, paperback \$9.95, Winston-Seabury Press, Minneapolis, Minn.

Not content simply to address the traditional sacramental structure of the Church, these authors suggest some innovative approaches to changing situations such as a rite for the recognition of divorce and for moving and new homes. Westerhoff, a well-known Episcopal Christian educator, and Willimon, a Methodist liturgy professor, are on the faculty of Duke University Divinity School.

*Eerdman's Book of Christian Classics*, edited by Veronica Zundel, \$12.95, William B. Eerdmans, Grand Rapids, Mich.

From Clement of Rome and Ignatius of Antioch to Madeleine L'Engle and Martin Luther King, Jr., this book gathers excerpts from over 60 authors. Illustrated with photos and drawings, *Christian Classics* joins the Eerdmans series which includes *Famous Prayers* and *Stories of Our Favorite Hymns*.

*Religious Writer's Marketplace*, William H. Gentz, \$17.95, Running Press, 125 S. 22nd St., Philadelphia, Pa. 19103.

Annually updated, *Marketplace* lists over 1,500 book publishers, magazines, journals, newspapers, and other Church-sponsored publishing programs as well as writers' conferences and workshops. A guide for free-lance writers.

*What the Heart Already Knows*, Phyllis A. Tickle, paperback \$5.95, Upper Room, Nashville, Tenn.

Readers of *The Episcopalian* are already familiar with Tickle's evocative prose, and now it's available in a collection of stories that move through Advent, Christmas, and Epiphany. Tickle believes liturgy is "the common ground on which all Christians meet across dogmas, nationalities, and epochs."

*With Open Hands*, Henri J.M. Nouwen, paperback \$1.95, Ballantine Books, New York, N.Y.

"A man who expects nothing from the future cannot pray." Such is the connection between prayer and hope that Harvard professor Nouwen makes in this little book which contains reflections on prayer garnered in seven meetings with 25 theology students.

*Things Invisible to See*, Nancy Willard, \$14.95, Alfred A. Knopf, New York, N.Y.

Miracles, magic, biblical allegory, and a baseball game between God and death are all intertwined in this novel of two brothers. The setting is World War II-era Ann Arbor, Mich., where the author grew up. Faith and love transcend both time and space. Incidentally, the coach of God's team is an Episcopal priest.

## Aid for finding books

From time to time I receive letters from readers asking how they might buy a particular book mentioned in this column. Most bookstores will order any book in print provided they know the author, title, and publisher, all of which are usually included in reviews. One can also write directly to the publisher; addresses are found in *Books in Print*, usually available in public and school libraries.

Booksellers as well as publishers often advertise in newspapers and magazines, including *The Episcopalian*. Businesses that specialize in locating books no longer in print often advertise in book

review sections of larger papers, such as *The New York Times*.

Virginia Theological Seminary maintains a toll-free number (800-368-3756) through which books may be ordered, and the Seabury Bookstore in New York City (212-661-4863) will fill orders. Both places accept Visa and Mastercard.

General Theological Library, 14 Beacon St., Boston Mass. 02108, is a free, non-sectarian library from which books may be borrowed by mail. For \$10 one may subscribe to the Library's Bulletin which lists new books and gives borrowing information.

—Nancy Cassel



## SWITCHBOARD

Continued from page 4

a correct doctrine of the reconciliation of a penitent. Furthermore, he has not, in this situation or in any situation that I know of, broken the seal of confession. The Church will continue its centuries-old practice of hearing confessions, respecting the seal of confession, and pronouncing absolution.

William E. Swing  
Bishop of California

### A hearty "Thank you"

The eight-day 68th General Convention, the shortest in many years, was able to transact an increased volume of business through the excellent chairmanship of the president, Charles R. Lawrence; the vice-president, David B. Collins; and the secretary, James R. Gundrum and his staff.

Special commendation should be given to George Shields, chairman of Dispatch of Business. He, his committee members, and staff met early in the mornings and until late in the evenings to schedule a smooth flow of legislation. This is the fourth Convention which Judge Shields has served so ably in this capacity, and there is no doubt he improves with age. We also are indebted to John K. Cannon, who served for the third time as parliamentarian, ably assisting the president and vice-president in navigating the treacherous waters of parliamentary procedures.

As one deputy, I am sure I speak for all in expressing appreciation to all of them.

Charles M. Crump  
Memphis, Tenn.

### They like what they see

Congratulation on making *The Episcopalian* more fair in its reporting. There has been a noticeable difference in these last few months, and we appreciate it.

Those of more traditional feelings may yet be encouraged to remain with the institutional Church if they can continue to expect some even if not equal reporting.

J. Laurens McMaster  
Bradenton, Fla.

Your special pre-Convention issue (September) is just fine. It was an interesting and well-told account of what was going to happen and what the issues were.

Don Hetzler  
Geneva, Ill.

Your September *Episcopalian* is a treasure. Never have all the issues been so succinctly set forth. Pray that each decision made is for God's glory, our human welfare, and the peace of the world.

Leonie Miller  
Tampa, Fla.

### Society will notice change in Christians

An educator's view of the Church was revealed at a State Board of Education meeting.

The speaker was talking about the recent emphasis on excellence which has had considerable attention in commercial circles in the past few years. He stated that "such social change makes a big run first in business, then in higher education, then is diffused to the rest of the human services. Corrections come next, for example. Right now [people]

in corrections are more interested in getting involved in excellence for themselves. 'When it hits the Churches, then you know it's over—that's the last step,' [he] joked."

I read the above report in our local daily newspaper. It is probably an accurate revelation of what contemporary society really thinks about the Church. Society will have a different view of the Church only when churchpeople are seen to be radically different from other people.

Charles H. Bergsland  
Sequim, Wash.

### Charles a martyr?

#### A "yes" and a "no"

Bishop Krumm's objections (Switchboard, September) to Charles I as a "martyr" notwithstanding, my dictionary also defines a martyr as "one

who sacrifices his life, station, etc., for the sake of principle."

Charles Stuart does indeed meet this definition and thus deserves a feast day as "King and Martyr."

Craig Moore  
St. Petersburg, Fla.

Not only Wedgewood, but virtually every responsible historian of the period makes clear that Charles, although a pious man, cannot really be called a martyr in any accepted sense of the word except by those whose sentimentality outweighs their judgment. Charles' record for veracity is not strong, and a great many promises were exacted from him under duress that he may well have believed he was not bound to keep.

Like Krumm, I believe it would be better to remember the man as Charles,

King of England. We in the United States owe a great deal to those 17th-century radicals who opposed Charles. I believe the notion of no establishment of religion has been one of our great achievements although, as many recent events show, the struggle to understand exactly what this idea means are much with us today.

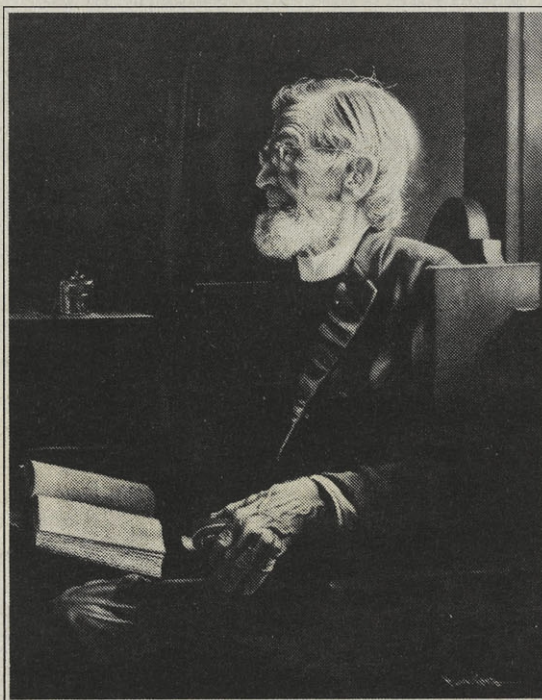
Samuel H. Woods, Jr.  
Stillwater, Okla.

### BOOKS

**That Reminds Me: A memoir**, Girault M. Jones, paperback \$12 postpaid, University of the South, SPO 1145, Sewanee, Tenn. 37375.

The seventh Bishop of Louisiana and 16th chancellor of the University of the South, Jones writes with humor of life in the rural south, his philosophy of ministry, and a view of religion in America.

## "FATHER FRAZELL"



*An outstanding gift with increasing value for:*

- your Parish hall
- your Clergy
- your family

**A GREAT GIFT IDEA FOR CHRISTMAS.**

— 500 limited edition lithograph

— full color

— size 25" x 37"

*This powerful painting by award-winning artist Paul Collins of retired Episcopal Priest Father Frazell is available in lithograph on a limited basis — a collector's item.*

## NOW AVAILABLE IN SIGNED & NUMBERED LIMITED EDITION

**ABOUT THE PAINTING:** When Paul Collins was selecting people to paint for his *America at Work* collection, his choice for clergyman was Father Mason Frazell. Father Frazell's ministry started in Nebraska during the dustbowl years. He used his last monies to move to Lake Worth, Florida to start a new parish in a wilderness setting — no air conditioners, no condos, no paved roads. Known for more than 50 years as the loving, caring Priest in his community, Father Frazell made *people* his priority, as he ministered to more than three generations in the same parish. Many who view the *America at Work* exhibit comment on the serenity Collins captures in the face of Father Frazell. Here's a man portrayed powerfully and beautifully, a man who lived a life that proclaimed the love of God. A benevolent person whose joy for living, tenderness, and peace are portrayed in the features of this wonderful painting. Now this painting can serve as an inspiration in your Parish, in your home, or as a special gift for the Parish Priest you love.

**ABOUT THE ARTIST:** Paul Collins has become internationally known as a master painter of life and culture. Paul is listed by Watson-Guptil as one of the top twenty living figure painters. His international awards are numerous. Collins' paintings are almost entirely of people. Through his finely skilled artistic style, these people reach out to tell you their story, their history, and their legacy. His first international recognition came from his series titled "The Black Portrait of an African Journey." In 1975 Paul was chosen to paint the Presidential mural for Gerald R. Ford, a montage of experiences in the life of the 38th President. Some of Collins' other collections include, *Other Voices, A Native American Tableau* (a series of American Indian portraits), and *The Special Olympics* for the Joseph P. Kennedy Special Olympic Foundation. In 1980, Mrs. Coretta Scott King commissioned Collins to design the *Martin Luther King, Jr. non-violent Peace Prize Medal*. And in 1982 NASA selected Paul to design the logo for the Space Shuttle Challenger VII and to design the *American Women Commemorative Plaque* featuring Sally Ride, the first U.S. woman astronaut.



Artist Paul Collins

"Father Frazell" is part of his recently acclaimed *America at Work* series. Paul Collins' portrait painting is a growing valued part of contemporary American art. His talent is powerfully present in the painting of retired Episcopal Priest Father Mason Frazell.

**YES**, send me \_\_\_\_\_ copies of the signed, limited edition full color lithograph, "Father Frazell," by Paul Collins. Enclosed is my check for \$155 each (includes postage and handling).

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

**Mail to:** St. Andrews Episcopal Church, 100 N. Palm Way, Lake Worth, FL 33460

Make checks payable to St. Andrews Episcopal Church.



## "The Williams"



**An Adult Residence  
(55 and over)  
West End Ave. at 95th St.  
New York, N.Y. 10025  
212-749-3300**

**Furnished 1 & 2 rm.  
suites with kitchenettes,  
w/w carpet, pvt. bath.**

**Two meals daily;  
doorman/guard, maid  
service, activities,  
chaplain, new friends.  
Excellent location.  
Call us today at  
212-749-3300.**

**Needed: Enthusiastic Priest for  
small Southern Minnesota Parish  
that's ready to grow. Contact:  
Keith Hallberg Christ Episcopal  
Church, Box 126 Albert Lea,  
Minnesota 56007**

## Little Warren

304 East Park Avenue, Tarboro, NC 27886  
(919) 823-1314

Bed and Breakfast. Large, gracious family  
home in Historic District on Town Common.  
\$38 single. \$45 double. Antiques available.

Kauai's largest selection of vacation rental homes  
& condos. completely furnished for island style  
living. Choice locations from Poipu to Hanalei.  
Call us toll free for reservations.  
Box 3194 E. Lihue, HI 96766 (800) 367-5025

**KAUAI VACATION  
RENTALS & REAL ESTATE**

### CATHEDRAL RESIDENCIES.

62' and older. 1 BR & efficiency apts.  
Utilities included in rent. Convenient  
to downtown shopping & transportation.  
Sponsored by St. John's Episcopal  
Cathedral. 601 N. Newnan St., Jack-  
sonville, FL 32202. 1-904-356-5507

# College groups take action on famine, apartheid

## Maryland offers letters for famine

At the University of Maryland in Baltimore, the Episcopal Campus Ministry responded to African famine this year with an innovative approach.

With Congress debating various relief measures, the Campus Ministry organized a special "Offering of Letters" to support generous U.S. aid. More than 200 students responded with letters to their Congressional representatives, urging a compassionate, long-term U.S. approach to the problem of world hunger.

The University of Maryland's "Offering of Letters" is part of a larger campaign sponsored this year by Bread for the World, an inter-denominational organization whose 47,000 members lobby for a sensible, compassionate policy toward the poor and hungry.

Bread for the World thinks the "Offering of Letters" campaign helped make a difference. Congress recently appropriated more than \$800 million for African aid. To put that figure in perspective, in the first six months after the African crisis first received media attention last October, contributions to Church World Service and Catholic Relief Services totaled just over \$40 million; the USA for Africa campaign hopes eventually to raise nearly \$50 million.

If your parish would like more information on the "Offering of Letters" campaign, write: Bread for the World, 802 Rhode Island Ave. NE, Washington, D.C. 20018, or call (202) 269-0200.

## Iowa takes action on apartheid

by Ronald Osborne

With pressure from church groups and concerned persons around the country, many colleges and universities have reconsidered the policies which guide the investment of endowments in companies that do business in South Africa.

As chaplain at the University of Iowa, I was asked by University President James O. Freedman to serve on a six-member committee to review university investment policies, especially ownership of stocks with business activities in South Africa. The committee, which was formed after a week of student demonstrations, included a student, two professors, a financial and banking ex-

pert, and the university's associate vice-president for finance.

Acting on the committee's unanimous recommendation, Freedman announced early in September that the University of Iowa will dispose of its stock holdings in 35 companies that do business in South Africa as soon as is fiscally practical, within 90 days if possible. The holdings in those companies, the committee said, had a market value of approximately \$2.25 million as of May 1, 1985.

The committee also recommended that the university retain ownership of shares in six other companies doing business in South Africa, and Freedman said it will do so. The market value of those shares was approximately \$266,000 as of May 1.

The review committee based its recommendations to sell shares in the 35 companies on a performance analysis of individual companies, considerations of good portfolio management, and the requirements of the newly-enacted Iowa statute mandating that all state agencies dispose of stock holdings in certain companies that do business in South Africa.

Under provisions of another new Iowa statute, the university will be permitted to purchase other stocks. Previously state agencies could invest only in government securities.

The six companies in which ownership will be retained include CBS, a company with a history of good economic performance that maintains a news bureau and owns a share of a company in South Africa which manufactures and sells phonograph records. The other five companies have strong performance histories in the manufacture of vaccines and other pharmaceuticals and/or in food processing.

In addition, each of the six companies subscribes to the Sullivan Principles, a list of guidelines requiring fair and equal job training, pay, and employment practices by American companies operating in South Africa.

Freedman also endorsed the review committee's recommendation that a symposium be devoted to discussion of the appropriate role of a university "confronted with issues of profound moral significance, such as those posed by the existence of apartheid in South Africa."

The compromise is honorable in my opinion. While we did not get complete divestiture, about 9 percent of South African holdings will be sold.

The university's commitment to explore seriously its own meaning as a moral actor in the public order may be as important as divestment. We need to talk about this on the campus in a systematic and thoughtful way. And students and others should continue to bear moral witness against apartheid.



Oregon Trail Churchman

Canon Louis Perkins of the Diocese of Eastern Oregon holds an authentic shepherd's crook (crozier) from Jordan Valley, Ore., which was sent as a gift to Bishop Desmond Tutu. Portland attorney Dick Brownstein, traveling to South Africa on business, delivered the crozier to Tutu in time for him to carry it in Maundy Thursday services.

## Special Reissues from Forward Movement

Three popular Forward Movement pamphlets (available from 412 Sycamore St., Cincinnati, Ohio 45202-4195) have been reissued for the 50th anniversary. They are "Creative Prayer" by E. Herman (\$2); "Selections from Evelyn Underhill" (55¢); and "Good Treasure" (\$1.65), which contains writings from Polycarp to Phillips Brooks.

"Thou art the Christ, the Son of the living God."

And Jesus replied, "Thou art Peter (Cephas)..."

on this rock I will build my church."

Matthew 16:15-18



### AFFIRMING LIFE

One of the central themes of Christian living is affirming the life that is in Christ. Countless studies have indicated low self-esteem is one of the largest personal and interpersonal problems in modern life; Jesus offers abundant life. Through the ministry of your church, you are offered abundance in Christ; sometimes professional assistance is needed in completing this journey. HSA Cumberland Hospital offers a unique program, CEPHAS, directed by a Christian psychiatrist and an ordained minister, providing a strong link between professional treatment and personal faith.

"Lead thou me to the rock that is higher than I; for thou art my refuge."

Psalm 61:2

## CEPHAS

Christian Enrichment And Psychological Health Assistance System



**Cumberland  
Hospital**

3425 Melrose Road Fayetteville, North Carolina 28304 (919) 485-7181

## Episcopal Chicken

200 favorite Chicken Recipes

ECW Dio. of Southern Virginia

\$6.50 postpaid

ECW-COOKBOOK, 600 Talbot Hall Rd.

Norfolk, VA. 23505

## PARISH MONEY NEEDS?

We can help in three ways:

- Meet current obligations.
- Improve annual giving.
- Obtain capital funds.

For brochure contact:

**CHURCH FUNDING CONSULTANTS**

P.O. Box 1012  
Mission, Kansas 66222  
913-362-9535

## ATTENTION ALL ORGANIZATIONS



• Effective Results  
• Does usual tasks better  
**SELL SUNFLOWER DISHCLOTHS**  
to build organizations.  
Help needy, etc.  
EP, Cohoes, New York 12047  
Sangamon Mills, Inc.  
• Excellent Profits

## Sing A New Song To The Lord

by Ruth Brush

"One of the finest musicals to  
date for Junior choirs."

Cincinnati

"A true Bible story told in a  
beautiful musical setting."

Kansas City

Sample copies will be sent upon request.  
Bartlesville Publishing Company  
Box 265 Bartlesville, Oklahoma 74005



## FEASTS FOR FEAST DAYS

By Virginia Richardson

Margaret of Scotland  
November 16

The life of Margaret of Scotland reads like a great romance. She was a princess, beautiful, intelligent, educated, kind, and humble. Like princesses in romances, she was "in distress," rescued by a strong king who fell in love with her at first sight and made her his queen, and "they lived happily ever after."

Margaret was born in Hungary in 1045, the daughter of Edward Atheling (prince), an exiled heir to the throne of England. When his uncle, Edward the Confessor, came to the throne, Edward Atheling returned to England with his family but died almost immediately. His widow and three children stayed at the English court where Margaret and her sister devoted themselves to the Church and prepared for a religious life.

In 1066, Edward died and William of Normandy conquered England. Several years later Margaret's family sought refuge at the court of Malcolm of Scotland, made memorable by Shakespeare's *Macbeth*, and in 1070 Margaret married Malcolm.

Although rough, uncouth, and illiterate, Malcolm was devoted to his wife. People said that "what she loved, he, for love of her, loved too." He enthusiastically supported all her projects and reforms and by her gentle example became more restrained, controlling his temper and governing his people with greater justice and mercy. Her shining faith increased his own.

### Cock-A-Leekie

12 pitted prunes  
Boiling water  
5 lbs. stewing chicken  
4 small short ribs, trimmed of fat  
2 ribs celery, including tops  
4 leeks, washed and quartered lengthwise (or 4 small onions and 1/2 clove garlic)  
1/2 tsp. dried sage  
1/2 bay leaf

Place prunes in bowl; cover with boiling water and let stand. Place chicken, beef, celery, 4 leeks (or onions and garlic), sage, bay leaf, salt, pepper, 1 tbs. chopped parsley, and water in a large kettle; bring to a boil over high heat; lower heat, cover, and simmer 2 hours or until meat is tender. Remove chicken and beef, discarding skin and bones; leave pieces as large as possible; keep meat warm. Strain broth and return it to kettle, discarding celery and leeks. Add barley to broth and simmer 30 minutes. Drain prunes. Add prunes, 4 leeks (or onions), and potatoes to kettle; cook 15 minutes. Remove leeks and potatoes to a dish. Strain and save broth. Spread barley and prunes on platter; arrange meats on top; surround with leeks and potatoes; sprinkle with remaining parsley. Serve broth separately as gravy; it can be thickened if desired.

(Serves 6-8)

### Winter Vegetable Bowl

3 tbs. butter or margarine  
4 carrots, halved, quartered lengthwise  
16-20 pearl onions  
1/2 tsp. sugar  
2 cups boiling water (approximately)  
1 1/2 cups broccoli flowerettes  
1 1/2 cups cauliflowerettes  
1 tsp. chicken bouillon powder  
1/2 tsp. dried basil  
1/4 tsp. ground nutmeg  
3 tbs. butter or margarine  
2 tsp. dried parsley  
1/2 tsp. dried basil  
1 tbs. chopped onion  
1/2 tsp. lemon pepper

Melt 3 tbs. butter in large skillet, tilting to coat bottom of pan. Add carrots, onions, and sugar; stir until vegetables are glazed. Add water to about 1 inch; add broccoli, cauliflower, bouillon powder, 1/2 tsp. basil, and nutmeg; cover and simmer about 10 minutes or until vegetables are crisp-tender. Do not allow pan to become dry; if liquid remains after vegetables are cooked, turn up heat and shake pan until liquid evaporates. Add remaining butter. Mix together parsley, 1/2 tsp. basil, chopped onion, and lemon pepper. Turn vegetables into hot serving dish; sprinkle with mixed herbs.

(Serves 6-8.)

### Bannocks

3/4 cup milk  
1 cup regular or quick oatmeal (not instant)  
1 egg  
1 cup buttermilk biscuit mix  
1/4 tsp. baking soda

Heat milk in a small saucepan. In a medium bowl combine oatmeal with milk; stir, then let stand 30 minutes. Beat in egg, biscuit mix, and baking soda. (Batter will be thick.) Drop by spoonful onto hot greased griddle. Cook over medium heat until dry on top and brown on bottom. Turn; brown second side (about 5 minutes per side). Serve at once or let cool, then split and toast on griddle, cut side down.

(Makes 12.)

### Raspberry Fool

1 10-oz. pkg. frozen raspberries, thawed and drained  
1 1/2 cups berry juice (add water if necessary)  
1/4 cup sugar  
1 envelope unflavored gelatin  
1/4 cup water  
1 cup heavy cream (or 2 cups whipped topping)

In a small saucepan simmer berries, juice, and sugar for 5 minutes; crush berries lightly with back of spoon. Soften gelatin in water; add to berries and stir until dissolved. Cool gelatin mixture, then stir and chill. When gelatin is thick but not set, beat cream until thick; fold cream into gelatin and pile into serving bowl to set.

(Serves 6.)

One of Margaret's first interests was church reform. Cut off from the rest of Europe, the Church in Scotland had fallen prey to unorthodox, often un-Christian, influences. As a result of councils she called, Sunday became a day of rest, Lent was properly observed, and the Eucharist conformed to the Roman rite. Churches and abbeys, many of which had fallen into ruin or disrepair, were restored and new ones built.

Margaret's concern for her people was legendary and included their physical as well as spiritual welfare. Her private and public charities were continual, her almsgiving unending. She had schools, hospitals, and orphanages built. Knowing that a country, to take its place in the world, had to grow, she encouraged merchants and promoted various forms of trade.

She reared eight children in love and discipline and taught them devotion to God and a sense of duty. Three of her six sons became kings of Scotland; David, the youngest, was recognized for his good works and canonized. Her daughter Edytha (called Matilda) married Henry I of England with the stipulation that Henry sign a charter guaranteeing the rights of Englishmen.

Margaret died at age 48, four days after her husband and eldest son were killed in battle, but her spirit lives and is still revered in the North Country.

Remember this great and gracious lady with a dinner typical of Scotland—cock-a-leekie, bannocks and marmalade, winter vegetable bowl, and raspberry fool.

## Don't Blame Your Age For Poor Hearing.

Advertisement

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

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

These models are free, so we suggest you write for yours now. Again, we repeat, there is no cost, and certainly no obligation. All hearing problems are not alike and some cannot be helped by a hearing aid but many can. So, send for your free model now. Thousands have already been mailed, so be sure to write today to Department 4423, Beltone Electronics Corp., 4201 W. Victoria St., Chicago, Illinois 60646.

Offer not valid in California.



## SHARE YOUR LIFE WITH AN EPISCOPALIAN IN ENGLAND

Have you ever looked at pictures of unspoiled English villages and longed to get behind the picture, to share the lives of those who keep the trim gardens and live in the thatched cottages which are part of our heritage? That dream can now become a reality.

In just 10 days you can enrich your life with the wealth of the Church of England and its people (our heritage). Join with a family in sharing their daily activities.

Call or write for free color brochure:

Compass Tours, 330 Seventh Ave.,  
New York, New York 10001  
212-714-0200 or  
Toll Free 800-223-6393

Name \_\_\_\_\_  
Church \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone: Home \_\_\_\_\_  
Office \_\_\_\_\_



## The Holy Land In Depth

Palm Sunday or Pentecost in Jerusalem. Daily Bible Study with Dr. Reginald Fuller or Dr. Holt "Buddy" Graham.

Jerusalem • Bethlehem • Nazareth • Masada •  
Jericho • Galilee

\*\*\*Call TOLL FREE 1-800-237-3448\*\*\*

In Florida 1-813-535-4661 or write:

The Rev. D. O. Wiseman, Suite 100, 1305 US Hwy 19 S, Clearwater, FL 33546



Revd D. O. Wiseman  
Executive Director



### STAINED GLASS "SUNCATCHERS"

Episcopal Church Emblem  
Handcrafted — 5"x5 1/2" — \$12.95 pp.  
ECW—The Nativity and St. Stephen's  
159 S. 2nd St., Newport, PA 17074  
Proceeds to support ECW mission work  
Bulk prices available



Unique contemporary or traditional designs with concepts inspired by seasonal, historical, biblical, sacramental, theological and regional ideas to meet personal or congregational needs.

DESIGNS FOR WORSHIP, INC.

+++ (214) 750-8060 +++

P.O. Box 7080, Dallas, TX 75209-0080

Banners + Vestments + Eucharistic Sets + Paraments

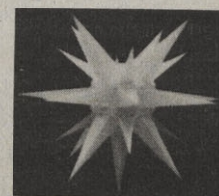
### Cloisonne Church Emblem

NECKLACE  
16" Sterling \$9.95 \$8.95  
18" Sterling \$10.95 \$9.95  
18" Silverplated \$6.95 \$4.95  
Lapel Pin \$4.95 \$2.95  
Charm \$4.95 \$2.95  
Key Holder \$3.00 \$2.00  
Purse \$4.00 \$2.00  
(folded size 7 1/2" x 3")  
One of a kind necklace of Church emblem in heart-shaped mother of pearl  
18" Gold-filled \$12.95 \$9.95  
18" Gold-plated \$9.95 \$5.95

All Plus Postage & Handling \$.95  
Order: PAN ASIA PRODUCT CO.  
P.O. Box 49182  
Atlanta, GA 30359

SEEKING A UNIQUELY CHRISTIAN CHRISTMAS DECORATION?

## The Advent Star



Durable, easy to assemble. 25" in diameter. Comes complete. Ready to light. Send for our catalog of additional Christmas decorations.

\$39.95 POST PAID  
Send check, VISA, Mastercard or call (717) 287-7841

EPIPHANY ENTERPRISES

156 James Street / Kingston, Pa. 18704

FOR SALE Hill, Norman & Beard Pipe Organ (built 1724, rebuilt 1965) in a modern light oak case. Separate all electric mobile 2 manual & pedal console. Gt. 8 stops, Sw. 12 stops pedal 7 stops, 8 couplers. Full details from St. Peters Church, Vere St, London W1, UK. Telephone: (01)629-3615

## KEYSTONE TOURS PRESENTS HOLY LAND PILGRIMAGE 1986 MONTHLY DEPARTURES

Every seventh seat Free to clergy person and spouses

Earn money for your diocese reserve your Alamo Rent a Car Call Alamo (800)732-3232 request Plan BB ID#80001

For brochures & details Contact: KEYSTONE TOURS 12872 Biscayne Boulevard Miami, FL 33181 (305)893-4000



In Rochester, New York  
At this parish  
laypeople offer  
Communion  
to shut-ins

by Richard Comegys

Each Sunday morning at St. Augustine's in Rochester, N.Y., as in hundreds of other Roman Catholic parishes in this country, laypersons are commissioned to carry Communion to the sick and shut-in.

Next door, at St. Stephen's Episcopal Church, lay readers also receive from celebrant and congregation a commission to carry Communion to the sick and shut-in. It's an ancient tradition but, for Episcopalians, a task usually confined to ordained clergy. St. Stephen's

has extended that ministry to selected licensed lay readers in an experiment authorized four years ago by Bishop Robert R. Spears, then Bishop of Rochester.

The usage grew out of contacts between the adjoining Roman Catholic and Episcopal congregations as they live out a joint covenant in education, neighborhood work, and worship as permitted. Begun as an attempt to reach St. Stephen's parishioners more regularly, within a year the home Communion ministry was made more visible to the congregation when those who were to carry the sacrament that day were commissioned during the service:

**Celebrant:** Charlie, Lynne, we send you out to share Communion this week with Anne Allington and Charlotte McAnn; our thoughts go with you.

**People:** May you carry the prayers of all of us as you take this sacrament of

Christ's presence.

**Celebrant:** May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ.

**All:** Amen.

Anne Allington is a resident at Mariner House, a downtown Rochester proprietary home for older and disabled people. She has said, "I miss being at church, . . . and I love it when the Church comes to me. I like it a lot. It keeps my friends coming to me."

In places like Mariner House, the act of sharing Communion can be a pretty public matter. Notes lay reader (and deacon candidate) Lynne McNulty of one visit, "Sitting around a table in the crowded coffee shop shouting the Gospel, prayers, and words of distribution to be heard over a TV preacher gave a great witness to Christ's presence in the world. It also illustrated the differ-

ence between an electronic TV Church and loving, human contact in Christ's name."

A sister of another parishioner reflects on the lay reader Communion visits: "She loves it! She remembers everyone and gets all excited when they come to see her. She always talks about it afterward."

First to receive home Communion from lay readers were those parishioners who already received Communion when the rector, the Rev. Richard W. Comegys, Jr., made his regular rounds. Each was asked whether he or she would like to receive the sacrament more often from a lay reader. Where hesitation was expressed, no further initiative was taken, and the clergy continued to take Communion to those persons on the same regular basis—four or five times a year. But most people were quite open to receiving the lay reader visits, thus the rector's visits were augmented, and those parishioners receive Communion every three to four weeks—and could even more often.

Responsibility for pastoral and spiritual care of the sick and shut-in remains with the rector, but that's only one part of a job description that covers a lot more ground: liturgy and preaching, education and counseling, crisis ministry, community planning, and service. In this rector's balancing act, four or five visits a year are about the limit for visiting a non-crisis household.

Nor is the rector always the most effective person to reach a given parishioner. Over a period of time the home-bound parishioner has met several persons through the home Communion ministry who "officially" represent this gathering of Christ's people. And in that context, the lay readers hear of personal needs and hopes that the rector never would.

For most congregations, the use of deacons is academic since deacons are not available nor is money to pay for the services of another ordained staff member. And most deacons, as the office is now structured, are on their way to ordination to the priesthood.

The diaconate should not be confined to doing household chores. If the diaconate has an ordained future in the Episcopal Church, its promise lies in going beyond the walls of church buildings and the bedsides of identified parishioners in order to witness to the world the Church's care for all life and to the Church the dimensions of life in the community that still too often elude our doing of liturgy.

Perhaps most important of all in St. Stephen's experimental home Communion is a message about the nature of ministry. It is no longer "something done by the rector," but a crucial sign of the life of the Church visibly shared by neighbors. The more people licensed to give home Communion, the more the congregation becomes involved with those at home for home Communion is more than just presenting the ministry of the Word and sacrament to the home-bound. The week-by-week prayers for those at home and the commissioning of visits build a rhythm of caring within the life of the congregation.

"Community" is the word that keeps recurring in reflections by communicants and lay readers. Says Maribelle Reiss, member of the Diocesan Commission on Ministry as well as lay reader, "It builds a sense of community outside the four walls of the building. The physical act of carrying [this sacrament of] Christ to people and bringing those peo-

Continued on next page

Two Gifts to  
Delight Any  
Cat Lover!



Holy Cats

Those whimsical, witty, perceptive Episcocats are back again in a completely new book filled with lovely observations on the lighter side of life in the church.

Long time Episcocat fans will welcome HOLY CATS . . . and anyone with a sense of humor who is not already acquainted with the Episcocats will delight in meeting them.

72pp \$4.75 including U.S. postage and handling  
Add \$1.25 per book for Canada and overseas postage

The Episcocat Calendar for 1986

Your friends will thank you 365 days next year, for each month there's a new photo and lighthearted caption featuring everyone's favorite Episcocats.

Calendar pages help focus on the more serious side . . . and the deeper meaning of the church year, with a complete listing of all feasts, fasts and saints days clearly marked, along with the liturgical color for every day.

\$4 includes U.S. postage and handling  
Add \$1.25 for Canada and overseas postage

Episcocat Books and Calendars  
Box 2122 Middle City Station  
Philadelphia, PA 19103

Please send \_\_\_\_\_ copies of Holy Cats  
@ \$4.75  
\_\_\_\_\_ Episcocat Calendars  
@ \$4.00

PAYMENT MUST ACCOMPANY ORDER

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Attach separate sheet for additional orders

Episcocat Books and Calendars  
Box 2122 Middle City Station  
Philadelphia, PA 19103

Please send \_\_\_\_\_ copies of Holy Cats  
@ \$4.75  
\_\_\_\_\_ Episcocat Calendars  
@ \$4.00

PAYMENT MUST ACCOMPANY ORDER

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Attach separate sheet for additional orders



ple back into the church with you is both a symbol and a sign of what the Church is all about. I've gotten to know people I wouldn't otherwise know."

And from Cris Rockwell, businesswoman, wife, mother, and seminary student, "The way we do it in a loving and faithful Christian community is the way it should be done. I don't feel it has anything to do with ordination. The community of Christ is inclusive, not exclusive. It's ridiculous to put the whole burden on the clergy."

We keep saying that sacramental acts are but the symbols of the whole fabric of ministry. And so they are—proclamations of the truth that Christ's life is shared with all, to include all in the work of serving others, loving and forgiving in the strength we receive in His presence among us. But for many years we have denied access to the symbols to all but the ordained and have so preoccupied the ordained with household chores that few were able to give evidence of knowing a fabric of ministry much larger than the altar cloth.

Taking Communion to shut-ins is a simple enough assignment. At St. Stephen's it continues to be a sign that the load is not on the rector's shoulders alone. It is, in its fullness in this symbolic manifestation, the work of any (and therefore all) of us.

If the home Communion ministry has a weakness, it's indicated by another of St. Stephen's lay readers, vestryman Dick Stone: "When I take Communion, I'm still only one person. It's not like being with the congregation." But, he says, "It's a lot better than being alone. If we had to change, it would really be missed!"

At St. Stephen's, home Communion is not simply a matter of serving the sick, but of saying more clearly who we are for each other.

Richard Comegys is rector of St. Stephen's Church, Rochester, N.Y.

**Editor's note:** In September General Convention enacted a procedure under which diocesan bishops may license lay eucharistic ministers and asked the Standing Liturgical Commission to develop a liturgical form for such licensing.

The measure, extensively debated at Convention, was defended by Bishop Wesley Frensdorff of Nevada who said it would "stretch out the altar rail" to shut-ins and invalids.

Dixie Hutchinson, head of the House of Deputies Committee on Ministry, opposed it saying the role of the deacon needs to be resolved before the Church takes this step.

Sally Childs of Pittsburgh, a former member of the board for the Center for the Diaconate, said lay eucharistic ministers were symbolic. "Laypeople going into the world . . . doing the Lord's work. That's a good direction for us. . . . It gets us past the idea of the needed 'top banana,' or priest, to administer Communion, but it doesn't exclude participation by the deacon or priest."

Presiding Bishop-elect Edmond Browning said he was happy the measure passed. "The use of lay eucharistic ministers will add to our sense of pastoral outreach. I see it as a tremendous value to people in the full exercise of their ministry."—Dick Snyder

## Visions at Sewanee Conference

"Lord, put me in a place where I will be stretched. Give me a task beyond my natural abilities so I have to depend on you."

Such a prayer started me thinking about mission and eventually led me to spend three years as a Volunteer for Mission in Zaire. At the sixth annual Episcopal World Mission conference in Sewanee, Tenn., in June, I met others who spoke of their mission experiences.

Doctors James and Jean Morehead described their work in primary health care in underdeveloped countries and gave the 65 participants guidelines for building an effective community health program. The Moreheads, who emphasized the need to break down barriers of cultural arrogance to create genuine partnership, said we must always re-

member to be "multipliers," seeking to reproduce our skills in others.

The Rev. Samir Habiby, executive director of the Presiding Bishop's Fund for World Relief, reflected on his recent trip to Ethiopia, affirming the Lord's power to transform despair into hope.

Bishop David Leake of Northern Argentina, Presiding Bishop of the Southern Cone, used a photographic example to illustrate development. When photographic film is developed, he said, an image already imprinted in the film is drawn out and brought into clearer focus. In the same way, our task in mission is to draw out the image of God imprinted in all people and develop their potential for ministry and leadership.

The annual mission conference, sponsored by the World Mission office of the Episcopal Church Center, the South American Missionary Society, the University of the South, and the Epis-

copal Church Missionary Community, will be held next year in mid-June with the theme, "Mission to One World."

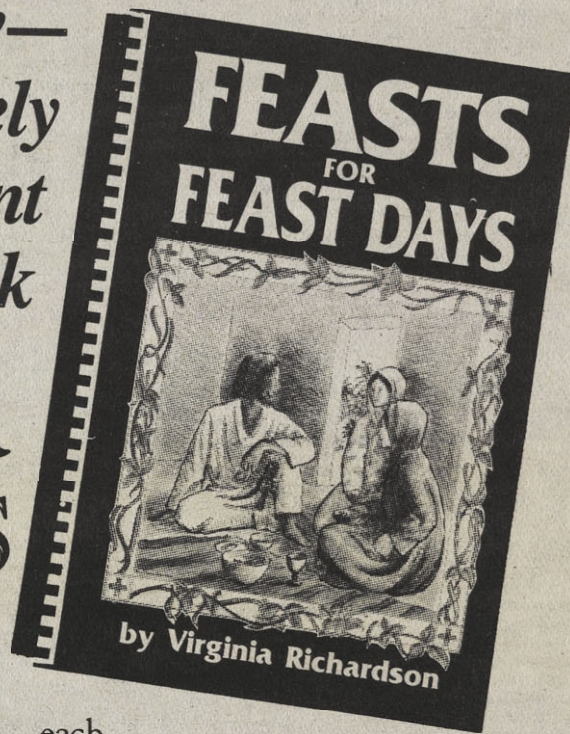
Tyler Zabriskie works with the Episcopal Church Missionary Community.

## A Guide to World Hunger Organizations

Louis L. Knowles has compiled *A Guide to World Hunger Organizations*, which summarizes the work of Protestant organizations such as Church World Service and Bread for the World; that of seven other organizations such as UNICEF, Oxfam, and The Hunger Project; and briefly notes others such as Heifer Project International. The book contains addresses, total income and disbursement, and evaluation techniques for each organization. The book is available for \$5 from Seeds, 222 East Lake Dr., Decatur, Ga. 30030.

## An All New— Completely Different Cook Book

# FEASTS FOR FEAST DAYS



Add a special touch to special Holy Days with this unique book. Here are more than 40 menus related to saints and Holy Days . . . each combined with a biographical sketch or explanation of the day.

FEASTS FOR FEAST DAYS range from Biblical saints to more recent Christians who are included in the church calendar . . . and are related to the country identified with the person or day, giving the book a truly international flavor.

Easy to read . . . easy to use . . . spiral bound to open flat.

Use FEASTS FOR FEAST DAYS to help mark, among others, such days as those honoring Mary and Martha of Bethany, Francis of Assisi, Julian of Norwich, Patrick of Ireland, Augustine of Canterbury, Absalom Jones, St. Michael and All Angels, Martyrs of New Guinea, and Augustine of Hippo.

Here is a book you'll treasure—and use—and want to give to friends.

**\$6.50** includes U.S. postage and handling. Add \$1.25 for Canada and overseas postage.

**PAYMENT MUST ACCOMPANY ORDER.**

**Use the convenient order form.**

Special quantity discount prices for orders of ten or more books mailed to one address. Book stores, Cathedral gift shops, churches, dioceses wanting bulk order for sale at fairs, conventions or bazaars should contact FEASTS FOR FEAST DAYS, The EPISCOPALIAN, Box 2122 Middle City Station, Philadelphia, PA 19103, or call (215) 564-2010.

**FEASTS FOR FEAST DAYS**  
The EPISCOPALIAN  
Box 2122 Middle City Station  
Philadelphia, PA 19103



Please send \_\_\_\_\_ FEASTS FOR FEAST DAYS

**\$6.50** each (includes U.S. postage and handling)  
Add \$1.25 per book for Canada and overseas postage  
**PAYMENT MUST ACCOMPANY ORDER**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



## PICTORIAL MEMORY PLATE



The things of beauty for which you stand, the building where you have labored to establish a background of either individual or group progress, the places where ancestral foundations were laid, and many other memories that live in mental pictures, are brought to life and established, in their own right, as heirlooms, pieces of art, and a lasting utility through the Pictorial Memory Plate.

Memory Plate, Inc.  
2505 Gaines Court, N.  
Augusta, Georgia 30904  
Telephone (404) 736-6966

## QUALITY "CUSTOM" CLOISONNE ENAMEL PINS

Produced to Your Own Design  
Lapel Pins + Medallions + Charms  
Call for Brochure and Prices —  
515-573-8265  
**THE PIN PLACE**  
1508 11th Ave. No. Fort Dodge, IA 50501



## SONGWRITERS! POETS!

SPIRITUAL and RELIGIOUS POEMS and LYRICS  
WANTED for MUSICAL SETTING and RECORDING

LET US GLORIFY HIS NAME IN SONG

PROMOTION AVAILABLE ON SELECTED SONGS

**Chapel Recording Co.**

BOX 162, Studio (T.E.) WOLLASTON, MASS. 02170

Audio-cassette/book courses

in Arabic, Hebrew, Chinese,

French, German, Spanish,

Greek, Japanese,

and 34 others.

Comprehensive. Used

by U.S. State Dept. Write us for free catalog.

**AUDIO-FORUM** Room T-4

Guilford, CT 06437

**Learn  
a foreign  
language on  
your own!**

**Saints Ties:** St. James, Peter, Paul, Luke, John, Christ Church, All Saints. \$10 each plus \$1.50 postage. **Gold Wire Blazer Badges** \$15 & up **Hand Painted Wall Plaques** —Church, Diocese, University, Seminary \$26 plus \$3 postage quantity discounts. Free coloured brochure Write The Heraldic Co., Suite 1503, 2180 Marine Dr, Oakville, Ont. Canada L6L 5V2 (416) 827-4020

## Sandpiper Village

Coastal Carolina  
Retirement Living ...

One and two bedroom apartments in a cozy village, are steps away from every home-like convenience, minutes away from beaches, golf courses and Charleston's shopping adventures — all with complete 24-hour security.

### Benefits & Features Provided Are:

- Manned security gate
- Health clinic
- Swimming pool and jacuzzi
- Maid service
- Beauty salon and barber shop
- Laundry service
- 24 hour nursing staff
- Individual apartments and courtyards
- Many new friends!

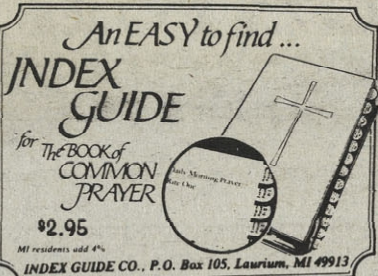
1224 Village Creek Lane  
Mt. Pleasant, SC 29464

Call Toll-free 1-800-833-5510  
Call collect 1-803-884-5735

## LOVABLE HANDMADE CHURCHMICE

Vested, 3 1/2" tall. Embroidered stole. A favorite for church, home, Christmas tree. A cherished gift. You choose colors. Cassock: red, black. Stole: red, green, purple, white. \$7.95 postpaid.

Ask for illus. of Bishop, Deacon, Choir, etc.  
White Pine Enterprises, Rt. 2, Box 151A  
Hayesville, North Carolina 28904



## Episcopal Marriage Encounter A Weekend To Make A Good Marriage "GREAT"

Contact:  
560 Peterson, Wichita, KS 67212  
(316) 722-3644 or (316) 722-0270



**Brother John**  
Software Systems

### Brother John provides such standard features as:

- Census Recording and Reporting
- Contribution and Tuition Recording
- General Accounting
- Labels and Reports
- Word Processing
- Scheduling

### Unlike other church software, Brother John also offers such special features as:

- Automatic Updating of Ages, etc.
- Interfacing with Word Processing
- User-Defined Titles, and Fields
- Contribution Envelope Printing
- Attendance Tracking
- Special Help Keys
- An On-Screen User Guide
- Security by Passwords
- Periodic Upgrades
- No Sorts Required

### The most comprehensive software support in the industry.

- On-Site Installation and Training
- Free Software Support
- A Toll Free 800 Number
- On-Going Seminars

Grow from one terminal to many with the same computer and software.

Call or write for a demonstration or more information today.

**COMPUTATA  
INCORPORATED**

5301 Tacony Street, Arsenal Business Center, CompuData Building, Philadelphia, PA 19137  
800-223-DATA, In PA 215-535-2800



Some of the residents in the shipping office of the Seamen's Church Institute in a photo taken in 1926.

## Seamen's Church Institute celebrates its 150th birthday by Barbara Hall

The year was 1834, and lower Manhattan had a sportive quarter called "Sailortown." Daily, more than 2,000 seafaring Englishmen, Dutchmen, Swedes, Germans, Scandinavians, Frenchmen, and Portuguese disembarked from grand vessels with names like *Curacao* and *Britannia*.

The merchant seamen's life ashore was raucous and often rueful. On the one hand was his Charybdis: his inclinations as a lonely, unanchored sailor in a strange land. On the other hand was his Scylla: shady local commerce more than willing to exploit him in his vulnerability. Thus caught between, most seamen were as buffeted on land as at sea.

Enter the Young Men's Church Missionary Society, a rescue operation by Episcopal laymen that would in time become the Seamen's Church Institute

two catamaran-like hulls. *Evergreen Magazine* noted that year that as Psalm 100 was sung during one service, "the voices of the ladies were mingling sweetly with those of the weather-beaten tars."

As New York's port bustled, the Society's work swelled. The advent of steam brought intense competition in the shipping industry, and the Society opened a second floating church. In 1854, the organization was able to offer decent lodgings as alternatives to the mughouses and hovels proffered by the crimps.

In 1898, an expanded clergy staff sought and won Federal legislation—the White Bill—that represented this nation's first seafarers' protection. The Society now offered a range of services from legal aid to a transportation system between shipboard and lodgings that would steer seamen clear of the dread crimps.

In 1910, Pennsylvania Station welcomed its first trains, Gimbel's department store was baptized at Greeley Square, Glenn Curtiss received a Pulitzer Prize of sorts—financial reward from publisher Joseph Pulitzer—for his record-breaking flight from Albany to New York City, and Manhattan was port for 400,000 international seamen. The Society, now formally the Seamen's Church Institute (SCI) knew what had to be done.

With contributions from Messrs. Rockefeller, Morgan, Frick, Astor, Vanderbilt, Dexter, and Carnegie, all Institute endeavors were gathered under one roof at 25 South Street. At every turn were signs of how exotic this enterprise was: a soda fountain where cards advised in 15 languages that buttermilk was served, volunteers readying Christ-

*Continued on next page*



Lunches in the cafeteria were one service SCI provided during the Depression.

of New York and New Jersey. By 1843, the organization had engaged the Rev. Benjamin C. C. Parker, a young clergyman who, with proper Bostonian mien, managed to take Sailortown by calm.

Operating from rooms above an ale house, Parker went out to baptize new vessels as well as new humans, make visitations that bridged language barriers, and deflect the "crimps"—boardinghouse keepers who would ply a sailor with "wine, women, and song," then bilk and possibly shanghai him.

The next year, ingenuity provided a worship center on the East River in the form of the first "Floating Church of Our Savior," a Gothic structure astride



This year SCI celebrated its 150th anniversary with a special cake.



# A participant reflects on meaning of Afro-Anglicanism consultation

by Edward Rodman

An invitation to lead a workshop on Afro-Anglican catechesis in Barbados set me thinking. What is Afro-Anglicanism? And, with some personal anxiety, what is Afro-Anglican catechesis?

Afro-Anglicanism was the brainchild of the Rev. Kortwright Davis, professor of theology at Howard Divinity School. A multi-dimensional and dynamic concept, it is difficult to reduce to a simple declarative sentence, but one can certainly say it is at least the attempt to bring together the children of Africa and its diaspora who call themselves Anglicans into a common context where concerns can be identified and solutions explored.

A stream-of-consciousness definition of Afro-Anglicanism would include the smiling face of Claudette Lewis, whose unflappable personality held the conference together as she dealt with the schedules and personal quirks of over 200 delegates from five continents.

It would include the Gospel-centered and spirit-filled plea of Bishop Dunstan Ainani of Southern Malawi to control the arms race and the stirring address of Dr. Edmondo DeSueza of Costa Rica, who mingled traditional Anglican moral theology with liberation theology in a brilliant and challenging paper entitled "Evangelism and Justice."

It was the Rev. Nan Peete walking in the procession of the closing service to the wistful looks of hundreds of West Indian women as she proudly took her place among the bishops and clergy who had, just that afternoon, endorsed the ordination of women and acknowledged women's role in all levels of ministry—an action that not even the most visionary among us could have imagined the previous Monday.

And my stream-of-consciousness definition of Afro-Anglicanism would include the zeal of Sonia Francis and her hard-working audio-visual team from the Episcopal Church Center and the incredible calm and sense of humor of the Most Rev. Walter Khotso Makhulu of Central Africa, preacher at the opening service held at Codrington College.

But most profoundly, Afro-Anglicanism is and was the spirit of the Rev. Robert Spencer Powell, an American priest and the first staff officer of the African desk at the National Council of Churches after whom the conference was named and whose vision and ministry made it possible.

In a nutshell, Afro-Anglicanism is the coming together of the sons and daughters of the African diaspora in a common effort to assert their rightful place within the Anglican Communion and to express their keen interest in the ultimate attainment of peace and justice throughout the world.

To do so, the leadership of this diverse entity needed to come together prior to the Lambeth Conference of Anglican bishops to see what Afro-Anglicans can say to the larger Church as we look to the 21st century. African bishops also needed to meet together to talk outside the restrictions of their own continent.

Strange as it may seem to the average



Presiding Bishop John M. Allin greets three Anglican bishops who stopped by the Episcopal Church Center on their way to Barbados for the Afro-Anglican Theology Conference. Left to right are Bishop Prince S. Thompson of Freetown, Sierra Leone; Allin; Bishop Theophilus Annobil of Sekondi, Ghana; and Bishop Adonia Sebunguri of Kigali in Rwanda. At rear is Canon Harold Lewis, staff officer for black ministries at the Center and one of the sponsors of the conference.

Episcopalian in America and incongruous as it may be to the average black Episcopalian, the Anglican Communion is approaching a non-white majority with the locus of its growth on the continent of Africa. While South African Bishop Desmond Tutu is the most noteworthy representative of the struggle for peace and justice, he is merely representative of the many bishops, priests, and laypeople who labor in Africa, Central America, and the Caribbean.

Indeed, one of the striking features of this conference was the degree to which Anglicanism on its own terms is alive and well among my brothers and sisters throughout the Third World and is epitomized by the great respect in which bishops are held and a consequent belief in their leadership and accountability to the people.

This was expressed in the anachronistic appellation of "My lord bishop," which obviously grated the ears of many of the Americans present but was instructive because these bishops responded

to this respect and accepted the heavy responsibilities they bear.

An unfailing spirit of good will and forbearance that would not tolerate rancor and divisiveness prevailed, allowing the conference to arrive at consensus on the ministry of women and an end to the arms race as well as the necessity to bring our agenda to Lambeth in 1988. The hard-working nature of the conference, the determination to spread the story of Afro-Anglicanism, and the genuine esteem in which Bishop Wilfred Wood of England was received on the eve of his consecration to be the first black bishop in the Church of England—these are all conference memories.

This was not only one of the few experiences in which my initial cynicism and apprehension were unfounded, but it was an experience whose potential significance and power defy my capacity of expression at this time.

Edward W. Rodman is canon missionary in the Diocese of Massachusetts.

## Seamen's Church Institute celebrates

Continued from page 24

mas-at-Sea boxes (some 10,000 to be distributed at the Institute and at sea), the origination of the *First Aid Manual for Seamen*, and a merchant marine school where trainees were prepared for war and peacetime seamanship.

During the Depression, shipping, like most trades, was reduced drastically, and half a million sailors turned to 25 South Street for help. The Institute weathered a period of consequent financial hardship and then carried thousands of seamen further through the turbulence of World War II.

In the post-war period, working conditions generally eased, wages increased, and voyages were shortened. In the 1950's, containerization brought changes. Shippers largely moved their activities across the Hudson to New Jersey, and in response the Institute moved to a smaller Manhattan building, opening another base in Port Newark, N.J.

Seafaring today is leagues from the Dickensian crimps, missions located over ale houses, and floating churches of yesteryear. SCI's contemporary concerns reflect the new day. Maritime education involves state-of-the-art technology: satellite navigation receiving, for example, and computerized anti-collision radar. A ship today can cost

\$74 million and have a deck the span of two baseball fields.

The Institute, having in 1982 founded the Center for Seafarers' Rights, today devotes many of its resources to raising substandard conditions for seafarers, particularly third-world workers on merchant "flag of convenience" vessels.

The Seamen's Church Institute this year marked its 150th anniversary with celebration and prayer. Its current director, the Rev. James R. Whittemore, acknowledges the changes (SCI recently moved into temporary offices at 50 Broadway) but closes his annual director's report on a note of constancy.

Back in the era of floating chapels, he explains, a favorite book among seamen was a biography of Capt. John Newton. The captain, who would become a priest, wrote the hymn, "Amazing grace!" Whittemore recalls two of its verses for this occasion:

Through many dangers, toils,  
and snares,  
[we] have already come;  
'tis grace that brought [us] safe  
thus far,  
and grace will lead [us] home.  
When we've been there  
ten thousand years,  
bright shining as the sun,  
we've no less days  
to sing God's praise  
than when we'd first begun.

Barbara Hall is a free-lance writer who often contributes articles to *The Episcopalian*.

## AFFIRMATIVE AGING,

A Resource for Ministry  
by Episcopal Society  
for Ministry on Aging  
Enlarged print 192 pp  
with Study Guide \$8.95  
(Winston Press)



Lifting up longevity as a blessing and a gift, the authors direct their creative thought toward developing an ecology of aging, one in which every individual is nurtured and all of society reaps the benefits. Chosen from a variety of areas, these experts stress the positive aspects of growing old in essays on

- aging as a spiritual journey
- meditation and prayer
- ministry opportunities for older people
- intergenerational relationships
- housing alternatives
- death preparation as life enhancement

Terms: PREPAID ORDERS ONLY plus 7% shipping and handling (\$2.00 minimum).

Send orders to: ESMA Route 4, Box 146A, Milford, NJ 08848

Development. The Episcopal Radio-TV Foundation invites applications for full-time position of Director of Development. Responsibilities include management of the annual fund, major gift solicitation and proposal writing. Strong oral and written communication skills needed. Two years development experience required. Write The Rev. Louis C. Schueddig, The Episcopal Radio-TV Foundation, Inc. Suite 610, 3379 Peachtree Rd., N.E. Atlanta, GA 30326

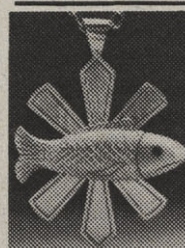
FOR CHRISTMAS GIFTS

## Church Ties

Ties with Episcopal Shield in full, proper colors, superbly woven in England. Highest quality materials and craftsmanship. Choose Navy or Burgundy background. \$18 including gift box and shipping. Send for brochure with other shields.

CHURCH TIES, Box 1445  
Tryon, NC 28782  
(803) 457-4613

## The St. Andrew Parish Cross



- Handcrafted sterling silver with sapphire stone.
- Brooch or 18 inch necklace \$49.95, size: 1 1/4 x 1 1/2
- Lapel Pin \$39.95, slightly smaller

Developed with Father Wm. Gray of St. Andrew's Parish, Scotia, New York.  
send check or M/O only to:  
Bead Sting P.O. Box 104  
Rye, New York 10580

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Style: ☐ Brooch ☐ Necklace ☐ Lapel Pin

## TUCSON ARIZONA BED & BREAKFAST

Private bath and entrance 30  
single 40 double Non-smokers.  
Write/call Sheila Ford . . . 1202  
N. Avenida Marlene, Tucson,  
AZ 85715. (602) 885-1202

## VAIL Ski the Best

Beautifully furnished 3 bedrooms, den, loft and 4 baths condo for rent. Many amenities; can sleep 2-12. Special owner rates. Mrs. N. Brown, 7503 S. Salda Ct., Aurora, CO 80016 phone (303) 693-0115. Partnership available.

Epilepsy.  
It's not what you think.

This space donated by publisher.



## UTO: 'Gifts of the heart'

by A. Margaret Landis

At the largest ingathering in its 96-year history, the women—and men and children—of the Episcopal Church presented the United Thank Offering more than \$2.8 million. The plate offering at Convention's opening Eucharist—\$25,818.24—was almost double that for 1982.

Each year the United Thank Offering Committee studies hundreds of requests for grants, each for a worthwhile cause, each vitally necessary to the work of Christ's mission in the world. During the years between Triennials, the committee decides how UTO funds will be disbursed. Every third year it recommends a list to the women of the Church who, in the Triennial Meeting, decide how that money will be spent.

Proposed grants included equipment for a day-care center for children of immigrant families in California; a bilingual community radio station to benefit Hispanics in Colorado; multiple program offerings in Washington, D.C., for disadvantaged youth; a rehabilitation home for newly sober alcoholic women in Kentucky; a senior citizens' center in Mississippi; telephones in Harlem, N.Y., to help youth learn job-seeking and job-survival skills; projects for the handicapped in North Dakota; chapel renovation at St. Augustine's College in North Carolina which will also benefit the local community; a hospice program in Ohio; a van for a Cambodian congregation in Tacoma, Wash.; a crisis intervention and counseling center in West Virginia; and a block grant for retired women missionaries.

Grants overseas included aid to a Provincial theological college in Kenya; landrovers to provide basic transportation for two bishops in Tanzania; multi-purpose community centers in El Salvador and Venezuela; a rehabilitation project and sales center for women in Bangladesh; a center in Mandalay where children will learn vocational skills and be educated for rural leadership; and a deep-well system to provide a year-round water supply for the Church in the Philippines.

Only two proposed grants caused heated debate—the paving of a parking lot for a center for abused wives and children and a \$15,000 grant to help third-world bishops attend regional seminars in preparation for the Lambeth Conference in 1988.

Some women felt a parking lot did not meet UTO's criteria, but the women of Northwest Texas, where the project is located, recognized that any parking lot automatically becomes a playground for children and that a paved lot in a dust-bowl town has decided advantages in addition to meeting city ordinances.

Other women considered helping bishops prepare for Lambeth to be somewhat frivolous so long as people are starving. An eloquent rebuttal came from the women of Province IX (Central America) who said preparing for Triennial was difficult because of language and travel and that the third-world bishops, with more material to attempt to understand, would need all the help they could get.

Marie Rogers of Lexington, Ky., who introduced the grant-voting session, said UTO's blue boxes offer a system of sacramental giving that has served the Church well for almost 100 years. St. James, in his epistle, talked about faith *and* deeds. "The UTO," she said, "represents gifts of the heart wrapped in love and tied with heart-strings." She called the practice of combining a daily prayer of thanksgiving with dropping a coin in the blue box an "attitude shaper, it shapes a thankful heart."

Over the years the United Thank Offering Committee has used those gifts of the heart almost totally for advancing Christ's mission in the world, allowing only a small percentage for interpretive materials. The Committee itself has relied on income from two bequests to pay its travel and other expenses, but this income is no longer adequate.

In 1982, the Committee established the United Thank Offering Memorial and Gift Fund as an endowment fund to which donors may make cash gifts and bequests. It has now launched a capital fund drive and over the next three years hopes to raise over \$1 million.

The UTO Committee for 1986-89 includes new members Betty Silva, Province I; Addie Leech, Province III; Gini Peterson, Province IV; Fleur Fisher, Province VII; and Olga Shirley, Province IX. Continuing members are Thelma Blaine, Province II, who will act as UTO liaison to Triennial; Betty Clarke, Province V; Judy Maurer, Province VI, vice-chairman; and Lyn Johnson, Province VIII, chairman. Marie Rogers, Bobbie Shaw, Mark Jones, and Paul A. Frank, Jr., are continuing as members at large.

## A down to earth star wars debate

by Janette Pierce

War and peace were both on General Convention's agenda in September, and peace won hands down.

Despite a deputy's plea to "support our President" and another's opinion that the Strategic Defense Initiative—often called "Star Wars"—would "make atomic weapons obsolete; that's the best way to get rid of nuclear weapons," the House of Deputies expressed its firm opposition to the project and asked Congress to withhold funds for a feasibility study.

The House of Bishops concurred with the action although Bishop Maurice Benitez of Texas decried the country's present "anti-weapons mood. When David was going against Goliath, we would have passed a resolution that he not pick up any smooth stones."

Benitez also opposed the bishops' concurrence with deputies' opposition to resumed production of chemical nerve gas weapons. He contended that the Warsaw Pact nations have these weapons and are willing to use them while NATO forces are only sparsely equipped with "old and dangerous" supplies. "We would deny the army the weapons they need in the name of morality," he said.

Convention moved on to more positive actions on peace, supported by Presiding Bishop-elect Edmond Browning's statement in his first official address: "I believe the production, testing, and deployment of nuclear, chemical, and biological weapons to be inconsistent

with the Gospel of Jesus Christ."

To help the Episcopal Church move closer to being a "peace Church," Convention established a permanent Standing Commission on Peace which will help "keep peacemaking a central and continuing focus," according to Paul Ward of the Episcopal Peace Fellowship. Although the original request was for a Peace and Justice Commission, the word "justice" was dropped from the Commission's title and the description of its duties was changed to peace "with" justice. Despite the changes, Ward said he feels the resolution conveys the original intent.

Convention asked Episcopalians to study peacemaking and the moral ambiguity of nuclear deterrence through examination of a paper on deterrence prepared for the 1984 House of Bishops meeting; the Roman Catholic bishops' pastoral on war and peace; the statement on deterrence of the 1983 Assembly of the World Council of Churches; and the recent booklet, "The Nuclear Dilemma," from the Diocese of Washington.

Convention also asked individuals to make peacemaking a priority, setting aside one day a month—the first Wednesday—for peacemaking activities, including study and advocacy, and to work for a verifiable bilateral nuclear freeze and the continuation of SALT II talks.

Convention directed Executive Council staff to prepare and distribute educational material on the culture, politics, values, history, and religion of the Soviet peoples. Proponents explained that acting out the call to love one's enemies might be easier if one knew something about them.

Looking for peace in the world's current hot spots, Convention called for non-intervention in Central America, U.N. negotiations for self-determination in Afghanistan, a halt to international terrorism, and freedom for Namibia. Nobel Peace Laureate Bishop Desmond Tutu was an unseen but strongly felt presence at Convention, which strongly affirmed his non-violent leadership against apartheid in South Africa as well as the leadership of the whole Anglican Church in Southern Africa.

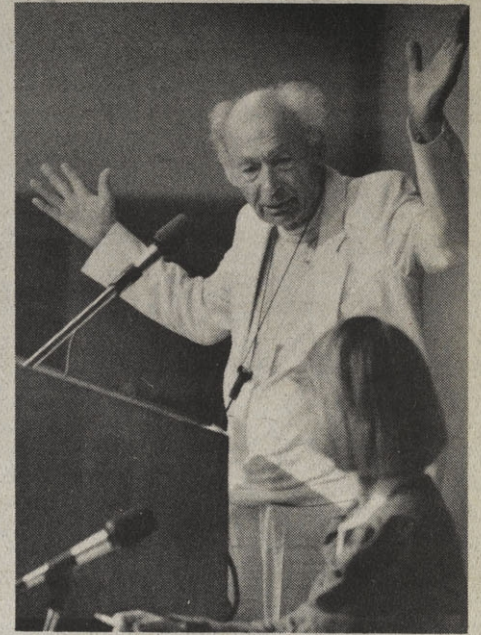
## Lunches with... and other Triennial offerings

by A. Margaret Landis

The Triennial Meeting, held at the same time and place as General Convention, may be a convention of the women of the Church, but it always tries to include visitors, deputies, and bishops in its plans. Besides inviting them to attend sessions, in Los Angeles it offered daily "Lunch with..." programs in "Woman-space" and evening entertainment at "The Gathering Place."

Women "lunched with" women deputies as well as with Ann Allin, Verna Dozier, Paul Tournier, Roberta Nobleman, and Herbert O'Driscoll.

Ann Allin delighted her audience as she spoke with humor about the past 12 years as wife of peripatetic Presiding Bishop John Allin and official hostess for the Church. Traveling with the Presiding Bishop she has represented Episcopal women wherever she has gone. Living in the penthouse apartment at 815 Second Avenue in New York City, which she referred to as "living on



Speaking through an interpreter was almost unnecessary because Paul Tournier's gestures and eloquence made him understandable.

top of the store," she has entertained constantly the great and not-so-great. Now she looks forward to retirement in Sewanee, Tenn., where she can do such an ordinary thing as "borrow an onion from a neighbor."

Noted author and speaker Verna Dozier told the men and women who lunched with her that Episcopalians spend a lot of time reading their Bibles but not enough time reading their morning papers. "Look at what weighs heavy on your heart and then try to relieve that hurt through your special calling," she advised. Then she reminded her audience that the Bible is full of humor that people tend to miss because "we're so busy reading with stained-glass voices."

"When God said, 'It is not good for man to be alone,' the intention wasn't so men could have their trousers pressed," Paul Tournier, a Swiss pioneer in holistic medicine, told his delighted audience. Speaking through an interpreter, Tournier said, "The whole world needs and will benefit by the release of the unique gifts of women, made in the image of God." He described women as personal and cooperative while men tend to be mechanical and competitive.

"Our world pleads for the gifts of being personal and intimate. Our world cries in anguish from the competitive craze that leaves persons empty and alone." Tournier's eloquence and gestures made an interpreter almost unnecessary. He continued, "We need not live in this man-made empty world. God created women. . . . Listen to them." Tournier likened the Church to the male-dominated mechanical society of which it is a part, but he believes the "man speaks, woman listens" model of the Church is incomplete and leads only to emptiness. "This was not Jesus' way. See how close Jesus was to women? Jesus listened to women."

Nobleman was superb in a one-woman skit about the Rev. Jeannette Piccard, who was "illegally" ordained in July, 1974, at the age of 79. Entitled *Solo Flight*, the skit traced Piccard's desire for ordination from age 11. Married to French scientist Jean Piccard, she became a noted scientist in her own right, the first woman to pilot a stratosphere balloon, and a NASA consultant. Piccard compared her life's dream of becoming a priest to being a balloonist: "If you want motion, you must have turbulence."



## HAVE YOU HEARD . . .

### All Seated on the Ground?

A special to gardeners from *The Welsh Churchman* by way of St. John's Messenger from Lansdowne, Pa., tells about "one local parson who has his garden illuminated after dark. . . so he can watch his phlox by night."

### Don't Turn that Dial!

We all know fanatic fans of the so-called evening soap operas, *Dynasty*, *Dallas*, and such, but the following excerpt from the diocesan newsletter of Bishop Thomas Stanage of Bloemfontein in South Africa surprised us. Writing of his visitation to the city of Welkom, he said, "On Tuesday. . . in the evening I not only preached, but played the organ to the accompaniment of the grand piano. The combination was superb, and for a *Dallas* night there was a good congregation."

### Buckle Up for Cleanliness

Oklahoma is belt-buckle country so as a fund-raising effort for a new shower facility at the Episcopal Conference Grounds on Fort Gibson Lake in eastern Oklahoma, the board of directors commissioned a cast bronze alloy belt buckle bearing the church shield. The buckles cost \$7.50 and can be ordered from The Episcopal Conference Grounds, c/o Mrs. Ray Elbert, 1612 S. First Place, Broken Arrow, Okla. 74102.

### Buried Books

The Rev. William Reese, vicar of St. Michael's, Newberg, Ore., sent along the following challenge to your visual perception and knowledge of the books of the Bible. We will give a copy of our 1986 Episcopocast calendar to the first (by postmark date) person who sends us the correct answer. Here goes:

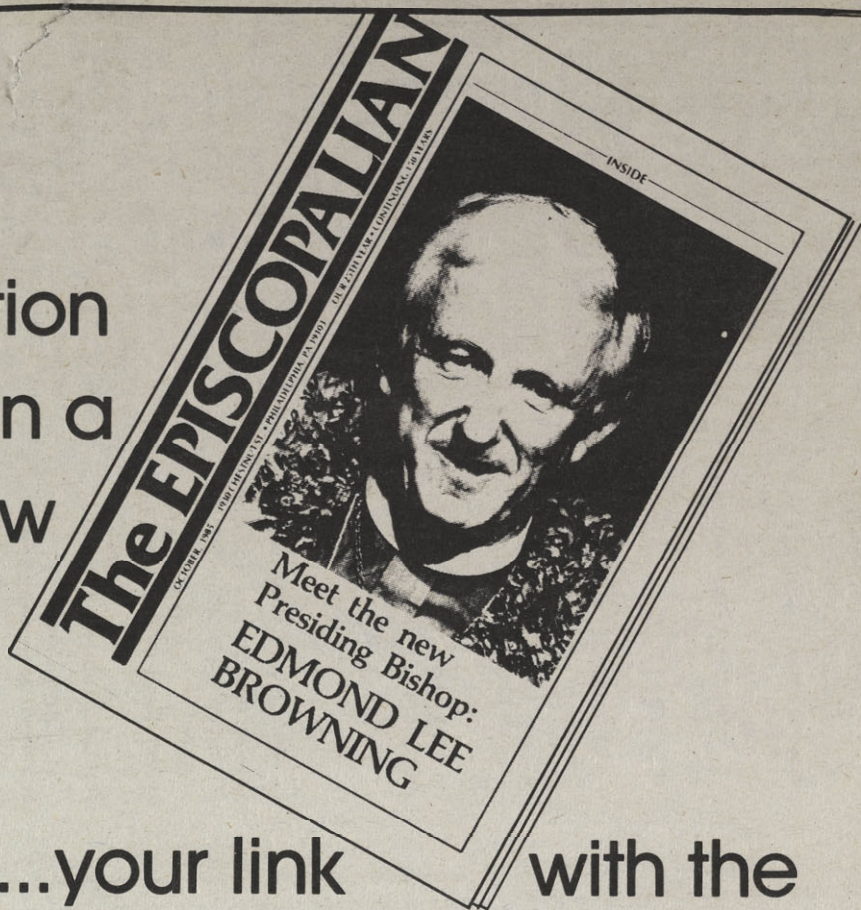
"In these remarks are hidden the names of 15 books of the Bible. It's a real lulu. Kept me looking so hard for the facts that I missed the revelation. I was in a real jam, especially since the names were not capitalized. The truth will come out to numbers of our readers. To others it will be a real tough job. For all it will be a most fascinating search. Yes, there will be some easy to spot, others hard to judge. We admit it usually results in loud lamentations when we can't find them. One lady says she brews coffee while she puzzles over them."

### People in the News

The Tulsa chapter of the American Guild of Organists honored **Tom Matthews** of Trinity Church for his contributions to church and community. . . . Episcopal Church treasurer **Matthew Costigan**, Bishop **Alex Dickson, Jr.**, of West Tennessee, the Rev. **John MacNaughton** of Texas, and **Bertram Wyatt-Brown** of Florida received honorary degrees from the University of the South. . . . The Rev. **Fred Howard** is now director of Management Information Services at the Episcopal Church Center. . . . Dr. **S. Dallas Simmons** resigned as president of St. Paul's College, Lawrenceville, Va., to take a new post. . . . Canon **William S. Brison**, an American working in the English Diocese of Manchester, became Archdeacon of Bolton there. . . . The Rev. **Douglas Eberly** led the 25th anniversary celebrations at Church of the Redeemer, Irving, Texas, where parishioner **Waldo Cecil** helped remodel the sanctuary.

# An invitation to share in a bright new future for

## ...your link with the church at large



You are holding in your hand a copy of the publication that is now reaching more Episcopalians than any other in the history of our church.

Good will for The EPISCOPALIAN is at an all time high. Letters to The EPISCOPALIAN and personal comments from those who talked with us during General Convention express genuine and widespread appreciation for editorial changes that have been made in recent months, leaving no doubt that this publication is dedicated to serving the whole church. Action of General Convention once again commended The EPISCOPALIAN and urged us to work toward getting a copy into every household in the church. More than twenty dioceses already combine their diocesan publications with The EPISCOPALIAN, sending the combination edition to every home in these dioceses. Several more dioceses have expressed interest in doing the same.

### But there's a high price for this success...

With all of this interest, The EPISCOPALIAN is really at a major crossroads. The cost to accomplish the task the church has given us and still keep the price to subscribers, parishes and dioceses within reach keeps The EPISCOPALIAN walking a financial tight-rope. Despite every economy possible, costs beyond our control (postage, for example)

continue to rise, sometimes dramatically.

A meeting of the Board of Directors of The EPISCOPALIAN in late summer took a long, hard look at our present and future. To keep momentum going, The EPISCOPALIAN must continue to use more outside writers, send editors out into the church where action is taking place, and modernize production methods to keep costs within reach.

### Your contribution today is urgently needed

The bright, new future is possible. . . and this is important to the whole church. It is evident from reader response and from expressions at General Convention, The EPISCOPALIAN is serving the church well. It is equally evident from cold, hard financial statistics that to continue to do so—let alone move ahead—requires money, more than is in sight from usual sources.

You can help. If every reader who appreciates The EPISCOPALIAN will express that appreciation with a significant gift to The EPISCOPALIAN DEVELOPMENT FUND today, we'll be able to continue to serve you in ways that are even better and brighter than we've ever been able to do until now. The need is great. . . and the time is now. Send your tax-deductible contribution today.

Mr. Richard Crawford, Publisher  
The EPISCOPALIAN / 1930 Chestnut Street, Philadelphia, PA 19103

I want to share in helping The EPISCOPALIAN reach the goals you have outlined. Enclosed is my gift to The EPISCOPALIAN'S DEVELOPMENT FUND. Make check payable to The EPISCOPALIAN.

\$ \_\_\_\_\_ \$25 \_\_\_\_\_ \$50 \_\_\_\_\_ \$100 \_\_\_\_\_ \$250 \_\_\_\_\_ \$500 \_\_\_\_\_ \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



# EDUCATION GUIDE

COLLEGES

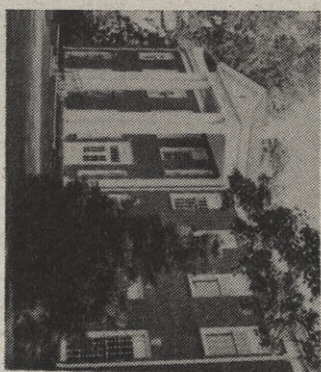
**SAINT PAUL'S COLLEGE**  
An Episcopal related four year, coed, liberal arts college offering the BA & BS degrees. For more information write: Office of Enrollment and Records, 406 Windsor Ave., Lawrenceville, VA 23868 (804) 848-3111

## STONY BROOK SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL

where building strong Christian character and attaining high academic standards have priority.  
Coeducational Grades 7-12

Write: Director of Admissions  
The Stony Brook School, RT. 25A, Stony Brook, N.Y. 11790. Phone 516-751-1800



### ST. JAMES SCHOOL

A coed day and boys boarding school situated on an 80 acre campus five miles southwest of Hagerstown, Maryland was founded in 1842 by Bishop Whittingham as a Diocesan Episcopal Preparatory School. The present college preparatory school of 170 students still holds to the founder's precept of "sound mind, strong body and deep religious convictions." For further information contact Don Woodruff, Saint James School, St. James, Maryland, 21871 phone (301) 733-9330

### SPECIAL BOYS SCHOOLS



**San Pablo**  
IN ARIZONA

**Is your son's future any of our business? You bet it is!** Our business is helping young men, ages 12 to 18 with problems: behavior, emotional and growing-up problems. We provide complete therapy and educational programs in a challenging, disciplined living environment. We will help him: Achieve personal goals. Learn self-discipline, and raise self-esteem. We will help him meet the challenge of living! Write: Lowell S. Andrews, P.O. Box 10526, Phoenix, AZ 85064. (602) 956-9090.

### MILITARY SCHOOL

**Build Your Son's Future With A Solid Foundation**

Grades 5-12. Since 1887. Accredited. Individual Attention. Distinguished faculty. College Prep. ROTC Honor School. Sports. Beautiful campus. Spacious facilities. Arts/Crafts. Driver Education. Band. Good Food. All Facilities. Admission anytime. Write St. John's Box 827-E, Salina KS 67401 or call 913/823-7231.

**ST. JOHN'S MILITARY SCHOOL**

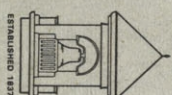
### SCHOOLS FOR BOYS

#### Christ School

- An Episcopal all boys boarding school for grades 8-12
- Traditional college preparatory curriculum
- 600 acre campus in mountains of North Carolina
- Strong religious life, work, outdoor, and athletic programs
- 10:1 student-teacher ratio



Christ School  
Box E  
Arden, NC 28704  
(704) 684-6232



**OLNEY FRIENDS SCHOOL**

Call or write:  
Barnesville, Ohio 43713  
614-425-3655

• Quaker  
• Boarding  
• Grades 9-12  
• College Prep.

EDUCATING THE WHOLE PERSON

Olnsey welcomes students from all races and religions.

### Worth Noting

Dr. William Schiess and his wife, the Rev. Betty Bone Schiess, represented the Diocese of Central New York at a ceremony in the companion Diocese of Egypt to mark the 75th anniversary of Harpur Hospital in Menout.... Dr. Charles Price of Virginia Theological Seminary was a guest speaker at the fall meeting of the directors of the Cathedral College of the Laitly in Washington, D.C., which welcomed **Burton D. Fretz** as a new board member.... An English cleric, the Rev. **Paul A. Burrows**, is vicar of St. Luke and All Saints in Union, N.J.... **Basil Hamblin**, educator and author, is the new headmaster of St. Paul's School in Oakland, Calif.... The Rev. **Louis Schueddig**, president of the Episcopal Radio-TV Foundation in Atlanta, Ga., was the only American at a residential Conference on Religion and Communications in London, England.... **John Martin**, press officer for the Anglican Consultative Council for the past six years, has resigned to do private consulting.... The Rev. **David E. Johnson** was consecrated Bishop Coadjutor of Massachusetts on October 5.... Bishop **Donald Davies** of Fort Worth has announced his intention to retire on December 31.... **Heinz Wunderlich**, German organ virtuoso, will perform at St. John's Church, Tampa, Fla., on November 10 as part of the parish's diamond jubilee celebration.... The Ven. **Charles Grover** is the new archdeacon of the Diocese of Central New York.... Dr. **Paul Crow**, Christian Church (Disciples) ecumenist, and Bishop **Paulos Gregorios**, Syrian Orthodox metropolitan, will lead the annual Texas Faith and Order Conference, November 14-16.... Vice-President **George Bush** delivered the Founder's Day address and received an honorary degree from the University of the South on October 6.

# The EPISCOPALIAN

NOVEMBER, 1985

1930 CHESTNUT ST. • PHILADELPHIA, PA 19103

OUR 25TH YEAR • CONTINUING 150 YEARS

REVIEWS OF THE  
EPISCOPAL CHURCH  
AUSTIN, TEXAS  
Professional Edition  
INSIDE  
PROFESSIONAL PAGES



**Robert Runcie visits Canada**

0246484 12/99 999 999 9E  
THE LIBRARY  
CHURCH HISTORICAL SOCIETY  
P O BOX 2247

TX 78768 DIR