

Title: *The Episcopalian*, 1986

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The EPISCOPALIAN

JANUARY, 1986 • 1930 CHESTNUT STREET • PHILADELPHIA, PA 19103 • OUR 26th YEAR • CONTINUING 151 YEARS

Now to the Lord sing praises

*All you within this place,
And with true love and charity
Each other now embrace;
This holy tide of Christmas
Doth bring redeeming grace.*

Sprinkled throughout this issue are celebrations and remembrances of this joyous season.

Christmases past and customs present are remembered and recounted in stories sent by readers, pages 6 and 7.

Sharing is the byword at William Temple House, page 10; the Presiding Bishop reminds us to find peace in all the din, page 14; in the Hispanic world an ancient pageant tells the Christmas story, page 24; and a Baptist finds a "Christmas fix" in an Episcopal service, page 11.

Virginia Richardson celebrates St. Stephen with a Feast, page 31. And what is Christmas without a miracle? We have one on page 28.

*From Heaven high I come to you,
I bring you tidings good and new;
Good tidings of great joy I bring;
Thereof will I both say and sing.*

Tidings gathered from around the country show Episcopalians at work spreading the Christmas spirit all year round.

A Seattle artist puts her faith in her work, page 17; an Idaho program helps the lonely, page 9; in Ohio churches aid tornado victims while in Spokane an evangelism campaign takes off, page 8; and in Alaska evangelists bring revival, page 30.

In Iowa a farmer helps others fight bankruptcy, page 26; a Boston radio program asks famous people to share their faith, page 29; and a California Episcopalian captures Russia on film, page 24.

ALSO: Jackson Kemper's life and legacy explored, page 18; reports from Executive Council, pages 15, 16; and a special ISSUES section on South Africa, page 19.

*Son of God, of humble birth,
Beautiful the story;
Praise his Name in all the earth,
Hail the King of glory!*

WELCOME UTAH, MILWAUKEE

This month Episcopalians in the Dioceses of Utah and Milwaukee will begin receiving *The Episcopalian*.

Beginning with the next issue *The Dialogue* and *The Milwaukee Churchman* will join other dioceses in sending their local news in our center pages.

Welcome to you all!



Allin makes Holy Land pilgrimage



In a pilgrimage to the Holy Land in November, Presiding Bishop John M. Allin and his wife Ann carried the cross on the Via Dolorosa in Jerusalem where they stopped at each station to pray and read a meditation. "O Lord, grant this land peace" was a constant petition. The trip, arranged by Dean John Peterson and Brother Gilbert Sinden of St. George's College, included meetings with the Patriarchs of the Orthodox Churches and the Mayor of Jerusalem. Above, Allin examines old scrolls shown by the Jewish High Priest of Samaria, and in a lighter moment he samples the view from a slide at a children's playground.

PHOTOS BY ONELL SOTO

COMING IN FEBRUARY

Christine Dubois, former editor of *The Olympic Churchman*, will bring her light-hearted, prize-winning column, "Hallelujah Breakdown," to our pages. The title, slang for a prayer meeting, sums up Dubois' feelings about the turmoil of being changed into the image of Christ: "We may feel at times that we're having a nervous breakdown, but in the end it's all praise." Also, next month we begin a series on bioethical questions raised by genetic engineering and biomedical technological advances. As our guide we have an expert, Dr. John Fletcher, an Episcopal priest who is assistant for bioethics at the National Institute of Health.

Continuing **Forth and The Spirit of Missions** in our 151st year of publishing. An independently edited, officially sponsored monthly published by The Episcopalian, Inc. upon authority of the General Convention of the Episcopal Church.

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WORLD NEWS BRIEFS

London, England

Anglican leaders have cabled Liberian officials to express concern over the safety of church leaders there following the recent failed coup attempt. Of major concern are the whereabouts of Archbishop George Browne and of Rudolph Grimes, diocesan chancellor. The Archbishop is head of the Liberian Council of Churches, which has been critical of President Samuel Doe, and Grimes is reportedly a member of the opposition party. Doe closed the borders and cut communications in the wake of the abortive rebellion. Early rumors were that Browne was in hiding or in jail and that Grimes had been arrested and his wife injured. The Archbishop of Canterbury cabled Doe, saying, "I hope members of the Anglican Church are safe." He added, "Be sure of my prayers for you and your people." Liberian officials have maintained that the people jailed have been held "for their own protection."

Washington, DC

Lutheran and Roman Catholic bishops approved a newly developed joint prayer service, "Word, Petition, and Praise," during their 11th annual meeting. The service, developed at the bishops' request, was inaugurated at a joint service in mid-December at this city's Lutheran Church of the Reformation. Bishops from both Churches participated.

Berkeley, CA

A memorial service for Gabriella Shepherd was held December 7 at St. Mark's Church here. Gabriella Shepherd, the wife of Dr. Massey Shepherd, died November 10. Gaby, as she was known to friends and many students at the seminaries where her husband taught, is also survived by a daughter, Nancy Lloyd, two grandchildren, and a sister.

Vancouver, Canada

Bishop Barry Valentine has left his position in the chaplaincy at the University of British Columbia here to become assistant in the Diocese of Maryland, working with Bishop Theodore Eastman, the diocesan. A former dean of Christ Church Cathedral, Montreal, Valentine was Bishop of Rupert's Land from 1969 to 1982.

New York, NY

During National Bible Week, November 24-December 1, the Laymen's National Bible Committee honored entertainer Pearl Bailey for "a life of service and learning." Bailey, the daughter of a minister, has recently earned a degree in religious studies at Georgetown University where she had originally enrolled to study French. Asked about the switch, she joked, "Because it's easier to know the Lord than to learn French."

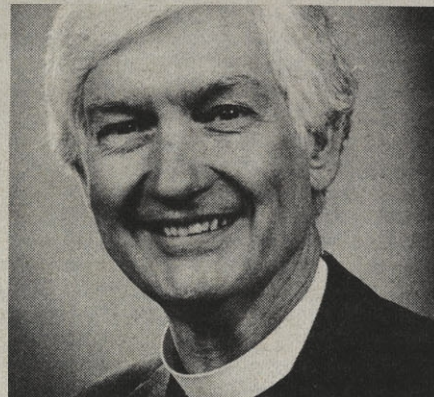
Paris, France

On June 1, Bishop Donald Davies, first Bishop of Fort Worth, will become Bishop of the Convocation of American Churches in Europe, whose headquarters are here. From the Pro-Cathedral of the Holy Trinity he will have jurisdiction

over Episcopal churches in Nice, Frankfurt and Munich, Geneva, Rome and Florence. Davies was honored December 28 at a service and luncheon in Fort Worth to mark his retirement as diocesan on January 1.

Cambridge, MA

Bishop Otis Charles was formally installed December 11 as dean of Episcopal Divinity School here. Board pres-



ident George Kidder presented Charles to Bishop John Coburn of Massachusetts for the institution. Also participating in the service were Bishop Robert Anderson of Minnesota and Dr. Jane Smith, associate dean for academic affairs at Harvard Divinity School. Following the service were a reception and dinner at which Charles gave an address. Preceding the installation, Dean John Booty, a visiting scholar at Yale Divinity School, led a morning of reflection.

Pittsburgh, PA

The sixth national assembly of the Episcopal Urban Caucus will meet here February 26-March 1. Economist Dr. Howard Stanback will be the keynote speaker. The new Presiding Bishop, Edmond Browning, plans to attend. In addition, business, labor, and political leaders will address the assembly on the economic situation in the Pittsburgh area, which is a major corporate center surrounded by the closed plants of the dying steel industry. The closing Eucharist will be held at Trinity Cathedral. The Urban Caucus has made scholarship money available to help low-income or unemployed persons who wish to attend. For information, write to the Rev. William Boli, 720 Tuscola St., Saginaw, Mich. 48607.



Lawrenceville, VA—Bishop Robert Gibson received an appreciation award from Hardi L. Jones, chairman of the board of St. Paul's College here, and was appointed the college's first trustee emeritus.

Indianapolis, IN

A group of 10 Episcopal parishes with endowment assets of more than \$1 million has formed the Consortium of Endowed Episcopal Parishes. Others are

invited to join and attend a meeting January 29-31 at the College of Preachers in Washington for a series of talks and workshops on common problems and interests. The Consortium is backed by this city's Lilly Endowment. The Rev. David P. Hegg, St. Peter's Church, Morristown, N.J., is president of the new organization, and the Rev. Robert A. MacGill is executive director. MacGill can be reached at the Consortium's office, Suite 222, 20 N. Meridian St., Indianapolis, Ind. 46204.

Jefferson City, MO

The convention of the Diocese of Missouri exhibited its catholicity by holding its opening luncheon at Grace Episcopal Church, its business sessions at the local Ramada Inn, and its convention Eucharist at St. Peter's Roman Catholic Church. Turning to internal affairs, the diocese approved: new minimums for clergy stipends, a review of the diocesan constitution and canons, an annual collection in congregations for maintenance of Christ Church Cathedral, and the appointment of a committee to study new sources of income. It also adopted an \$818,000 budget for 1986 and approved resolutions condemning the Russian invasion of Afghanistan and one urging public officials to improve health care for the poor in metropolitan St. Louis.

Bombay, India

Archbishop of Canterbury Robert Runcie is scheduled to meet privately and informally here with Pope John Paul II on February 9. The Archbishop had scheduled a three-week trip to India to visit the Churches of North and South India and the Mar Thoma Church. When planners discovered that the Roman pontiff would be in India at the same time, they arranged the meeting.

Manchester, NH

In a special convention at Grace Church here, the Diocese of New Hampshire elected a Connecticut rector to be its bishop coadjutor. The Rev. Douglas E. Theuner, 47, rector of St. John's Church in Stamford, was elected on the fifth ballot; he had also served as summer priest at St. James' Chapel in Burkehaven, N.H. As coadjutor Theuner will work with and then succeed Bishop Philip Smith, who plans to retire early in 1987.

Phoenix, AZ

Old and new members of the Church Deployment Office (CDO) met here in November to organize for the coming triennium. Bishop Charles Vache of Southern Virginia was elected to head the executive committee; he will be assisted by Bishop Joseph Heistand of Arizona, vice-chairman, and Matthew Chew of Arizona, the Rev. James Hani-sian of Southern Ohio, and Mary Lou Lavalley of Western Massachusetts. Members heard a report from CDO director William A. Thompson. They made plans to work on such topics as deployment of women and minorities, registration of lay workers, review of mutual ministry, and the structure and strategy of the CDO and its board.

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Browning installation plans set

When the doors of Washington Cathedral open on January 11 to admit Bishop Edmond Browning for his installation, he will become the 24th Presiding Bishop of the Episcopal Church and the fifth to be installed in the Cathedral of Sts. Peter and Paul.

The service will begin at 10:30 a.m. with a call to Worship in Hawaiian, the language of the diocese from which Browning comes. Bishop John Walker of Washington will greet Browning at the door and escort him to the crossing for the simple but impressive service.

Browning is the ninth elected Presiding Bishop; prior to 1925, the office simply devolved on the Church's senior bishop. And not until 1940, during the tenure of Bishop Henry St. George Tucker, did General Convention designate Washington Cathedral as the seat of the Presiding Bishop by virtue of his office. Tucker, then also Bishop of Virginia, was the last Presiding Bishop to combine the office with his duties as a diocesan. When Tucker was formally seated on Oct. 22, 1941, Washington Cathedral gained the distinction of being the seat of two bishops—the Bishop of Washington and the Presiding Bishop.

In January, 1947, the 20th Presiding Bishop, Henry Knox Sherrill, in a service based on that of the Church of England, became the first to be installed formally at Washington Cathedral. Bishop Arthur Lichtenberger was installed there on Jan. 14, 1959; John

Hines on Jan. 25, 1965; and John M. Allin on June 11, 1974.

At Browning's installation a Litany for Ordination from the Prayer Book will be read, and Walker will escort him to his chair on the left side of the Cathedral's great choir near the altar. Returning to the crossing, Browning will receive traditional gifts of the office—a Bible, *The Book of Common Prayer*, bread, wine, water, oil, and a staff. The bread and wine will be presented by members of the Browning family, and Allin will present the primatial staff which formally symbolizes the office Browning assumes January 1.

After giving his inaugural sermon, the new Presiding Bishop will concelebrate the Eucharist according to Rite II with Bishops Allin, Walker, Desmond Tutu of Johannesburg, and John Watanabe, Primate of the Nippon Seikokai. Two deacons will attend Browning.

This will be the first time in recent years that the installation of a Presiding Bishop will be in the context of the Eucharist. Service music and hymns will be from the *Hymnal 1982*.

The evening before the installation Washington Cathedral will host "A Festival of Hymns" to celebrate the new *Hymnal's* publication. The Standing Commission on Church Music will present a copy to Allin.

Following the installation, the Brownings will greet those attending the service at a reception at the Sheraton Hotel on Woodley Road. Buses will take guests from the Cathedral to the hotel.

At press time, *The Episcopalian* learned that due to a schedule conflict, Tutu will participate in the installation but will not preach the next day as originally planned.

Church Center drops computer software packages

by Dick Crawford

The Episcopal Church Center has withdrawn its computer accounting and membership records software from the market and is curtailing efforts to develop it further, according to the Rev. Fred Howard, manager of information services at the Church Center.

Howard said the software packages were an honest response to a good idea but were beset by a number of problems. Thirteen dioceses had purchased the Episcopal Diocese Information System, and more than 40 parishes had invested in the Parish Information System. "We are in communication with all of those offices regarding refunding their money or finding equivalent credit with another software package."

"One company is offering a credit in the amount already invested in the Church's software package, and we are happy to recommend it to anyone who writes to us," Howard said, adding that his office is working to find other software packages that are useful to parishes, missions, and dioceses.

Development of the software packages began more than two years ago in response to General Convention's mandate of the use of *The Manual of Accounting Principles and Reporting Practices* developed by a project team made up of church finance officers, an outside auditor, and the director of the Church Center's management information services.

Howard said the top priorities for accounting software are:

- that it follow accounting principles and reporting practices of the Episcopal Church manual;
- that it provide an audit trail in which all entries are traceable; and
- that it offer ease of operation for all persons involved in church administration.

These are the specifications that the original software was supposed to meet, Howard said. "The specifications were of the highest quality, and though we did not complete the project, we did stimulate the software industry to develop accounting programs for the Episcopal Church. The company offering credit is one such example."

Trouble first developed with the Church's software when the company that undertook the project disbanded as the program was in its final version. "This left us with two choices—quit and give up or pick up the project ourselves and continue. We took the second choice because we thought the project was a good idea. The Church needed it, and we were told by the developers that it was so near completion we could finalize it."

"As it turned out," Howard continued, the software needed "more debugging and rewriting than we realized, and we learned we had neither the equipment, the personnel, nor the financial resources to complete it. Knowing there is some anger, we are biting the bullet and withdrawing the packages to avoid additional problems for more parishes and dioceses."

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SWITCHBOARD

Jesus does hear, He does heal

D. L. Duval debated in a letter (October) whether prayers are answered and miracles occur as reported in the Cindy Cannon story (August). If we pray and do not accept God's promise that He hears and answers prayers, we are not going to move any mountains. We will receive just as we believe. Not to believe that God answers prayers is to reject all that Jesus taught. He does hear; He does answer; He does heal. If we only pick and choose what we wish to believe [of His promises], we are creating our own God, a capricious God, not the God whom the Scriptures reveal.

I pray for you, D. L., that you may see your prayers answered and that you may see the miracles occurring all around you. And you will because God does answer prayers.

Emilie D. Nawrock
Hightstown, N.J.

The letter from D. L. Duval was tragic. Miracles are not rare; they are a daily occurrence. Jesus Christ promised us that "whatsoever ye ask" and "greater things than these" would be granted us in His name. He taught us to pray expectantly.

The comfortable Church has grown complacent. Look to the Church under fire: Russian, African, and South American Christians will tell you our Father is alive and miracles are our God-given inheritance.

Deborah S. Crecraft
Venice, Fla.

Why no titles for bishops?

The title "Father" has disappeared from the pages of *The Episcopalian*. This I attribute to your editorial view that the term is sexist, particularly objectionable to the women who comprise the majority of your editorial staff. I cannot, however, impute any motivation for the complete dropping of the titles "The Rt.

Rev." and "The Most Rev." "The Rev." has not yet disappeared so I am puzzled as to why bishops have been dropped.

Roberts Ehr Gott
Russiaville, Ind.

Editor's note: Our style is to use Bishop So-and-so of the Diocese of Such-and-such for bishops and The Rev. So-and-so for priests on first mention. On second mention, we use last names only for all people—bishops, priests, and women.

We zapped the zip

The address reported in the November Have You Heard column for those wishing to purchase belt buckles (at \$7.50) to benefit the Episcopal Conference Grounds in eastern Oklahoma included the wrong zip code. The correct address is: Cheryl Elbert, 1612 S. First Place, Broken Arrow, Okla. 74012.

—The Editors

In response to Hathaway

Three cheers for Bishop Alden Hathaway of Pittsburgh for upholding the faith of Jesus Christ, crucified, died, and risen, our Lord and Savior. I hope his Open Letter (November) heralds a new age of faith in our Church which has been so badly battered by skepticism, doubt, and sophistry from our leaders in the past few decades.

Henry C. Ruschmeyer
New York, N.Y.

Bishop Spong's approach (July) and Bishop Hathaway's response on how to present the Christian Gospel represent two different religious worlds. No matter how long the Church's faith statements have stood, many find them empty of living meaning hence devoid of contact with the spiritual life. An equal number and maybe more find in themselves a deep response to the ancient words and practices.

The two bishops speak different languages stemming from different demands. Or perhaps a common vision

that requires such a personal language that it must seem to all of us inexpressible in any words but our own—our own by invention or adoption. To insist on this or that language is to lose the truth in argument over words that must always just skirt the rim of idolatry. We do not have a common religious speech. It is our burden and challenge to discover/create it.

John Clark
Poughkeepsie, N.Y.

A loud "amen" to Bishop Hathaway. Here at St. Francis Boys' Home we work with troubled children—with psychology, yes, but also with prayer. We witness God's love and healing power every day.

Gary Verett
Ellsworth, Kan.

I was dismayed by Bishop Hathaway's analogy of the tire salesman as a model for the Church's ministry of evangelism. It's an embarrassment at best. As a consumer, it's not what salesmen say about their products that worries me, but what they often don't say.

I personally do not feel our work in the parishes would be well served by desperate attempts to suppress doubt and uncertainty. The laity will not be fooled by that. If Hathaway thinks this is our task, then we are doomed to failure, all of us. Moreover, an ill-conceived mission of this nature would miss the mark anyway for the New Testament makes clear that the other side of faith is not doubt, but fear and indifference.

These two bishops represent opposite viewpoints about the future direction of the Church and its understanding of the kerygma. I would say Spong won the first round of this debate!

James P. Jones
Beverly, Mass.

Thank you for publishing Bishop Hathaway's response to Bishop Spong. I nominate Hathaway for the next Presiding Bishop.

John Harrison
San Diego, Calif.

Continued on page 27

EXCHANGE

Clergy exchange

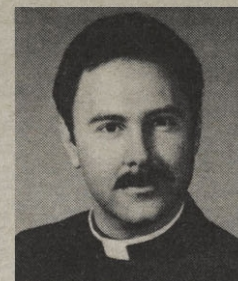
An Anglican priest desires a four-week minimum exchange in the southeastern U.S. sometime between April and October, 1986. He can offer in return a two-bedroom bungalow 30 miles west of London. Write the Rev. Leslie Mills, 21 Mill Lane, Yateley, Surrey GU17 7TE, England.

Hymnal 1940 available

St. Timothy's Church in Danville, Calif., has at least 100 copies of *The Hymnal 1940* which it would like to make available to a congregation that can use them. Contact Marjorie D. Weil, St. Timothy's Parish, P.O. Box 446, Danville, Calif. 94526.

Swedish Prayer Book

Professor C. D. Ellis would like *The Book of Common Prayer* in Swedish to use with a group of Scandinavian immigrants. Such a translation was made early in this century. If you can help, please write him at 5205 Hingston Ave., Montreal, Que., H3X 3R5, Canada.



Let's be open to elders' talents

by Maurice Friedman

The Church at its best can be a community where people are affirmed, ministries lifted up, and lives freed to serve the Lord—a community where diversity is not only tolerated, but celebrated.

This is not always the case, however. All too often the Church loses its broad perspective and allows itself to become narrowly focused. This is particularly true in the Church during that important time when congregations are searching for a clergy person to be rector or vicar. All too often, search committees are looking for the "younger" priest to fill the vacancy, believing it takes a younger person—someone with enthusiasm and zeal and who is not afraid to upset the apple cart—to make the Church grow. But what is also being said is somehow clergy who are middle-aged or above are no longer able to do the job, have lost the cutting edge, or are past their prime.

On more than one occasion, I have heard statements such as, "What we're really looking for is a young person to turn this place around," or "Now that we have a young priest, we can't wait to see the growth begin." Isn't this not only a bit narrow in scope and view, but also outright discrimination? Perhaps instead of setting the standards for society to live up to, the Church has actually bought into society's standard of over-valuing youth—in a sense, idolizing it to the point of downgrading those who by God's grace have been blessed to survive it!

Perhaps it is time for the Church to rethink its priorities about its clerical leadership. Youthful clergy are important, make no mistake about it, but clergy in their mid-life growth patterns are, too. They are resources of experience and depth which are proven. If growth is the issue, look at the largest and most successful parishes. What kind of clergy are in the top leadership positions? Men and women who for the most part are in their 40's, 50's, and beyond. They are men and women who have been around and know what works, who have not been afraid to try something new, and who value their own maturity and growth. They are people who recognize that youth is not skin deep, but lives in the spirit and soul of faithful servants regardless of physical age.

It is time to see with our hearts and not just our eyes when we look at our priests during the search processes. Youth is no guarantee of success or growth, and it doesn't even last! The Church has been and will continue to be blessed because of our mature leadership, a leadership which has survived the test of time. That is something for which to be thankful. The next time your congregation is looking for a clergy person, keep it in mind.

Maurice Lane Friedman, 32, is canon for ministries at the Cathedral Church of the Nativity, Bethlehem, Pa.

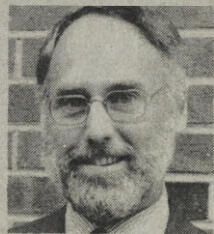


Karen Kuykendall

Can I be Mary?

Epiphany invites us to act as if dreams were reality

BY JOHN H. WESTERHOFF



On Christmas we celebrate God's coming to us. On Epiphany we celebrate our going to God (Matt. 2:1-12). . . . On Epiphany we celebrate the story of that

blessed journey taken by all those who seek after God's reign. The story we tell is a story of our human journey illumined

by the poetry of three wise pilgrims led by, of all things, a star through deserts and hazardous, unmapped wilds just to catch a glimpse of a longed-for ruler of earth and heaven.

It is God's story, but it touches our human story in a way that only Easter equals; this explains why Epiphany was the second-greatest festival in the history of the church year. We are all pilgrims in search of fulfillment and health, holiness and wholeness, peace and justice, equity and freedom.

These foolish wise folk, these naive childlike characters were looking for God's kingdom, for the way to individual and corporate salvation in the world and in their hearts. And they found it by obeying the foolish wisdom of their imaginations, by acting as if their dreams were reality, by paying no attention to the way

things really are and risking a journey in search of an impossible dream. They let intuition take precedence over intellect, imagination over reason. It was a long, mad, lonely journey into a land some call fantasy land. They were classified as naive and dismissed by learned and practical folk.

It will always be so when we follow the longings of our hearts. Those who act upon dreams and follow stars are rare in an enlightened age. We prefer to live with certainty. We have difficulty accepting chaos and surprise. . . .

Epiphany is an invitation to go on a journey we cannot order or control, following a way we cannot fully comprehend. Like Frodo, J. R. R. Tolkien's strange hero, we will have to endure the terror of encountering monsters and dragons. Yet like Frodo, if we go on this terrifying adventure, we need to go with both faith in

miracles and the conviction that everything will turn out for the best. . . .

The feast of Epiphany invites us to listen to the voice of God and step forth on a spiritual pilgrimage, to enter a new secular year forgetting all that lies behind and ignoring all that seems reasonable today, to trust in the possibility of God's dream and go forth carrying with us the gold of love, the incense of longing, and the myrrh of suffering. Epiphany invites us to live as the mad Man of La Mancha, who dreamed the impossible dream and strove with the last ounce of courage to reach the unreachable star.

John H. Westerhoff, III, professor of religion and education at Duke University Divinity School, is an Episcopal priest and editor of the ecumenical *Religious Education Journal*. From *A Pilgrim People* by John H. Westerhoff, III, © 1984 by John H. Westerhoff, III. Published by the Seabury Press, 430 Oak Grove, Minneapolis, Minn. 55403. All rights reserved. Used by permission.

IN CONTEXT

Lois Clark:

A full life fulfilled

by Dick Crawford



Some of the most important people appear on the edges of our daily living, moving from the periphery to near center of our lives and then out again. Perhaps it's another way in which God reveals himself and gives direction.

Such a person for me was Lois Clark. Lois came into my life shortly after I joined the bishop's staff in Oklahoma City. After services one Sunday she came up to greet my wife and me to make sure we didn't leave as strangers, genuinely concerned for people in a new city. Lois died several weeks ago. People in the parish, diocese, and on the national and diocesan Committees on Indian Work share my grief at the loss of this quiet, effective, and efficient woman, small in stature but without limit in her caring and sharing.

Lois grew up in the Creek Nation of eastern Oklahoma where her forebears lived after their removal from their own lands in a forced march known as the Trail of Tears, named for the suffering and death caused by their brutal separation from homeland and loved ones.

As a teacher Lois spent many years developing—and then advocating—special education curricula and vocational rehabilitation programs. She spent many hours as a radio reader for the Library for the Blind. The lives she touched are uncountable.

A counselor of children, legislators, bishops, and councils of the national Church, she served on the board of the Presiding Bishop's Fund for World Relief. She gave direction quietly and had a special knack for asking questions that not only evoked revelations, but broadened visions.

One of the high points of her life came in September when General Convention placed the name of David Oakerhater, a Cheyenne deacon, on the Christian Year Calendar as an example of godliness and servanthood. Lois helped with the years of research and patience necessary to state Oakerhater's case.

Above all, Lois Clark was an intentional person, and her friends are convinced she stayed her final illness long enough to assist in this last triumph for her people. Then she said goodbye.

"For all that is gracious in the lives of men and women, revealing the image of Christ, we thank you, Lord."

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READERS RECALL CHRISTMASES PAST

Candles, cookies, choirs; births and babes and Christmas elves



Christmas! It may be the most evocative word in the Christian language. We asked readers to send us accounts of their memorable Christmases past and present. For them the season calls up sights, sounds, and smells from the past, is replete with once-in-a-lifetime experiences, and sometimes teaches lessons about the day's true meaning.

For Dorothy Zimmerman of Haverstown, Pa., Christmas means the men and boys' choir processing into the dark church carrying lighted candles and singing "O come, all ye faithful," especially when the boys descant the melody. It is easy to imagine you are hearing the angels who rejoiced on that night of Jesus' birth."

Grace Nowell of New Lisbon, N.J., will never forget Christmas, 1941. As a Gray Lady at the hospital at Fort Dix, N.J., she arranged for her church choir to sing requests for men wounded at Pearl Harbor.

In a small mission in Paramaribo, Surinam, Alice Kuppinger of Fort Myers, Fla., attended the Christmas Eucharist of 1967 with a handful of others on the second Sunday in Advent since that was the only time a priest could come!

Augusta Reid of Highland Park, N.J., volunteered at Tokogakuen Children's Home near Osaka, Japan, in 1952. That Christmas she helped the children make and wrap 400 men's handkerchiefs which they took on Christmas Eve to patients at an army hospital, accompanying their giftgiving with carols.

Kathleen Walston of Gainesville, Fla., remembers a Christmas Eve visit to a dying teacher's bedside where she learned a lasting lesson in a quotation from Shakespeare: "There's a Divinity that shapes our ends, rough hew them as we will."

Christmas, 1938, was a special one for Margaret O'Rourke of San Diego, Calif., because on that day at her grandfather's farm in South Dakota she and her three siblings awoke Christmas morning to the news that their mother had given birth to a baby boy. In church that morning the minister announced, "The manger at Millmans cradles a son."

Helen Winters of Marco Island, Fla., remembers how devastated her family was when Grandma died and could no longer be with them at Christmas. Her children suggested filling the void by inviting a treasured older friend to share the holiday.

Rebecca Thomas of Toledo, Ohio, remembers snows "prayed, hoped, and wished for" and those that "floated down like bleached cornflakes onto our upturned faces and outstretched tongues" and "snowdrifts that would soon become angels and horses big enough to ride on."

And for M. Myers Darling of St. Petersburg, Fla., a childhood Christmas filled with unexpected joy included a baby doll dressed all in white and a music box.

The Rev. John Boucher of Nashville, Tenn., treasures the memory of the wonder and amazement a 6-year-old Vietnamese refugee, come to help trim his Christmas tree, displayed as she pulled out of its box the Christmas star. "Each year when we bring out the ornaments and decorate the tree, I am reminded of Lillian. We no longer have a star on top. My wife and children gave it to Lillian. It's far more fitting that way. Somehow our star-less tree keeps the real meaning of Christmas alive in each one of us."

Doreen Wilson of Sarasota, Fla., spent her first Christmas away from her family's home in England as a student nurse in Surrey where she worked from 7:45 a.m. to 8:30 p.m. but learned that serving others is the best way to spend Christmas Day.

Two Maryland readers mentioned favorite celebrations there. At St. Barnabas' Church in Leeland, parishioners begin work in Advent to provide a Christmas banquet for 100 people. At Emmanuel Church in Cumberland, which Martha Lee Heron attends, on Christmas Eve, after the recession, "all the lights in the church are extinguished except the candles in the sanctuary and the illuminations behind the star and the manger in the stained glass window. The congregation kneels and sings 'Silent night.' At that moment God is very near."

On these pages readers share their memories and the evolution of customs associated with this joyous season of Christ's birth.

A governor's gift brightens an Oklahoma Christmas

by Judy Short

Oklahoma City, Oklahoma

Sometime during the mid-1970's, when David Hall was governor of Oklahoma, I was rearing my four sons by myself and we faced a bleak Christmas. So when the governor and his wife organized a tree-lighting program, I packed three of the boys into the car and went; my oldest son had to work.

The weather was so cold the orchestra couldn't play. But we became less cold as a beautiful native American woman signed the Lord's prayer; as we listened to the Oral Roberts University choir sing; as the chaplain prayed for peace and prosperity throughout the world; as Governor Hall delivered his Christmas message. Afterward we toured the mansion and had hot drinks and snacks.

All this I mentioned in a thank-you note to the governor, and the four of us signed it.

A week before Christmas a tall, handsome, well-dressed man got out of a large black limousine and knocked at the door. Was this the Short residence? He had some food to deliver.

I told him he had the wrong house. He said if this were the Judy Short residence, it was the right place, and he proceeded to deliver a smoked turkey, a smoked ham, a large box of candy, a large box of cheese, and an immense basket of fresh fruit with pecans and candies scattered throughout. The card attached said, "To Judy Short, Jim, Jeff, and Scott from Santa Claus." The man would not tell us who Santa Claus was.

Anyone who knew our family and researched our poverty would know I have a fourth son, Steve, and that the only outing Steve missed was the Governor's Christmas program. I believed then, and I believe now, that Governor Hall sent those goodies in response to my note about how his program had made a bleak, cold holiday a little brighter and a little warmer for one Oklahoma family.

God calls his own

by Walter Avis

Charleston, West Virginia

I can remember more than 80 Christmases, but the most special was 1947 at a children's hospital where I spent every Christmas for 20 years.

"For God's sake, come!" the matron called to me. We reached the room of a young girl, a living skeleton with eyes full of terror. She had no family, no friend, no hand to hold, no faith to sustain her. Her fear gave voice to screams for help. I wanted to run, but with my first step toward her, the Good Shepherd reached for His lamb.

I baptized her so she would know she was truly His. I wept for 14 years of neglect, loneliness, and fear. For two hours she rested in His arms holding the picture of the Good Shepherd I had given her. Then she said quietly, "Open the window. I'm going to fly out of here and go back to God."

And she did. The last whisper of her lips joined the Christmas song of the angels and faded away into the soundless sound of the falling snow.

A teddy bear Christmas

by Paula Salmon

Charleston, South Carolina

Early in our marriage we began to

open our home to people who needed help. Now we have eight homes with a capacity to help 30-40 people.

Douglas, who lived with us in 1983, was particularly concerned about his macho image so I thought he was kidding when he stopped me one day near Christmas and said, "Hey, while you're out, see if you can find any good teddy bears, okay?"

Douglas was one of six children who lost both parents when they were young. He was placed in boys' homes, joined the Navy, and was sent to Vietnam. He said he'd never had a teddy bear.

I really searched for the teddy bear, even asked the Lord to lead me to the right one. Sure enough, I found one that really touched my heart and had it gift-wrapped.

I was too excited to wait until Christmas so we gave it to him the next night when 20 of us gathered for supper. He opened the package curiously, reaching into the box and slowly pulling out the furry brown body. Unaware of anyone else in the room, he drew the teddy bear to his chest and held it close. Suddenly I wondered if I had been wise to do this in front of all the other men. My answer came in a few days.

Since we have a small budget for Christmas, I would send out a "secret elf" to determine wants and needs, and a few days later he would return with a "secret list." That year it looked something like this: Bill—gloves; Lester—teddy bear; Tom—stuffed animal; George—cologne and shaving gear; Harry—teddy bear; Butch—teddy bear; and so on.

I could hardly believe my eyes.

I could hardly hold back my tears.

To share good tidings

by Sue Philipp

Radnor, Pennsylvania

One Christmas Eve my husband called to say he would like to bring a Turkish man, who was in this country on business, home for dinner with us.

Our guest spoke English well. He missed his own family and seemed to enjoy our children, who were then too young to go to midnight service. At bedtime we gathered by the fire while their father read the familiar Christmas story from Luke 2.

When my husband finished reading, our Turkish friend said, "That's an interesting story. I'd never heard it before."

That Christmas lingers in my memory and reminds me of those we must reach with "good tidings of great joy which shall be to all people."

I was there at Christ's birth

by George B. Smith

Denison, Iowa

A number of years ago, early in December, my American firm assigned me to a project in the Guatemalan town of Chichicastenango. On Christmas Eve I was invited to join the celebrations and given a robe to wear.

At 7 p.m. I went to the plaza where everyone was dressed for the occasion and where coffee, cakes, and cookies as well as religious items were available at all the kiosks. I was asked to go to the clerk and pay tax. Soon a middle-aged man appeared leading a burro carrying a young lady who was great with child. They stopped at two inns on the plaza and were turned away. The man kept asking for a place to stay, and finally a

young woman led them to the rear of the cathedral where he was told they could use the stable.

Before midnight we formed a procession and walked around the plaza singing carols until the bells tolled for the Christmas service. As we entered the cathedral, we filed past a living creche where the young lady was Mary, the man who led the burro was Joseph, and in the manger the Christ Child was wrapped in swaddling clothes.

As we passed the Holy Family, a feeling of joy and happiness filled my heart. It was as though I were really there at the birth of Christ.

Asea at Christmas

by Eileen Trupp
Tampa, Florida

I was on a troop ship in 1945, bound from Calcutta, my home, to join my new husband in New York City, when we ran into a bad storm and realized we would not reach the U.S. in time for Christmas. The Roman Catholic chaplain asked me to help arrange some Christmas activities.

I was to find a large altar and backdrop, candle and flower holders, and an incense burner. With the assistance of an Air Force troop commander, I went to the engine room where the men emptied and polished small torpedoes for candle and flower holders. The engineer found something for the incense, and someone gave me red and green crepe paper to make poinsettias. Never having seen poinsettias, I had to enlist the nurses and wives on the ship to help. We also selected and wrapped small gifts from the PX for each man on board.

On Christmas Eve the men set up the altar and the backdrop, and the Christmas Mass was celebrated for a full house of men and women of many religions.

The men also volunteered to set up the tables for breakfast, and on Christmas morning, when we walked into the mess hall to the sound of carols, we found that at each place was a carefully wrapped package. The men had thought of the women, too.

Each Christmas I recall this one that proved that expensive gifts and parties don't make Christmas. The spiritual Christmas of caring and sharing is the one that really matters.

Christmas morning wonder

by James W. McLane
Lancaster, Pennsylvania

Our daughter Deborah woke us about 2 a.m. one Christmas morning. Out of the window, under the street light, through the falling snow, she had seen on the hood of a parked car a four-pointed star—the star of the east—perfectly formed of snow. We allowed her to wake her younger brother and sisters so they, too, could enjoy this miracle.

In the daylight we went out to look. It was still there. I brushed away the snow to see what had molded it into a star, but nothing was under the snow except a smooth surface. What a miraculous wonder to see on Christmas morning!

O, come let us adore Him

by Clyde Nelson
Hendersonville, North Carolina

We sat in our living room on our son's first Christmas Eve, 1945, listening to

music on the radio and enjoying our baby's wonder at the blinking tree lights until time to leave for the midnight service at St. James' Church.

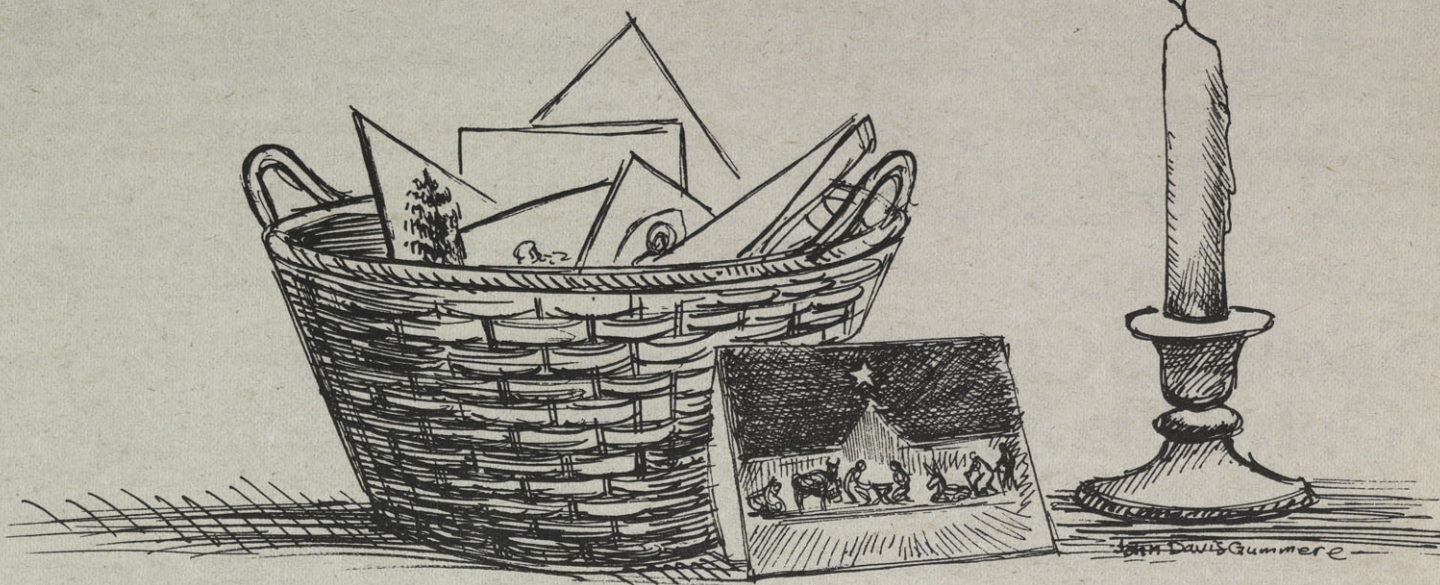
The radio announcer interrupted the music to advise people to stay off the roads, which had turned icy in a sudden sleet storm. Going the three miles

to church seemed questionable.

The sounds of Uncle John's steps on the porch reminded us of how disappointed he would be. A retired priest who was scheduled to assist with the service, he had probably not missed a Christmas Eucharist since the early 1900's.

We stayed home, and while we were playing with our son, we noticed Uncle John in a darkened corner of the room with his Prayer Book open to the service and his lips moving silently. Watching him I felt I was seeing the true meaning of Christmas exemplified: "O, come let us adore Him, Christ the Lord."

READERS CELEBRATE WITH CUSTOMS PRESENT



Gifts for Jesus' birthday

by Margaret Harrison

Norge, Virginia

Birthdays were great fun in our family. They meant parties, fancy food, and presents. Jesus' birthday was no different except we had a problem with presents until our parents helped us figure out what Jesus would like if He were with us in person.

He liked to feed people who were hungry so we were glad to help fill Christmas baskets for hungry families downtown. He liked to make people well so we sang Christmas carols to the old people in the home around the corner; they said it made them feel better.

People around the world were hungry and ill, but we couldn't pack baskets or sing for them so we added our pennies to the checks our parents sent and soon in the mail, to each of us, came a card saying, "A gift to the children of [some troubled area of the world] has been made in your name by Mother and Daddy."

Santa came to us in simple gifts in our stockings and under the tree—and new books, always new books.

Traditions have a way of being carried on. My husband and I did the same with our four boys, and in turn they have responded. Over the years among our favorite gifts have been checks sent in our names to a Blackfoot Indian children's center, to a Honduran mental hospital, to an orphanage in Vietnam. Two of our grandchildren chose the Heifer Project as their gift to us one year, and our first card each year is from Boys Home in Covington, Va., saying our foster daughter and her family have sent a gift in our name.

Cards are prayer reminders

by Ellen R. Connelly

Fort Collins, Colorado

We love Christmas cards, but they are often lost in the frantic business of the holidays. Placed in a basket to be read later, they move to the family room for Lent and then are filed in some seldom-used drawer to surface months later when they are reluctantly thrown away.

A few years ago the Christmas card

basket landed on the dinner table, and one card with a message to pray for a sick friend caught our attention. The next night it seemed natural to choose another one and pray for that friend as well. And that's how our Christmas custom began.

Now we choose a card each night, read the message, and pray for the sender. How do we pray for The Ideal Laundry and Cleaners? Well, the company represents people; they have needs and concerns which we don't know, but surely God does.

Sometimes we are moved to write to the person prayed for, and with the holiday rush over, we have the time to do it.

From Advent to Epiphany

by Richard T. Sheen

Little Rock, Arkansas

Our tradition links Advent, Christmas, and Epiphany using a creche, an Advent wreath, and a Christmas candle.

On Advent Sunday we set up the wreath and light the first candle. We set up the creche with the animals and shepherds nearby. Behind the creche we place a tall Christmas candle which has been made from the stubs of last year's candles. We place Joseph and Mary and the donkey some distance away; each day they move closer to the creche.

On Christmas Eve we illuminate the house with candles only, lighting the tall Christmas candle as well. When we return from midnight service, we place the babe in the creche and gather the shepherds and animals around.

On Christmas morning the three kings and their camels are placed a distance from the creche and begin to move closer to arrive on January 6, remaining at the creche throughout the Epiphany season until the flight to Egypt. Then the creche and figures are put away and the candle stubs salvaged for next year's candle.

A cookie tradition

by Dorothy M. Foulke

Wenonah, New Jersey

On my son's first Christmas, in 1947, my husband gave me a cookie press, a luxury for us because he then earned \$60

a week in his job as a plant foreman. From the recipe book that came with it, I made snowflake cookies and pressed them into tree shapes. As soon as he could talk, Bobbie named them "little Christmas trees."

When Bobbie was 32, I decided to stop making the trees and substituted other cookies. After we finished Christmas dinner and exchanged presents, Bobbie said it had been a lovely day, but he missed the little green trees. Be sure that each year now I make up a double batch!

Christmas aromas

by Letha Morningstar

York, Pennsylvania

My father was a professional candymaker, and all the delightful aromas of Christmases past seem to waft over the years and permeate the air even now.

For weeks before Christmas tantalizing aromas of peppermint, wintergreen, and anise filled our house. He made ribbon candy, hard candy, candy canes, and Christmas baskets with delicately braided handles that I held up until they hardened. As a 9-year-old I was justifiably smug when I could explain to grownups how he put the red stripes on the candy canes.

My classmates envied me when I brought the teacher a big candy cane, the size of a walking stick, wrapped in cellophane and tied with a big red bow. And for me on Christmas morning, on top of all the gifts from Santa, was a red-and-white striped candy basket filled with chocolates—my favorite!

Added to the candy aromas were the Christmas smells of pumpkin pies, pungent mincemeat, chocolate cookies, and walnut cake, and on Christmas Day the most delectable aroma of all—that of the roasting turkey.

Perhaps the most beautiful memory of all was the candlelight Epiphany service at St. John's with the scent of candles and the mysterious incense carried by one of the velvet-robed Wise Men.

The aromas of Christmas are still with us. While my family has its own traditions, the Christmas memories of my childhood are precious and beautiful. I was truly blessed.

The Episcopalian January, 1986 7

Ohio churches learn disaster relief tips

How well are Churches prepared to assist when disaster strikes? In Ohio last spring, a tornado helped answer that question.

by C. Joseph Sitts

I was at a wedding rehearsal dinner at Christ Church in Warren when tornadoes struck municipalities in seven Ohio counties on the evening of May 31. I spent some of the longest moments of my life between the time my wife called to say our daughter had gone to a roller skating rink where 170 children were feared trapped and the time she called back to say Karen had returned home. I later learned no one had been in the rink at the time.

The Church responds to a crisis as it

does in few other situations. With others I worked through that night and into the next morning, blessing torn and bruised bodies, helping free people, locating missing relatives. Church World Service, the Christian Reformed Church, the Episcopal Diocese of Ohio, and the Ohio Council of Churches had representatives on the scene immediately.

From Church World Service we learned disasters have three stages. The first two to six days are the emergency stage when few Churches are really geared for effective response, but each does what it can. For example, though First Congregational Church in Newton Falls exploded and burned, by the following evening members had cleared the kitchen and the parish hall and served 900 meals to neighbors and workers. When I realized what they were doing, our parish's Human Services Committee helped and a week later delivered 200 meals.



John Nastasi, left, and the author stand in front of what was once Nastasi's house in the Shadow Ridge section of Niles, Ohio. Nastasi is a member of St. Rocco's Episcopal Church, Youngstown.

The second stage—relief—lasts one to two months. At that time the government helps with cleanup and temporary housing. Church World Service

advised us not to spend our money too fast: "It will be needed when everyone else leaves town."

The third stage—recovery—can last up to two years.

Within a few days after the tornadoes struck, 45 clerics from affected areas met with denominational representatives and people with experience with disasters elsewhere to form the Northeast Ohio Interfaith Recovery Council. The Presiding Bishop's Fund for World Relief pledged \$15,000, and the Episcopal Church in Ohio contributed \$9,000.

The Council looks for ways to supplement local programs and funding. Three of the towns hit by the tornadoes have local funding, and one has hired a coordinator so the Council is concentrating especially on those not so well organized to provide aid and advocacy.

Parts of Trumbull County, Ohio, will need a long time to return to normal, but we have begun to work our way through the disaster. Expressions of concern from churchpeople both inside and outside the diocese have been of tremendous help as we try to recover.

C. Joseph Sitts is rector of Christ Church, Warren, and a member of the police-clergy counseling team there.

Sponsor a Child for Only \$10 a Month.

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

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

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

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

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

You can make a difference!

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

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

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



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

Holy Land Christian Mission International

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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 _____.

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Holy Land Christian
Mission International

In Spokane, a community affair

by R. Stephen Powers

Mention door-to-door evangelization and most people think of Mormons and Jehovah's Witnesses, but in the Diocese of Spokane Holy Trinity Church works with other denominations in conducting just such a program.

Many people in Spokane know of Holy Trinity through its food bank, its weekday senior nutrition program, or its rich liturgical life. But it's on a quiet street, and many people, especially families new to the area—about half the populace—are not aware of its century of service to the neighborhood.

Trinity's rector, the Rev. Robert D. A. Creech, wanted to let people know about Trinity in a warm, inviting, low-key campaign, but it was postponed for a while. At the same time, the Rev. David Schmidt, an Episcopal priest who was doing work toward a master of social work degree at Salem Lutheran Church, was seeking ways to serve the neighborhood better and had invited clergy and laymen from Holy Trinity, Salem Lutheran, St. Joseph's Roman Catholic, Westminster Presbyterian, and Grace Baptist to get-acquainted meetings.

As each shared his ideas and what his church was doing in response to the spiritual and physical needs of the area, Creech mentioned Holy Trinity's desire

In Idaho, help for newly-divorced, widowed

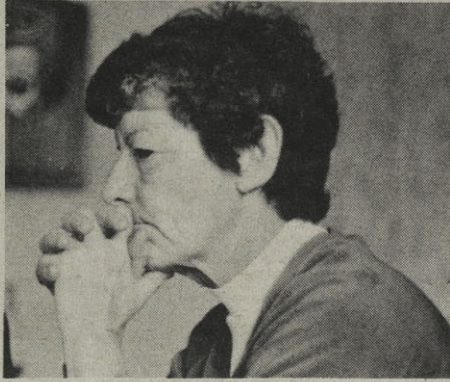
by Rita Harkins Glancey

"I read it and was scared silly," Ann Wyatt says of her first reaction to a newspaper article about Beginning Experience, a support group for divorced, separated, or widowed people.

Wyatt, a Veterans Administration records technician who was newly widowed after 35 years of marriage, summoned enough courage to dial Beginning Experience's number, but relief swept over her each time the line was busy.

Despite her fears, Wyatt persisted and attended a weekend of the Idaho program, and for her "it was a turning point." Even her coworkers noticed the change. "Ann, you look happier," they said. Now Wyatt knows she "can be my own person and accept total responsibility for myself."

This support system for the formerly-married was begun in 1973 by a Roman Catholic nun and a divorced laywoman after they attended a Marriage En-



Ann Wyatt

counter weekend to gather information for a similar program for engaged people. Their experience led them to direct their energies to a program for the separated, divorced, and widowed.

Now Beginning Experience volunteer

teams lead weekends in 105 cities throughout the United States, Canada, New Zealand, England, and Australia. Wyatt, an Episcopalian, and Warren Lessen, a Lutheran, have joined Idaho's 11-member team, giving it an ecumenical flavor.

Stan Marker, a graduate of the weekend Wyatt attended, is another new team member. Divorced six years and the father of seven grown children, he says he found he had "a lot of unaware anger." An unexpected benefit of his weekend was the subtle change in his children's attitudes. "They started to talk to me [about the divorce]."

Jean Hopper, a Seattle team member, says, "It's important for children to learn they had nothing to do with the divorce."

"That's the scariest thing," says Tish Ryan, coordinator of Boise Ministries, about being newly-divorced. "You are

so deep in the grieving process that you can't see the pain the kids are feeling."

The worldly problems of physical and sexual abuse, alcoholism, homosexuality, and sudden death strain many Christian marriages to the breaking point, but Beginning Experience strives to contain the destructive aftermath. Ryan, whose own 25-year marriage ended in divorce 13 years ago, says if participants can turn divorce "into a resurrection, embrace that life/death resurrection," then a negative experience can be turned into a positive one.

"It's forcing me to grow," says one woman of Beginning Experience.

Ann Wyatt's grown children thought "Mother needed someone to take care of her." But now they see "I can cope much better, and I don't need a mother. I can be a much better friend."

Rita Glancey is a Boise, Idaho, free-lance writer.

Spokane

Continued from page 8

to have more people involved in the parish and his plans for door-to-door evangelism. The other ministers liked the idea and agreed that, with 70 percent of the area unchurched, cooperation could replace competition in evangelization efforts.

Representatives of the five churches issued a joint brochure and held a potluck supper at Grace Baptist. There they formed teams of two—matching men and women of different congregations—and briefly explained the basic beliefs of each of the five denominations. Then the 35 teams were given calling instructions and packets of information plus a map showing the 100 houses they were expected to call on. Creech, assisted by ministers of the other four churches, led a liturgical commissioning of lay evangelists. The teams then had two weeks in which to make their calls and pass out their brochures.

Participants found that as they remained focused on witnessing to Christ, they could truly be, as the campaign brochure announced, "United in Christ." Indeed, many callers reported that people were surprised and more open to a call after they realized the churches were working together.

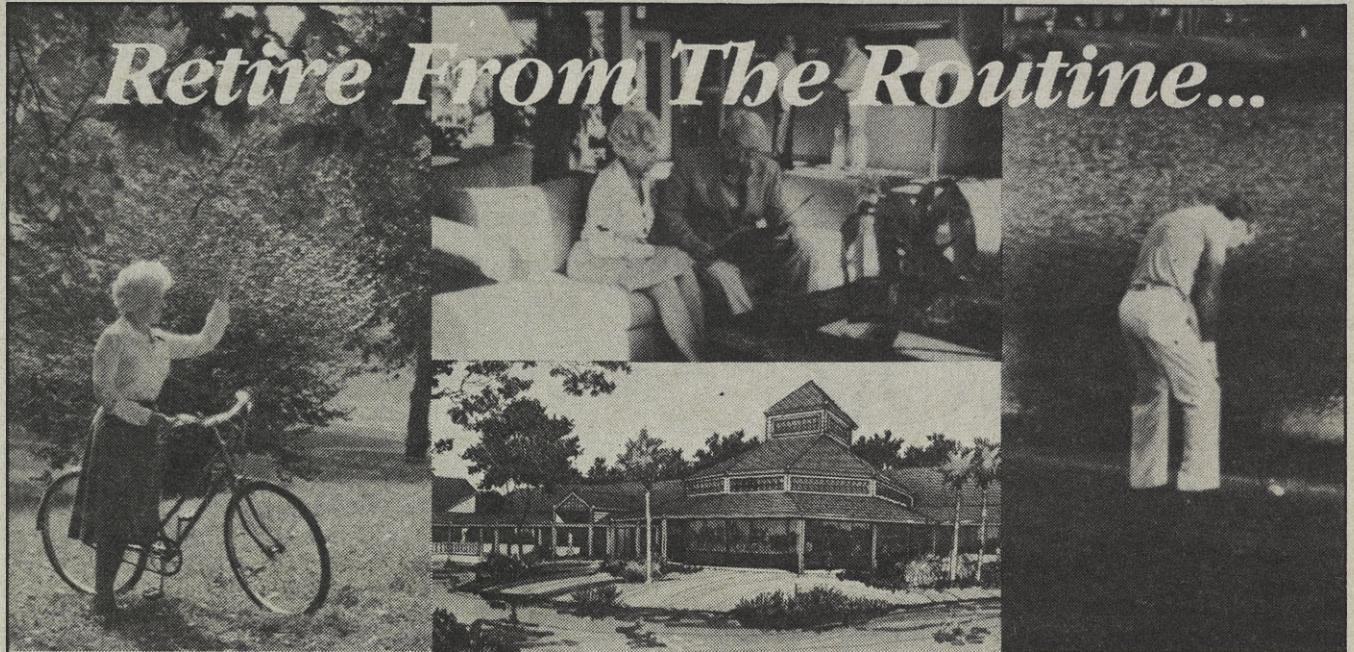
This united effort should prove several things. First, the people will know the churches care about them, both in body and soul, and that they are welcome at any of them. Second, they will know that at least in this area churches are not scrambling over each other to gain converts but, in the love of Christ, are willing to work together. Third, the effort was the start of local congregations working together and supporting each other better as each, according to its own traditions, tries to witness to the love of Christ and minister to the needs of those for whom He died.

Will the parishes be more crowded as a result of the approximately 4,000 homes contacted in the "United in Christ" campaign?

"If even one person comes into the life of the Church," says Creech, "and comes to know Christ as a result of all this work, it will have been worth it."

R. Stephen Powers, assistant to the rector at Holy Trinity, worked on this evangelism campaign.

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The Rev. C. T. Abbott, left, helps a young family gather holiday food at Temple House, which has been making Christmas brighter for 21 years.

At Temple House giving's a long tradition

by Joan Johnson

While most folk celebrate Christmas with family and friends, volunteers at William Temple House, Portland, Ore., help to make the holidays more cheery for those who have nowhere else to go.

For 20 years William Temple House has opened its doors on Christmas, trying to follow the rule of St. Benedict, says the Rev. C. T. Abbott, executive director. "He said we must receive each person as Christ so anyone who comes here is treated with love and respect."

In 20 years Temple House and its volunteer effort have compiled some wonderful Christmas stories. "People hear about us," says Abbott, "from the police, tavern owners, local churches." Abbott once even had a report of a transient who had seen a message about

Temple House scrawled in chalk on the wall of the boxcar he was riding north from California.

One Christmas an announcement over a car radio caught the attention of a distraught young woman intent on suicide. Abbott remembers her sobbing arrival. A counselor met with her, "and later they ended up in the chapel. And you know, about three years after that she came by again on Christmas"—this time to say "thank you" and to bring a donation.

For a young couple referred by a gas station attendant because their car broke down on their way to Seattle, Abbott says, "we found a mechanic, paid for the repairs, and sent them on their way. They were late, but they got there."

Some of the volunteers, too, are helped by helping. "They tell me, 'I forgot about myself and my sadness.'"

Temple House, which opened in 1965, is known for its counseling program. It depends on individual, business, and foundation contributions as well as the proceeds of a thrift shop.

At Christmas the interior of the Romanesque-style building is especially festive with a menagerie of stuffed animals descending the carved stairway. Volunteer Elaine Ansel makes dozens of the animals each year to donate to children of needy clients.

Almost everyone who works at Temple House is a volunteer, and on Christmas someone entering may talk to a student or a doctor, a teacher or a home maker. Bishop Matthew Bigliardi of Oregon is a regular Christmas volunteer. "It's really a privilege to spend that very special day in that way," he says.

Abbott himself has only missed one Christmas in the last 20 years. He says the work can be tiring, "but it's a nice kind of tired. And I have my rewards."

Joan Johnson is a free-lance writer from Beaverton, Ore.

'Friends' formed to help the Arctic

In the 1930's Bishop Archibald Fleming, then archdeacon of the Canadian Arctic, distributed papier-mache boxes in the shape of igloos to collect money for work in a hard land. In winter the temperatures drop to -35° centigrade, but the severe black-and-white landscape is often relieved by red sunrises and sunsets either side of the winter solstice.

In the 1980's the Diocese of the Arctic still needs support, but fund raising in the U.S. is a bit different. In 1981, Canadian-born Bishop J. Stuart Wetmore, Suffragan of New York, helped found The United States Friends of the Anglican Diocese of the Arctic to provide financial support to train indigenous priests and catechists at the Arthur Turner Training Center in Pangnirtung, Northwest Territories.

Canon William A. Johnson, chairman of the board, says the Friends' work helps "a missionary Church, in the old-fashioned and traditional sense of that word. Priests go out into the wilderness, sometimes for three to six months, to visit little hamlets far above the Arctic circle" where a priest must be preacher, paralegal, medic, and administrative assistant.

Friends of the Arctic has also helped repair and construct buildings in barren areas which have few educational and ecclesiastical facilities.

Those who wish to make tax-exempt contributions to Friends of the Arctic may do so through the Rev. Warren K. Meyer, 73 Wykagyl Terrace, New Rochelle, N.Y. 10804.

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A Baptist pastor finds refreshment in an Episcopal Christmas service

Once a year I need this hour of dignity, spiritual energy and calm authenticity

by Walter Fishbaugh

Christmas day finds me exhausted, totally drained, on "empty." This happens to me every year, more or less. During the four weeks of Advent I use what resources I have to offer, trying too hard to package Christmas to make it important and believable and spiritually real to those souls in my care.

Now I not only know what is wrong with me, but also what to do about it. What I need comes from God. It takes an hour. I call it my "Episcopal fix"—the powerfully wonderful and marvelously healing televised service of Christmas worship from Washington Cathedral. This Baptist who has been trying so hard to package and present Christmas desperately needs this less-fevered perspective from a cooler and more confident tradition.

I need to see ivory candles thrust high in bold assertion by strong young men in white robes processing the great aisle. I need to hear those lay readers speak the ancient texts with such understanding and dignity that the words become indeed Word. I need the shrill voices of the choirboys whose choral praise entwines with the rich tonalities of a great organ into the lofty stone archways to resonate off the vaulted cornices and mortices, creating echoes of endlessness if not eternity.

I need to watch and hear the quietly sure clergy speaking from an ancient liturgy that carries the conviction of the ages in its calm authenticity—words and cadences so refined by the centuries that they are able to speak not to my surface, but to my very center. I need the deep scarlet and purple windows, the bold red velvet of the poinsettias like points of fire in the dark pine greenness. I need to hear a preacher who doesn't try nearly as hard as I do, one who can be so thoughtfully reflective from the pulpit—and in so much less time.

And, surprisingly, I need to hear a chanted prayer whose tonal regularities evoke that special wonder of the unutterably excellent Thou toward Whom our praises and petitions ascend. I need the surging return of spiritual energy that comes through high worship. Not from it, but through it. It comes from God, the hem of whose garment we sometimes touch upon occasions of such need.

I follow Jesus in a Baptist style. I shall probably continue to do so. Most of the year it's a good place for me to be. But on Christmas day, energy depleted, the last full measure of exertion having been spent, I turn with great gratitude to God through those who follow Jesus in the Episcopal style.

And annually I am renewed, healed, reassured, corrected. Suddenly I know Christmas does not need me. I and my displaced muscularity are not essential to it—indeed, may be offensive and hindering to it. Christmas can do very well, thank you, on its own. Within itself it carries all the God-given power and confirmation it needs.

Walter Fishbaugh is pastor of Cambridge Drive Baptist Church in Goleta, Calif. These comments are reprinted from his bulletin, *Blast*.



Elizabeth Monette speaks with Meredith Tremain, who checks out a book in the church narthex after morning worship.

Dayton parish turns bookish in summer

St. George's Episcopal Church, Dayton, Ohio, gives the lie to Benjamin Franklin's axiom, "Neither a borrower nor a lender be." For five summers the parish has done both, and the result is a well-attended Summer Religious Reading Program for children age 3 through grade 6.

From mid-June through August, both before and after the 10:30 a.m. service, children may choose from 200 books. St. George's borrows books from the Dayton Public Library to augment its own collection and then, through a program headed by parishioner Elizabeth Monette, lends them to the children.

The Rev. William Bumiller, associate rector, thought the program would be "a great way to introduce children to the marvelous books being published in the

field of religion for children."

One Sunday early in September, during the main service, children who read three or more books are recognized.

For more information about doing this in your parish, write to the Rev. William Bumiller, St. George's Church, 5520 Far Hills Ave., Dayton, Ohio 45429.

Illustrate your own Bible stories

The Birth of Jesus (\$6.95) is a picture book which has five Bible scenes and 55 vinyl stickers which children can move around to create their own interpretations of the settings surrounding Jesus' birth. Created by Frances Todd Stewart and distributed by Broadman Press, the book, which also contains a simple text for adults to read along with children, is widely available. A second in the series called "Stick and Learn" is planned for next summer.



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The Episcopal Church condemns terrorism and calls for the release of Americans held hostage somewhere in Lebanon.

At the 68th General Convention of the Episcopal Church held in Anaheim, California, on September 7, 1985, the following Resolution on Terrorism was adopted by the Convention:

Resolution on Terrorism

WHEREAS, acts of terrorism as a blackmail tool to gain political objectives such as in the recent hi-jacking of TWA Flight #847, a flight from Athens, Greece, to Rome, Italy, carrying innocent persons on vacation and business resulted in the brutal and deliberate beating and killing of a young American serviceman, and

WHEREAS, this act of terrorism and piracy was perpetrated by persons well trained and equipped and encouraged by political factions and governments bent on embarrassing and paralyzing the United States Government and other civilized nations of the world, and

WHEREAS, this particular act of terrorism was designed to gain immediate worldwide media attention and coverage and indeed overshadowed several other acts of terrorism occurring in that same week which resulted in the cold blooded murder of several Americans in San Salvador, the bombing of the airports in Frankfurt, Germany, and Tokyo, Japan, both of which incidents resulted in innocent lives being lost, and

WHEREAS, terrorists still hold somewhere in Lebanon 7 Americans kidnapped earlier, some of whom have been held for over a year, and

WHEREAS, acts of terrorism conducted with seeming impunity from safe havens and sanctuaries under the control of governments opposed to our form of government and democracy only give encouragement to further acts of terrorism unless severely dealt with in some punitive fashion that would surely result in even further loss of lives and property, and

WHEREAS, acts of terrorism and hostage holding are intended to draw and influence public attention and opinion, and

WHEREAS, terrorists thrive on publicity and media attention and are expert in manipulating a free press, and

WHEREAS, terrorists are seemingly quite aware of the power of public opinion, now therefore

RESOLVED, that the General Convention of the Episcopal Church of the United States of America view with horror and condemnation brutal acts of terrorism which are a form of warfare as brutal and horrifying as any experienced in recent civilized history, and

RESOLVED, that this Convention calls upon the Secretary General of the United Nations, the President of Lebanon, and the President of Syria to use their good offices to assist in persuading those still holding kidnapped Americans to release them to their families so that they may be reunited and witness by this act an element of compassion and humanitarianism, and

RESOLVED, that a copy of this Resolution shall be sent to the Secretary General of the United Nations, the President of Lebanon, and the President of Syria.

We urge all Bishops, Priests and laity of the Episcopal Church throughout the United States and abroad to be united in supporting this Resolution. In particular, we urge timely, more active, creative and constructive involvement and initiative on the part of leaders of the Anglican Communion, namely the Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church, in efforts to gain early and safe release of hostages and/or facilities whenever and wherever terrorists strike and seize them. In this regard we especially praise and applaud the recent efforts of the special emissary of the Archbishop of Canterbury.

We urge Christians of all denominations, and all others of goodwill, to join their voices in condemning terrorism as a means to gain political objectives.

We prayfully urge leaders of all nations throughout the world to bring their best efforts to bear in neutralizing further acts of terrorism which continue to result in cold-blooded murder and wanton killing of innocent peoples.

We further urge all citizens of America and others residing in this land to lend their prayerful support to the President of these United States in his continuing efforts to gain through diplomatic means early release of the Americans who still may be held hostage somewhere in Lebanon.

Sponsored by Father Richard Kim, Rector, and members and friends of Trinity Episcopal Church, Lexington, Michigan

HAVE YOU HEARD . . .

In a good cause

Politicians kiss babies, and bishops. . . Well, some bishops, namely Andrew Wisseman of Western Massachusetts, help publicize T-shirts such as those sold to support St. Helena's—the Lenox, Mass., chapel, not the volcano. Posing with the bishop before a mon-



Photo by Roger S. Hart

tage of pictures of St. Helena's are Joan Woolley and Sara Stewart.

The medium is the message?

In two dioceses—Springfield and Kansas—the diocesan paper is no longer *The Churchman*. The new names are *The Springfield Current* and *The Plenteous Harvest*, the latter borrowed from a popular history of the Diocese of Kansas by the late Blanche Mercer Taylor. *Harvest* editor Ron Clingenpeel found a way to publicize the change at a diocesan convention. Ushers—20 members of the Episcopal Young Churchmen—wore sunflower yellow T-shirts printed with front and back pages of the newly named newspaper. Extra shirts sold well. Now, if they can just do something about "Young Churchmen"—unless, of course, they all are.

The shirt off your back

This didn't start out as a column on T-shirts, but now look at the great idea from the Rev. Robert Stewart of Villa Park, Ill. His parish, St. Mary Magdalen, asked runners to donate their racing T-shirts for Ethiopian relief. Stewart, a runner himself, who took the idea from a runners' magazine, admits to having 55 T-shirts from different races run over the past seven years. The congregation decided to act as a collection center for others who wished to donate. Catholic Relief Services, which has also sent T-shirts to the famine victims, says they are "the most practical thing a kid can wear. It's unisex." Other runners who would like to participate should send their clean, wearable shirts directly to: Runners for Africa, The Runner, One Park Ave., New York, N.Y. 10016.

It was a good dig!

Thanks to all you archaeologists who unearthed the "Buried Books of the Bible" in our November issue. More than 100 of you came up with the right answers. The first winner was Mollie Hollowell of Newtown, Pa. But since the post office is not as speedy as we'd like, many of you did not receive your copies until later in the month. So we drew another 14 winners, one from each date from November 1 through November 14 plus one from all those posted after that date. Congratulations

to Kathy Arthur, Berwyn, Pa. (Nov. 1); Patricia Smith, Tampa, Fla. (Nov. 2); Fred T. Marcengill, Bennettsville, S.C. (Nov. 3); Howard Backus, Beckley, W. Va. (Nov. 4); Doreen Lee, New Milford, Conn. (Nov. 5); Jewel Lake, Nampa, Idaho (Nov. 6); Joyce Conrad, Waukesha, Wis. (Nov. 7); Susan Veith, Belleville, Ill. (Nov. 8); Robert W. Jones, Youngstown, N.Y. (Nov. 9); Alta Fowler, Lexington, Va. (Nov. 11); Melissa Eason, Tulsa, Okla. (Nov. 12); Noel and Martha Edwards, 29 Palms, Calif. (Nov. 13); Ruth Duhn, The Dalles, Ore. (Nov. 14); and from the November 15-and-on group, Eloise Charboneau, Midwest City, Okla. It is our pleasure to send each of you a 1986 Episcopoccat calendar.

To see ourselves as others see us

From Hereford, Texas, Charles Threewit passes along the following observation made by a young Methodist visitor of

a service at St. Thomas the Apostle. Describing the All Saints' Day Eucharist to her father, 6-year-old Rebecca Gutierrez said, "About the middle, they tried to run us out. They brought out a smoke bomb and shook it at all the people in the front row. But we didn't leave. We just stayed there until the end!"

Good and good for you

In this time of Surgeon Generals' warnings about everything, literally, from soup to nuts as hazardous to your health, we were delighted to receive the following from former colleague and now west coast correspondent Emma Weighart:

On Hugging

Notice: The Surgeon General has determined that hugging is good for your health.

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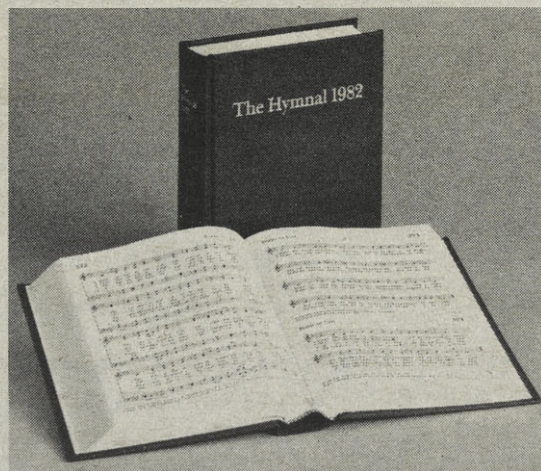
SPCK/USA publishes mission book

Crossroads Are for Meeting, a collection of papers given by 14 theologians at a Pan-Anglican Symposium on Mission Theology, edited by Philip Turner and Frank Sugeno, is available for \$4 from SPCK/USA, SPO Box 1184, Sewanee, Tenn. 37375-4001.

Announcing

The Hymnal 1982

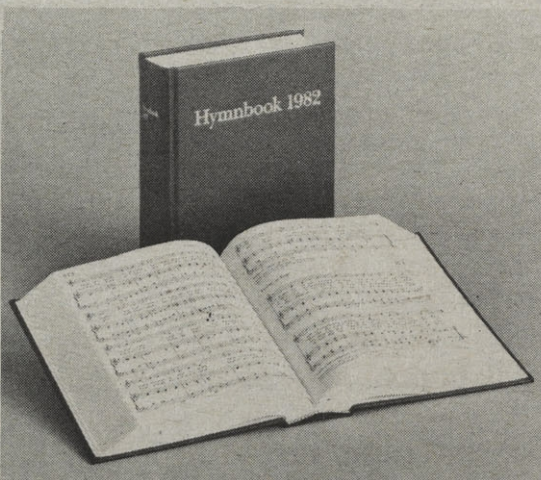
After years of work and planning, this new edition of the Hymnal of The Episcopal Church is now available. Conceived as a musical resource for The Book of Common Prayer (1979), *The Hymnal 1982* satisfies all rubrics for music with settings for liturgy and hymnody that represent the finest gifts of poets and musicians of the past and present. These works, representing a multiplicity of styles and backgrounds, satisfy the diverse needs of the Church today.



The **Singers Edition** is for congregations and choirs, and contains all service music and the hymns with full parts printed for all part-singing hymns, and unison lines only for those hymns to be sung in unison with accompaniment.

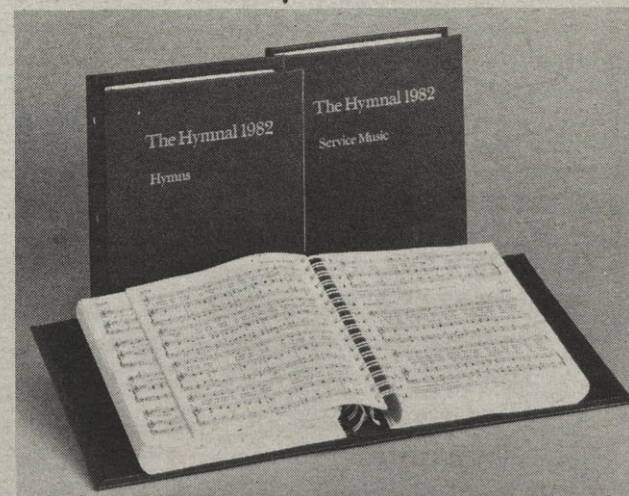
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The Episcopalian January, 1986 13

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EP-186

**Out of din, violence,
'Silent Night' arises
to give us hope again**

by John M. Allin
Presiding Bishop

"Silent Night, Holy Night."

These familiar words in our Christian tradition are words that stir memories and hopes and annually begin to echo around us at Thanksgiving time only to cease abruptly again on the feast of Stephen. This particular message and music of the Christmas theme have become so inseparable and familiar to those of us who share the Christian faith that in seeing or hearing the words we remember the tune and in hearing the music we recall the words. For many, either such hearing or seeing, regardless of circumstances, brings a moment full of memories, an awareness of need, a longing for peace.

Amid the confusion and clamor of this world's violence there is mysterious wonderment that the music and message of "Silent night, holy night" is ever heard. Where the need for harmony and peace is most acute, the waves of noise shatter the silence of night and day alike. The sirens of police and ambulance, the hooting howl of fire brigades, the explosion of car bombs, the crack of the "Saturday Night Special," the staccato of machine gun, chants of protest, screech-

ing tires and crashing metal, the whimper of a hungry child, the death rattle of an aged one, these so inundate human consciousness as nearly to submerge the hope of peace.

We long for peace—a premium need, an elusive hope—and believe this longing and need certainly must be something we share with the reasonable of the human race. But with chaotic sound and fury come madness, loss of balance, distortion of perceptions, values, and relations; pride betrays love; greed prevents grace. Voices raised in anger and frustration shout down words of reason and mute hymns of peace.

Yet still the carol continues—sounds of "holy night" in nights not still and days not silent—proclaiming peace to any who hear in this violent world. The message is of the birth of peace, the personal source of peace who comes in human terms with justice and the power called love which are unlimited by time and space.

And we are reminded and do experience it when, in the din of shopping mall or grocery market, solitary radio in subway roar, the "honky tonk" juke box or the country store, in the blare of the crowd or a rural echo there comes again the musical memory of the "silent night" of holiness and hope.

A veteran of what is now named the First World War reported an experience of Christmas Eve in the trenches on the German front. The guns had become si-

lent. Men huddled in the cold and damp, crouching for safety, talking of hopes and home to manage their fears. In their talk, while memories renewed their hopes, one man suddenly remembered it was Christmas Eve. In a lull of conversation he quietly began to sing "Silent night, holy night, All is calm, all is bright, Round yon virgin mother and child, Holy infant so tender and mild, Sleep in heavenly peace." As he sang, his companions joined in singing, and words and music moved along the trench and up and over through the night. They sang all the verses, and the accents and differences of a varied lot of military comrades became blended voices in harmony, soldiers singing of peace.

The carol was concluded. The sound faded away. It was quiet for a moment, a long moment. And then before their talk began again, they heard, like a delayed echo, the sound of the just-sung song returning. The music was the same, the words the same. Only the language was different: "Stille Nacht, heilige Nacht, Alles schlaft, einsam wacht. . . ." From across what had become known as "no man's land," their defined enemies were repeating to them the song of peace they had just sung. They listened in wonder. Then two languages were blended in the one song of peace.

I believe such message and music to be the only way to span and gain "no

Continued on next page

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Executive Council members get acquainted at new session



by Janette Pierce

With 17 new members, "Getting to Know You" could have been the theme song for Executive Council when it met Nov. 20-22, 1985, at the Episcopal Church Center in New York City. Each General Convention elects 10 members for six-year terms, and each of the nine Provinces sends two members with staggered terms.

In addition to these 38 members, the Presiding Bishop and the President of the House of Deputies serve ex officio as president and vice-president of the Council which is, in effect, the Church's board of directors. At this meeting Presiding Bishop John Allin presided—for the last time before his retirement—assisted by Dean David Collins of Atlanta, the new head of the House of Deputies. Presiding Bishop-elect Edmond Browning, who attended, is a Council member and will be replaced when he moves to his new position January 1.

A good portion of this meeting was spent helping members become acquainted with each other and with the staff and facilities of the Church Center. A major task facing Council will be the decision on whether to move the Church Center and, if so, where. Browning hopes the final decision can be made within the coming year.

Including its two officers, the present Council has 18 ordained and 21 lay members with one ordained vacancy to be filled by Province VI. Seven of the clergy are bishops: the Presiding Bishop and the Bishops of Hawaii, Northwestern Pennsylvania, Arkansas, Honduras, Alabama, and the Suffragan of New Jersey. One of the 11 priests is a woman, the Rev. Sandra Wilson of Connecticut. Of the 21 lay members, 10 are women and 11 are men.

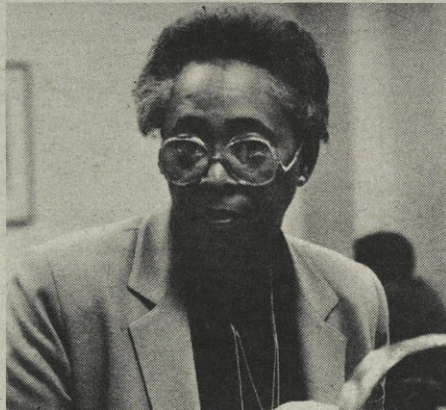
The Council's members come from 26 states, about evenly divided east and west of the Mississippi River. In addition to Browning, Thomas Van Culin, and Bettye Jo Harris—all from Hawaii—three other members come from outside the continental U.S.: Bishop Leopold Frade of Honduras, Sr. Jose Ramiro Chavez of El Salvador, and the Rev. Ricardo Potter of the Dominican

'Silent Night' arises

Continued from page 14

man's land." By the grace offered in the Christmas Gift, humankind can learn to sing the songs of peace "in a strange land," even by "the waters of Babylon" and beyond. To do so we must receive and share with all the Holy Word who is the source of all harmony and peace.

Shalom, with the blessings of Christmas.



Thomas Van Culin of Hawaii, above left, consults with Treasurer Matthew Costigan. Bettye Jo Harris, above, is one of the 17 new members attending their first Executive Council meeting.

Republic.

While most of the clergy work in congregations, several serve on diocesan staffs, as do several lay members. One priest, the Rev. Frederick Borsch, is dean of the chapel at Princeton University.

Several professions are represented among the laity: law, with Thomas Tisdale of South Carolina an active attorney and the Hon. Hugh Jones of Central New York a retired judge; banking, with Chavez, Vincent Currie, and George McGonigle; accounting, with Paul Chalk of Nevada a retired CPA and controller for Coalition-14. Ralph Spence of Texas, Paul Frank of Ohio, and Van Culin of Hawaii are business executives as well as active churchmen. Hawaii's Harris is the executive director of an agency helping immigrants, and Ann Fontaine of Wyoming was a college instructor.

A majority of the women now on Council have held diocesan, regional, or national offices with the Episcopal Churchwomen. Council member Betty Connelly of Los Angeles was the Presiding Officer of Triennial in 1979.

Both men and women bring wide experience of various aspects of the Church from the local parish to, in some cases, the international level. Most have served as deputies to more than one General Convention. Perhaps Jones holds the record—11—on Conventions attended.

Council members said they enjoyed becoming acquainted and urged time for more "community-building" at future meetings. While some were concerned about having sufficient meeting time to deal with the business that fills Council's three-times-a-year agenda, most agreed with Bettye Harris that establishing closer friendships and trust would actually facilitate the members' future work together.

Council's next meeting is scheduled for February 4-6 in San Antonio, Texas.

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Allin 'passes the baton' at November Executive Council

by Janette Pierce

When Adam and Eve left the Garden of Eden, one turned to the other and said, "We've begun the transition."

These were retiring Presiding Bishop John Allin's opening remarks to the Executive Council which met November 20-22 in the period of transition between the Allin administration and that of Presiding Bishop-elect Edmond Browning, who will take office January 1.

Since 17 Council members are new, having been elected at the recent General Convention or by their Provinces, the meeting took place at the Episcopal Church Center in New York City so new members could meet the national staff and see the Center's facilities.

Because of the transition, Council did not work in its usual standing committees. Instead, after an initial get-acquainted session, members divided into small ad hoc working groups to deal with the agenda and to respond to several points Allin made in his opening address.

Allin offered some "track notes" he wanted to hand on at a time of "Presiding Bishop baton-passing"—notes on ecumenical relations, long-range planning, and the Church Center's location.

He was critical of the organization of both the World and National Councils of Churches which, he said, provide only "illusory participation" on their governing boards. The organizational complexities do not allow for "official and effective coordination" by decision makers of member Churches and even allow "room for chief executives of member Churches to escape responsibility when they choose." He also criticized the Councils' funding policies which confuse "the channels of responsibility."

The Episcopal Church must work, Allin said, to make the Councils "more clearly and transparently agents for church unity." They must be "coordinators, not substitutes for" member Churches in the struggles for justice and peace.

In another ecumenical arena, Allin noted that progress in the Consultation on Church Union is slow but that "the



At his last session as Presiding Bishop, John Allin offered some "track notes" for future consideration.

steady and faithful dedication of the participants is more than a sign of hope."

He regretted he had not been able to "pursue and develop" conversations on unity with the three traditional black Methodist Churches—the Christian Methodist, the African Methodist Episcopal, and the African Methodist Episcopal Zion—because such conversations would be "beneficial and productive."

On long-range planning, Allin said he doesn't believe anyone can determine where the Church will be in 25 years, but he agreed it needs disciplined procedures as well as good data on and analysis of the questions facing the Church in the more immediate future. The planning group, already approved by Executive Council, can help the Council, he said. He urged the Council, the new Presiding Bishop, and the national staff to participate actively in the planning process.

In the immediate future the Council and Presiding Bishop must decide on a location for the Church Center. Allin spoke of gaining consensus for the guidelines approved by General Convention to develop "a clearly identifiable, recognizable national service center for this Church." He warned, however, "If the location takes precedence over criteria, you will have a bone of contention and much unnecessary and unbecoming barking."

The response from the small groups was affirmative. They asked the new Presiding Bishop to appoint ad hoc committees to work on the Church Center matter and on staffing and working with the long-range planning group. They also urged the new Presiding Bishop to work with the Standing Commission on Ecumenical Relations to consider conversations with the black Methodist Churches.

In discussion of this item, Allin reminded the Council that "it is not a good idea unless the other partners think so."

Turning to financial matters, Council reelected Matthew Costigan the Church's treasurer. He took members through the budget-making process and the complexities of the financial operations of an international Church.

When Council began to consider the stockholder resolutions presented by its committee on Social Responsibility in Investments, divestment became a topic of debate. Some Council members be-

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Professional Pages

January, 1986

When is a sermon not a sermon?

by Robert Hughes

A year ago I discovered that the Division for Professional Leadership (DPL) had included the writing of a "sermon" as part of the examination to be completed by all Lutheran Church in America candidates for ordination in 1985. My knee-jerk reaction was predictable: This was one more opportunity for students to display (and the Church to check) basic competence in an area of parish ministry for which I had a direct and personal concern. I was elated!

My enthusiasm for this new wrinkle diminished rapidly, however. I wear two hats. Most of the time I teach homiletics, but nine days each year I serve on a synodical committee that examines candidates for ordination. That task puts me in the gratifying (or humbling) position of having to evaluate the preaching ability of students I have had a hand in training.

The DPL exam had mandated a sermon for the Festival of Christ the King, the last Sunday of Pentecost. The allegory/parable of the sheep and goats (Matt. 25:31-46) is a challenge to experienced preachers committed to proclaiming Good News. On that score a number of the rookies failed miserably. A few students appeared to make the synodical committee the target of the written product and went out of their way to touch every possible theological base. Messages were complicated further by candidates who seemed determined to spend pages sharing exegetical research. These products had "exam" written all over them, and an exam is not a sermon.

Other problems seemed manuscript-related. Sentences became long and convoluted. Thoughts were sometimes lost in a maze of subordinate clauses. The written products employed theological terms that would be jargon to listeners. Some messages relied heavily on explanation and analysis. I asked myself if writing favored this style of communication more than speaking did, especially conversation. Had the medium corrupted the message? Were these written products sermons?

The manuscripts themselves sent varied messages. Some were typed in grammatical sentences with paragraphs neatly dressed. Others came in a strange mixture of caps and lower case, sometimes lacking proper punctuation, with spelling errors and paragraphs that did not complete a thought. And yet I knew that in the oral medium the listener would discern neither neatness nor sloppiness, neither correct nor incorrect spelling. If translated correctly, pauses might take the place of punctuation marks. Paragraphing

would never be seen.

Wisely, the synod on whose committee I serve requires that each candidate submit a taped sermon. I found the juxtaposition of these two modes of communication, the sermon on audio tape and the sermon in manuscript form, instructive.

Through the medium of audio tape candidates I had met only once came alive for me. By the second review, nuances of voice inflection and word pronunciation were clues to personality. The rate of speech betrayed emotion—or its lack. One preacher seemed honestly involved in his subject and listeners. The sermon had major defects, but his conviction was communicated. A second preacher prepared a sermon that was better from a technical point of view, but his delivery was flat and oozed disinterest.

If video tape had been employed, examiners might have been even more discerning. Were notes or manuscript an aid to proclamation or a distracting focus of attention? In other words was the sermon read or preached? Did the preacher really see people when he or she looked from side to side, or did the message come across as a holy monologue delivered to pasteboard figures? Were facial expressions a match for tone and words, or did frowns and grimaces belie the Good News? Did the preacher's body invite response, or did a rigid posture tend to close it off? If video tape had been available, the committee might have come closer to witnessing and being able to evaluate what the Bible calls preaching.

I dashed off an evaluation to the DPL, suggesting that the Matthew 25 question was mislabeled. In my judgment, what students produced were "answers" to an examination; they were not "sermons." If it were possible, I would ban the use of the term. "Sermon" has been corrupted by misuse where "preaching" clearly remains a human, churchly activity.

Preaching is an oral/aural event. Both speaking and body language are essential when whole persons communicate with whole persons. Preaching is what happens when one human being addresses others about what God is saying or doing in the world and when the Holy Spirit uses that message as a channel of the Word of God. The proclamation of the Gospel is normally rooted both in Scripture and in human life. But as a living process, three partners are always involved: God's Holy Spirit, a preacher with a spoken message, and an active listener.

If a written text is used at all, it is permissible only as an aid to the conversation. A manuscript that is a

Continued on page C



Editor's Report

It's January, a good time to plan continuing education

by John D. Lane

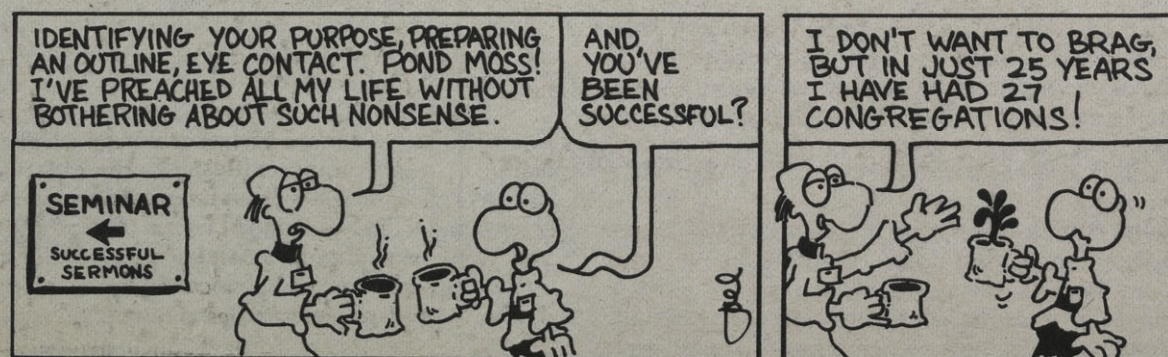
January is the month in which we are asked to turn our thoughts especially to theological education, inviting seminarians into our pulpits and classes and raising big bucks for our alma maters. I am happy about my seminary and do what I can to support it, but I also know it did not (and did not intend) to provide all my theological education.

Seminary taught me nothing about roofs and budgets and stopped-up toilets. Some of the things it did teach I wasn't ready to learn. The General Board of Examining Chaplains, which produces the General Ordination Exam, a January event, was asked at the 1982 General Convention to work on a syllabus for theological education. This syllabus, representing the work of many individuals and church bodies, was presented to the House of Bishop in Anaheim as "Guidelines for Theological Education."

Part of the effort was an update of previous work—intended to help seminaries to look at curricula—and much of the content came through the work of seminary faculty and deans. The Guidelines also contained two new sections: (1) pre-seminary and (2) post-seminary. For instance, the Guidelines suggest that students be able to pass exams on the content of the Bible and Prayer Book *before* they enter seminary, reflecting the view of one of my professors who said, "Reading the Bible makes it a lot easier to make sense out of the commentaries."

Post-seminary education includes formal courses, degree programs, seminars, disciplined reading, support groups, and so on. Discounting those clergy who seem to do nothing else, many of us don't do enough in the area of continuing education, and most have no master plan for it. January is as good a time as any to plan your own continuing education for the coming year. What do *you* need to make your ministry more effective? I think I'll take a course in basic plumbing.

Pontius' Puddle



On altering the church's interior

'Our sacred environment can serve as an approach to the Holy One.'

by Robert E. McCann

"Whatever you do, don't touch or move the furniture or alter the space, at least in your first year of tenure. Otherwise you'll join the fast-lane procession of upstart and movable rectors." That was the first and best advice I received as I began my tenure of St. John-in-Montclair, Oakland, Calif., some eight years ago.

If liturgical life is a sign of the Christian pilgrimage, then our space and art forms should find a common expression to convey this walk—together. Although sacred environment cannot contain or confine God, it can serve as an avenue of approach to the Holy One. All this takes time as we listen and live our story as the people of God.

In 1974 St. John's sacred space was more clearly defined by the addition of a free-standing altar with canopy, but the time came for us when our sacred space needed exploring. On Aug. 7, 1982, we called a parish weekend conference. Church historian J. Robert Wright of General Theological Seminary and Theodore Milhous, an architect active in liturgical renewal who also prepared the designs for the subsequent remodeling and furnishings, made presentations.

During the next years a few ouches were heard in the land. They were natural expressions of concern as some of the familiar was displaced. The parish approach, however, was a consistent one. Opportunities for reflection, sermons, dialogue, articles in the *Church Mouse Rampant*, and a model to scale followed in steady order.

Liturgical reform since the mid-1960's has been directed toward producing a clarity of sign value with its concomitant action of "cleaning up the clutter." We took this overriding concern to heart.

The Rev. Aidan Kavanagh, in *Elements of Rite*, a Strunk-like vade mecum of liturgical style, speaks harsh words to a haphazard approach to worship. For example, in commenting about the holy table he says, "It should look like a table and invite us to gather around. Clearly, it should never be overpowered by decoration, compromised by other foci, nor trivialized by pillows, bookstands, or any other major object." He might have added that it should not become a catch-all for *Books of Common Prayer*, eyeglasses, or service bulletins.

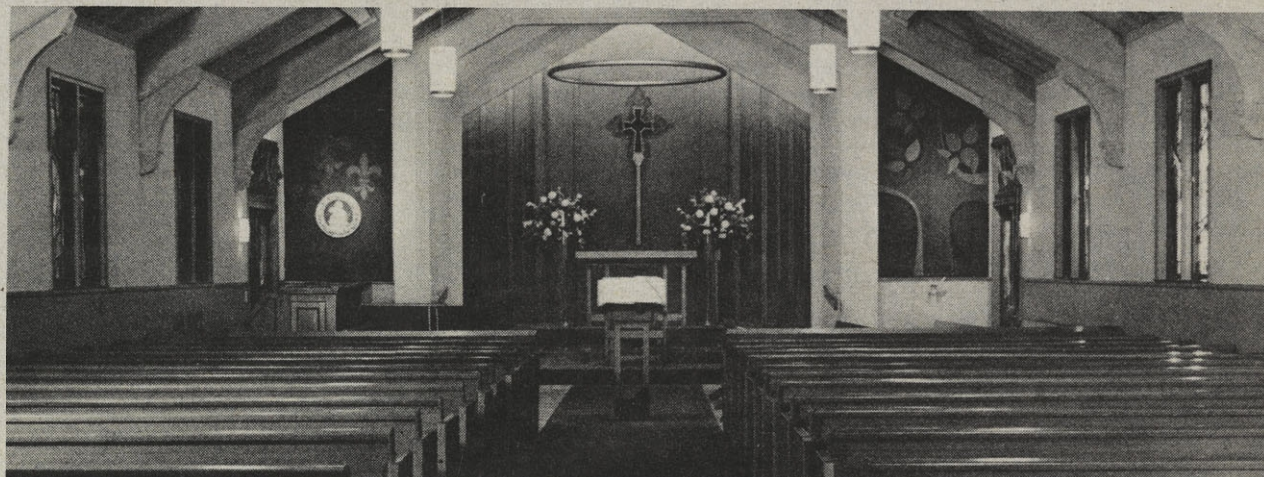
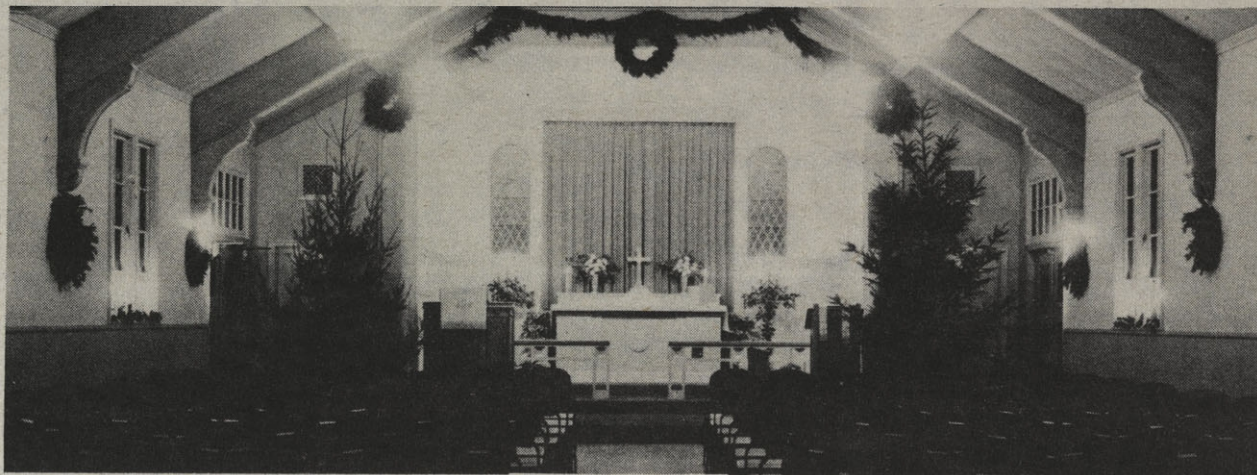
I have no doubt that removing the Communion rail and encouraging the congregation to receive the sacrament around the holy table as a group of 32 at one time has empowered us as the People of God. In fact, the gold-painted tubular ring, serving as a baldachin, indicates and invites the eucharistic gathering. The "cafeteria style" of reaching out and running along has disappeared; now each one has the opportunity of being aware of the other as together they "wait upon the Lord." The option of kneeling or standing is available since the space upon which the holy table stands is comfortably carpeted.

We added five feet to the liturgical east end, removing two stained glass windows in the process, and in the space gained placed the organ chamber of a 10-rank Moeller, camouflaged by acoustically transparent fabric. The pilgrimage cross—acrylic framed in mahogany—not only leads the procession, but when in its place against the new fabric wall forms the central medallion of a painted applique based on a coptic hand cross design.

Hangings on either side of the chancel highlight the liturgical year. A porcelain della Robbia is incorporated into each seasonal change.

The baptismal rock, near the entrance of the church, serves not only as a reminder of our incorporation into the Body of Christ, but also as an image that God is Rock. In these days of inclusive language concerns, a metaphor reflecting an attribute of God instead of male-female designation is in order.

The "double-sided ambo" is the term designated for the pulpit-lectern. During the week the open Bible lies on the ambo, facing the congregation in the spirit of Augustine's "tolle lege" (take and read). During the service the ambo provides a place for the lector and the gospeler to read. During the sermon the Bible again faces the people so the preacher's words and words of Scripture reinforce each other.



The torches incorporate the original candle holders. During the Liturgy of the Word they are placed on either side of the ambo, at the offertory recession they are brought forward and positioned either end of the holy table, and during the recessional they and the cross are placed in a 12-foot window of our newly formed narthex, clearly in view as the congregation goes forth "in the power of the Spirit."

"Axial theology" is our phrase to describe the placement of our new furniture in its changed environment. The Sunday procession, led by the one and only cross in the church, moves us straightway from

the font to the ambo to the holy table, proclaiming in ritual that we are a people of the Word and sacrament.

On Sunday, Oct. 27, 1985, three years after our opening conference, Bishop William Swing dedicated and blessed St. John's new interior. The time had come to touch and move the furniture and alter the space.

Robert E. McCann, rector of St. John-in-Montclair Episcopal Church, says the change was accomplished, including the removal of two stained glass windows, "without the loss of a single parishioner."

On maintaining the church property

'Maintenance of church buildings is a spiritual matter.'

by David L. James

No one would suggest that for a parish to pay hundreds and thousands of dollars each year for property insurance is either wasteful or extravagant. Indeed, we would consider a church a poor steward if it did not insure itself against loss. And yet each year thousands of churches eliminate maintenance from their budgets because they believe it is too costly now and can be put off until later.

Tom Bayliss loves churches, and nothing disturbs him more than this kind of thinking. As vergers and property manager at the Cathedral Church of the Nativity in Bethlehem, Pa., and as church property consultant for the Diocese of Bethlehem, he spends much of his time doing just those little things that most churches put off until they become a nuisance and demand attention.

Having spent 10 years maintaining church property, Bayliss has learned a great deal about buildings, budgets, and repairs and possesses wisdom and insight that parishes need to hear. Although no one may notice the little repairs he does today, he knows they will ultimately save the parish thousands of dollars in the future.

But Bayliss does not see his job merely as a sexton or a handy man who does preventive maintenance. Rather, he sees his position as a vocation as he attempts to raise the consciousness of parishes and dioceses regarding the necessity of integrating the sense

of history, integrity, and purpose of church property when considering maintenance, preservation, and repairs.

Part of a church's mission, he says, are the availability and appropriate usage of its property. God's people need sacred space where they can gather to worship and celebrate. Sanctuary, therefore, is not just that area behind the altar rail or a current political movement; it is also the space in our community that is set apart for something special that doesn't happen in the post office or bank or school. Thus maintenance of church buildings is ultimately not a property matter, but a spiritual matter, and this understanding of church property management infuses Bayliss with an evangelical fervor when he consults with parishes and dioceses about their property.

We're all aware that the Church has gone through various "edifice complex" stages and that many churches can no longer afford the kind of property management that was intended when they were built. But regardless of the size of the buildings or the budget, Bayliss firmly states that every parish can adequately maintain its property. The greatest fallacy he encounters as a consultant is the notion that small churches can't do this because of meager resources. He offers three educational solutions to this myth.

The first solution is to teach congregations that annual preventive maintenance is not an option; rather, it is a small insurance premium which must be

Continued on page D

When is a sermon. . .

Continued from page A

superior written product will hinder oral communication. Good writing doesn't need the writer—it stands on its own. For example, Shakespeare was buried centuries ago, but his plays and other writings continue to communicate. Speech, however, creates a relationship between living persons.

A script is a cue sheet for oral communication. A New York teacher of preachers, Philip Swander, borrowed this term from the theater because it connotes a document used to prepare for an oral event. Writing draws attention to itself. The eye focuses on the manuscript, on crafted sentences, on memorable phrases. Even memorized texts *sound* written. Writing, even poor writing, tends to keep the writer in control. A script is one means for letting go.

Scripting begins and ends as an oral process. Prepare your message by speaking parts of it aloud. Walking around the study helps you to feel the message and begin to match body language, especially gestures, to words. Talking with a tape recorder

running may help you to cope with interruptions.

Close your eyes. Listen to someone speak aloud. Speech comes as word groupings determined by the meaning and interpretation of the idea expressed as well as the practical necessity of breathing. The phrase becomes the basic unit of conversation, and not all of them are tightly linked in grammatical sentences.

If you need a written aid, write the script as close to oral speech as possible. Break formal sentences into workable units. Clumps of phrases and sentences (I call them sequences) need not be grammatical paragraphs. Make them 12 to 14 lines at most. Their purpose is to assist delivery.

Key words are given greater value in relation to the rest of the grouping by underscoring them in a single color. As you prepare to preach using the script, the flash of color will tell you to highlight with inflection, stress, or volume.

As you rehearse, keep changing the script right up to the moment of preaching. Ask what is needed to lead up to the underlined words and what is needed to flow away from them. Prune excess verbiage. Don't waste time retyping or rewriting. No script needs to

look beautiful. Spend the time practicing.

As weeks pass and you become comfortable with scripting, begin to identify places where you feel the material so deeply or know the story so well that you need no cues at all. Write out what you need to get into the section and a final line to get you out. In between write "preach it." Strive to add new "preach it" sections until large portions of your messages are preached "in the moment."

I'm not sure when a sermon really is a sermon. Indeed, I'm not sure what a sermon is at all—the term has become all but meaningless. But I do know that in this time between the resurrection of Jesus and the last trump, preaching is one key mode of existence that the Creative Word assumes. Here an axiom of Philip Swander has become significant for me: "Don't worry about losing your place; worry about losing your partner." In terms of both theology and communication theory, that is the bottom line.

Robert Hughes is editor of "Academy Accents," newsletter of the Academy of Preachers, from which this article has been reprinted.

Mental health training for ministers and seminarians

St. Elizabeth's Hospital, National Institute of Mental Health, offers ACPE-accredited full-time chaplain internship and residency training programs (with stipend) beginning June 2, 1986. Resources for training include interdisciplinary programs available through the hospital's Overholser Division of Training as well as community mental health activities in Washington D.C.

Internship and residency programs prepare pastors for more effective pastoral work and pastoral counseling in a parish, for ministry as institutional chaplains, or for pastoral work in community mental health centers. Stipends are projected to begin at \$13,496 per year.

In addition, a 10-week summer program for pastors and seminarians offers an accredited unit in clinical pastoral education. This program, which also begins June 2, 1986, has no stipend but is offered at no cost to participants.

For further information and application forms, write: The Protestant Chaplain's Office, St. Elizabeth's Hospital, Washington, D.C. 20032. Applications should be made as early as possible.

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An Armento Columbarium revives an ancient tradition:

"BURIAL in THE CHURCH not from THE CHURCH"

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



The revered tradition of Christian burial of the cremated remains of the faithful within the church itself, was dramatically presented recently in the Armento display at the General Episcopal Conference in Anaheim, California.

Centered in the Columbarium unit shown here, was a Celtic Cross newly designed with symbols of the Evangelists and symbols of the transitory stages of human life from birth through death and resurrection.

Above the Columbarium was a polished wood panel on which raised, gold leafed letters proclaimed the words of hope and reassurance from Isaiah.

The Columbarium itself consisted of two upright columns fifteen inches wide and slightly over seven feet high, each column containing twenty niches. The burnished bronze face plates for each niche carried a graceful design of vine and branches. Within this pattern were bronze horizontal name plates.

The entire unit occupied a space five feet wide and seven and one-half feet high, and projected from a back wall only eight inches.

On display at the Conference was only one option among many others possible in an Armento Columbarium. The uniqueness of an Armento Columbarium consists in the fact that each is modular, maintenance free and reasonably priced. Even more significantly, each of the many Columbarium designs is beautifully crafted so that a choice can be made for a unit or combination of them which would be aesthetically appropriate for a wide variety of liturgical environments. The Armento Design Spreadsheet will illustrate a few of these designs and indicate possible variations.

Recently installed in St. John's Episcopal Church, Dubuque, Iowa, was a beautifully crafted Armento Columbarium, featuring the traditional symbol of the lily on its lustrous bronze face plates. As the Reverend Dr. Franklin Klohn, rector of the church explains: "If a parish is the center of life, that is, baptism, confirmation, marriage, then death and burial should also be a part of it."



The Reverend Dr. Franklin Klohn
Rector,
St. John's
Episcopal Church,
Dubuque, Iowa 52001

"When a person agrees to inter their ashes in the church," he writes, "they are leaving their name as well, as that name lives on as a witness. Their burial in the church makes a statement that they were a believer, a recognition of their belief in the community of saints, living and dead: a witness to their faith. They are still part of the parish, a part of the community that the parish represents."

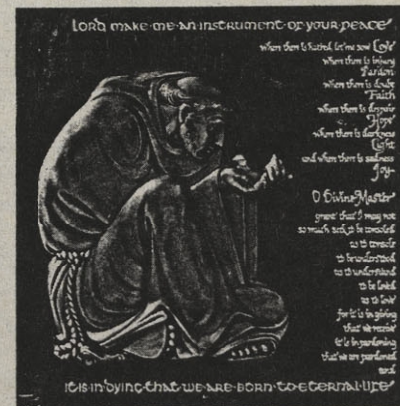
"The Episcopal Church views cremation as in no way conflicting with the doctrine of the Resurrection. Deeply resident in the human spirit through all civilizations has been the hunger to defeat death and live a life that transcends it. In Christ Jesus we have the Son of God, our Redeemer, who put death in its place and gave our souls the assured dimension of eternal life with God."

"Christian burial has always been unique. The body is viewed as a temple of the spirit, a temporal or temporary

gift from God, yet to be treated with sacred reverence and respect. Cremation is a wise use of God's creation even in death.

"The solemn and sensitive interment of the cremation of a loved one in a columbarium is in complete keeping with our confidence of resurrection through faith in Jesus Christ."

The Right Rev. Walter Righter, Episcopal bishop of Iowa, solemnly dedicated the one hundred niche Armento Columbarium which was installed in a chapel on the south side of the church.



This unique sculptured work of art, crafted in bronze, shows St. Francis designed within his Prayer for Peace. This and several other inspirational works of art have been designed to fit into a thirty inch square central recess in an Armento Columbarium. Such visual imagery is optional, but it serves to heighten the prayerful environment of the church or columbarium chapel, and to reinforce our faith in the resurrection as well as our hope that we, too, will be born to eternal life.

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Church maintenance

Continued from page B

paid. If it is not, disaster will certainly occur in the future, and they will find themselves with large expenditures they are not prepared to handle.

The second is to teach that a great deal of preventive maintenance saves money immediately. Checking weather stripping, window glazing, and boilers is of negligible cost but has immediate savings. Cleaning the fuel jets in the heating system costs some money but results in a saving of fuel in direct proportion to the size of the system and will more than pay for itself. Subscribing to Risk Management, a Church Life program of the Church Pension Fund, which annually addresses several facets of property maintenance, is an additional way parishes can be attentive to their property while lowering their insurance premiums.

The third is to teach that not only does every church contain the necessary spiritual gifts to function, most congregations seem to have their share of trades people who know some things about carpentry, masonry, electrical and plumbing problems. These people should be taught to use those gifts for God's work in their parishes.

Over the years Bayliss has witnessed the spending of thousands of dollars unnecessarily because minor repairs seemed too small to deal with just a few years earlier. Three practical suggestions of how to avoid the most common of those costly errors grow out of this experience.

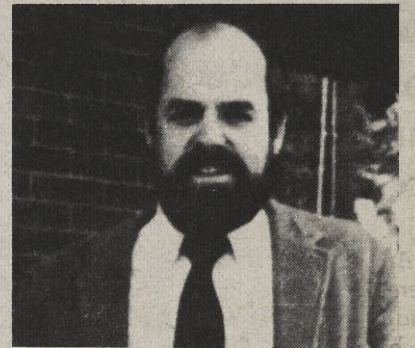
The first is regular inspection of the entire property, including walls, roofs, basements, attics, crawl spaces, closets, and other seldom used spaces. It's amazing, Bayliss notes, how much one can learn just by touring the entire property with a watchful eye. When problems are identified, their remedies should be promptly planned for.

The second is maintenance of the roof. For example, every year buildings with slate roofs lose three or four slates which today cost about \$14 each

to replace. Most churches wait a few years—until they think they have enough broken or missing pieces to do a real job: Replacing just a few slates seems a nuisance and not worth doing. Meanwhile, unseen water slowly finds its way into the structure and takes its toll as it rots eaves, timbers, and beams.

The third is having volunteers clean gutters and downspouts twice a year. This job costs nothing, but neglecting it may mean a clogged drainage system, resulting in water in the basement and possible costly excavation to correct the problem. Additionally, in cold climates clogged downspouts freeze in winter and split under the pressure, requiring replacement. Uncleaned gutters also freeze, and ice pushes water back up under the eaves where it then leaks down through the walls, rotting wood, ruining paint, and damaging windows all because the simple task of cleaning went unattended.

Tom Bayliss loves churches. His message to the people who use them is twofold. The first is good stewardship demands that we care for our buildings, and that starts with preventive maintenance. The second is regardless of the size of the budget, every church can maintain its property if it does so regularly and does not put small jobs off until a crisis occurs.



Tom Bayliss

David L. James is rector of St. George's Church, Hellertown, Pa., which has had the benefit of Tom Bayliss' management expertise.



Due to the condition of the church basement, I think we should buy Father Jones some scuba gear.

A resource for church maintenance

Among the Church of England's Thirty-Nine Articles is a list of subjects suitable for homilies. Number 3 is "On the Repairing and Keeping Clean of Churches." So says Robert C. Taylor, an Episcopal deacon who is also an architect-teacher-writer, in the preface to his *Building Maintenance for Churches* (\$13.95, Carol Gate Press, Wheaton, Ill.). Taylor covers such topics as organization and planning, mechanical and electrical systems, energy conservation, and grounds care. The book's appendices include basic lists of tools and supplies, procedures for contracting and purchasing, and suggested checklist forms.

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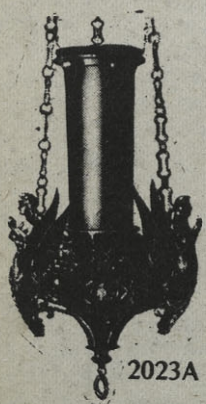
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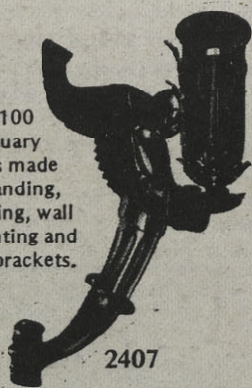
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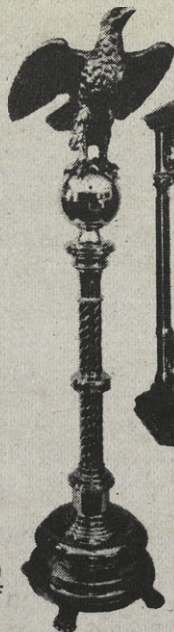
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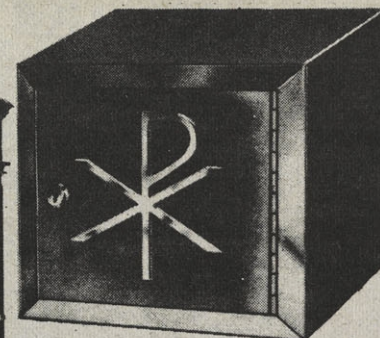
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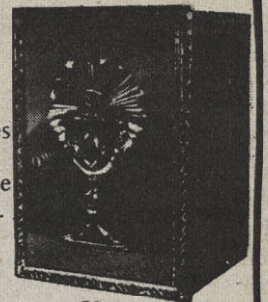
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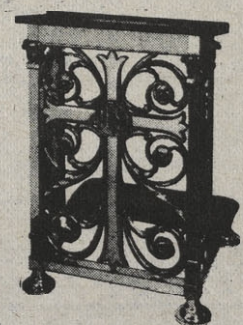
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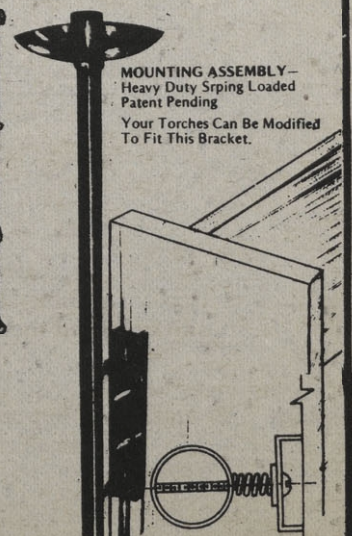


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For Washington artist, faith and creativity are one

by Christine Dubois

An invitation to design a set of vestments for St. Barnabas' Church, Bainbridge Island, Wash., brought artist Barbara Berger back to the Church. "I thought, 'Well, if I'm going to design vestments, I should go see what's going on,'" she says. Not only did she produce a set of vestments, but she became an active participant in that parish's life.

Her latest project, *The Donkey's Dream*, a children's book she wrote and illustrated, is a good example of the interconnectedness of Berger's spiritual and artistic life.

The book tells the Christmas story. A donkey dreams he is carrying images on his back: a city, a rose, a fountain, a lady full of heaven. At the end, the man leading the donkey takes him to a stable to show him what he really had been carrying. "It was only a tiny child, yet when the baby opened his eyes, the cave was full of light."

The story has a gentle, mystical quality enhanced by the soft, luminous beauty of the illustrations. Berger says she first resisted the idea of doing a "Christian" book, thinking it too limiting. "But in the face of the love that was in this idea, all of that just melted away," she says. "It was an invitation—you can give yourself to this or not as you choose. In the end, it was up to my own spiritual longing, and that's

what responded."

Berger says Christian symbols appeared in her work even when she did not consider herself a Christian. "There's been a long, slow process of accepting what already is," says the 40-year-old artist who was reared a Presbyterian and whose love of art dates to childhood.

Her previous efforts include illustrations for Jane Yolen's *Brothers of the Wind* in 1981 and illustrations for two books of her own—*Animalia* (1982) and *Grandfather Twilight*, winner of the 1984 Parents' Choice Award for Illustration. She exhibits and sells the original book illustrations but keeps slides of them.

Berger shared her faith story—through the slides—with her parish during a Lenten program last year. According to one parishioner, "There were several of us who weren't exactly dry-eyed when she finished."

She told of the years of searching and of painting an empty cup on a window sill. Several years later she painted the same cup—this time on the altar with a beam of light shining into it.

When Barbara Berger speaks of her art, she always ends up speaking of God. "The creative process is a dialogue with God. The idea of the ultimate as Creator is a very important idea to me because I experience this wisdom and skill creating new in life now. It's such a privilege to be able to participate in and be part of that creation."

Christine Dubois, who often writes for *The Episcopalian*, was editor of *The Olympia Churchman*.

Episcopalians lead Holy Land tours

Two Episcopalians will hold daily Bible study during pilgrimage tours to the Holy Land next year.

Dr. Holt H. Graham's tour leaves March 14 and will spend Palm Sunday in Jerusalem. Dr. Reginald H. Fuller's tour will leave May 9 and celebrate Pentecost in Jerusalem. Each night the men will conduct personal Bible study based on the sites to be visited the next day.

Both pilgrimages will first visit Corinth, Mars Hill, and other important places in Greece. They will then proceed to Israel where they will visit the sites important in the birth, life, ministry, death, and resurrection of Jesus as well as such places as Masada, King

Solomon's chariot city of Megiddo, King David's tomb, and John the Baptist's birthplace.

Worship on Palm Sunday and Pentecost will be at St. George's Cathedral in Jerusalem. After services Bishop Samir Kafity usually speaks to visitors about the work of the Church in the Holy Land. In the afternoon, visitors can participate in the activities of the day, such as Palm Sunday's traditional festival procession from Bethany to Jerusalem following the Lord's path of the first Palm Sunday.

For information write to the Rev. Donald O. Wiseman, Suite 100, 1305 U.S. Highway 19 South, Clearwater, Fla. 33546, or call (800) 237-3448 toll-free or (813) 535-4661.

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'He was set as watchman on the mission border'

by A. Margaret Landis

One hundred fifty years ago the Church responded to Jesus' great commission by deciding to consecrate missionary bishops.

Bishop George Doane of New Jersey, a member of the committee which submitted this revolutionary idea, described the election: "In the Church the representatives of the dioceses are assembled. They wait, in their proper places, the eventful issue while expectation thrills the hearts of all the multitude which throngs the outer courts.

"In a retired apartment, the Fathers of the Church are in deep consultation. There are 12 assembled. They kneel in silent prayer. They rise. They cast their ballots. A presbyter, whose praise is in all the churches, is called by them to leave a heritage as fair as ever to mortal man and bear his Master's Cross through the deep forests of the South-West.

"Again the ballots are prepared. They are cast in silence. They designate to the same arduous work, where broad Missouri pours her rapid tide, another, known and loved of all, whom from a humbler lot the Saviour now had called to feed His sheep.

"A messenger bears the result to the assembled deputies. A breathless silence fills the house of God. It is announced that Francis L. Hawks and Jackson Kemper, Doctors of Divinity, are nominated the first Missionary Bishops of the Church."

Francis Hawks declined the election. Jackson Kemper, who accepted, wrote: "My own appointment filled me with astonishment for it was entirely unexpected. How could I refuse an honour so peculiarly conferred? How could I flee from a station of so much toil and danger without being stigmatised a coward—perhaps a traitor to that cause to which I had consecrated my life? I hope I am not deceived. I have reflected deeply and calmly upon the subject, and I think the path of duty is plain before me.

"I received in due time official notice of my appointment, and last Monday I accepted it."

Who was the man Bishop William White and five others consecrated at St. Peter's Church on Sept. 25, 1835, to be the Church's first missionary bishop?

David Jackson Kemper was born Christmas Eve, 1789, in New York state. His maternal great-grandfather was burned at the stake for his religion. His father served with George Washington, and his paternal ancestors were "locked into military service in the Rhineland," in the words of historian Nelson Burr who comments, "An ancestry boasting military officers and a martyr! Surely the heredity of the bishop must have been a factor in his character as [a] frontier missionary."

Kemper grew up in the city, spent several summers on a relative's farm on Long Island, and in 1809 was graduated from Columbia College. He studied theology under Bishop Benjamin Moore of New York and the Rev. John Henry Hobart of Trinity Church (later to become bishop), but because Moore became incapacitated by a paralytic stroke, Kemper sought ordination from

Bishop William White of Pennsylvania as soon as he reached the canonical age of 21. He then remained in Philadelphia, serving as White's assistant.

Kemper married Jerusha Lyman of Philadelphia in 1816. When she died two years later, he wrote, "Bereft of earthly comforts I stand alone. . . . My friend, my companion, the fond object of my affection has gone."

He threw himself into church work, both for the United Parishes of Philadelphia—Christ, St. Peter's, and St. James'—and for the new General Theological Seminary in New York, of which he became a trustee and later an administrator of examinations.

In 1820 he met Ann Relf, daughter of the editor and owner of *The Philadelphia Gazette*. The following year he wrote her, "Do you not applaud my heroism in having in one short hour solicited your hand and obtained the approbation of both your parents to the most ardent desire of my soul? Let us cherish by every means the affection which has now commenced and has been avowed."

They were married Oct. 9, 1821, when she was not quite 18 and he nearly 32. They were supremely happy despite the frequent separations caused by his travels—to church conventions, to General Seminary, to outposts of the diocese—and her visits to the country to remove their children from the heat of the city and the danger of epidemics.

In June, 1831, the Kempers moved to Norwalk, Conn., where Jackson became rector of St. Paul's Church. For the sake of their three children Ann had pressed him to find a parish outside the city, and



Before he settled in Wisconsin, his saddlebags contained his tools—robes, Communion service, Prayer Book.

Jackson, when he was called to St. Paul's, wrote her, "I have just said yes to the offer and hope to be here with my family today fortnight. If I bring you to poverty, I know I bring you willingly!"

The following year Ann Kemper became very ill and on May 15, 1832, she died. Seven-year-old Elizabeth returned to Philadelphia with Ann's mother while Kemper kept the boys—Samuel, aged 4, and Lewis, aged 2.

Kemper's interest in missions was manifest early. In 1812 and 1814 he was given leave to tour through western Pennsylvania and into the "Connecticut Reserve" in Ohio as the first missionary for the Society for the Advancement of Christianity in Pennsylvania. In 1820 he toured northern Pennsylvania. And in 1824 he escorted 77-year-old William White on the bishop's first journey to his mission churches beyond the Allegheny Mountains. The trip was cut short near Lewistown when the bishop was thrown from a gig, "in a manner somewhat

unaccountable," and suffered "a contusion on his forehead and right arm is broken at the wrist."

Undaunted, the following year the pair set out again and succeeded in crossing the mountains and going as far west as Pittsburgh and Wheeling, W. Va. At all their stops Kemper preached and performed services while White baptized, confirmed, and administered Communion, sometimes in churches, other times in barns, meeting houses, and "tavern long rooms."

From Pittsburgh Kemper wrote his wife that the church there "was consecrated under the most favourable auspices. You must imagine a Ch as large as any of ours and more conformed to the rich yet simple stile of gothic architecture than any you have ever seen. This was completely crowded with as respectable a congregation as our City could afford. . . . About 130 persons were confirmed. . . . The Bp I

Continued on page 23

The 1835 Convention set a standard for us

by Henry Thomas Dolan

Their spoken and written utterances would sound formal and stilted to us. Their dress and manners, too, would strike us as elaborate and artificial. Yet some of them had been born in log cabins, and most of them were intimately familiar with the hardships of travel in rough country and with the uncertainty of finding a dinner or bed at the end of a day's journey. Most of these Episcopalians, as they converged on Philadelphia during the second half of August, 1835, horsedrawn or waterborne, had been on the way for long days.

The 18th General Convention of the Episcopal Church was already set in its triennial rhythm. Fifty years after the Convention in which it was organized, the American Church numbered 14 bishops, some 700 clergy, and 36,000 enrolled communicants in 23 states. But not a single bishop of them and only a few itinerant missionary priests were at work west of Kentucky and Illinois.

Clergy and laity alike in the established dioceses had been thinking and talking much of their one-time friends, neighbors, and fellow parishioners among the faithful who had followed fortune to the great central plains or beyond and now were drifting either into the worship of other branches of Christendom or away from any because

Episcopal services were not available.

This was a time for forms of ruggedness other than the purely physical. The 14 bishops, 63 clerical deputies, and 61 lay deputies descending on Philadelphia knew what it was to hold the faith against popular temptation. They were tough enough in mind and body not to be ashamed of being tender in heart. They put reason and faith together for a reading of life that left them concerned about their fellows beyond the mountains.

Heading them was Bishop William White of Pennsylvania. Elected to preside over the House of Deputies was the Rev. William Edward Wyatt, rector of St. Paul's, Baltimore.

The Convention assembled in St. Peter's Church but moved next day to St. Andrew's. Parts of days were devoted to other gatherings in other buildings, such as the triennial meeting of the Domestic and Foreign Missionary Society in St. Stephen's Church on the seventh day of the Convention.

The Church's Domestic and Foreign Missionary Society was itself an assurance of a new spirit which had been gathering force, and the bishops and deputies faced the missionary vocation of the Christian Church anew and did three notable things.

Wise as serpents, they decided that the claims of mission, foreign and

domestic, were too diverse to be efficiently administered by the same authority and that each should be put in the charge of a separate committee with its own executive.

Harmless as doves, they came to the more important conclusion that the body to which both authorities should be answerable ought to be no mere department of the Church, but the Church itself. Thus the Convention rewrote the constitution of the Society, making every baptized person a member with a missionary obligation laid on him by the sacrament of baptism.

Finally, they heard again the words of the Great Commission, "Go ye into all nations. . . ." and voted a canon to provide for creation of the office of missionary bishop.

So it continues to this day: The membership of the Domestic and Foreign Missionary Society is defined as that of the Church itself. The Church is the Society; one is simply another title for, but a principal activity of, the other.

The men of 1835 were thinking of us—distantly. They set a standard for us, laid out a path for us, and made their Convention a monument.

Henry Thomas Dolan, lawyer and author, is an active layman at St. Alban's Church, Newtown Square, Pa.

THE EPISCOPAL CHURCH LOOKS AT



ISSUES:

SOUTH AFRICA

'God must be weeping'

Award-winning producer/writer Sharon Sopher spent the month of September in South Africa on assignment for the public issues office of the Episcopal Church Center. During that period she conducted three exclusive interviews with Bishop Desmond M. Tutu of Johannesburg. Also while in South Africa, Sopher produced an hour-long documentary film which will be shown on television in March.

Sopher: Your passport was marked "Nationality Undeterminable." Could you tell me how that made you feel? And why does a dehumanizing thing like that go on?

Tutu: I found that this was their most cynical move. To say to me, a person born and bred in South Africa, with all my forebears born and bred in South Africa, that I am not a South African. . . . If there is one thing over which we would fight, it is this matter of our birthright, which is inalienable until we decide we want to take the citizenship of another country. . . .

When apartheid reached its logical conclusion, there were to be no black South Africans. Can you imagine that? We are 80 percent of this country's population, but we were to be deprived of our citizenship. To provide a moral justification for this act, they [the authorities] said that South Africa is really made up of minorities. So they began splitting up the blacks into different nations according to their languages—Xhosa, Zulu, etc. Each of the tribal groupings were to live in their own Bantustans, or homelands. They actually hoodwinked the world into believing this even though its logic is full of holes.

If blacks are going to be divided on the basis of ethnicity, why then weren't the whites also divided in this way? There are many different kinds of whites here—English-speaking, Afrikaaners, French, German, Dutch, and so on. Why were these different groupings of whites allowed to form one cohesive nation?

In a sense, this scheme is ridiculous. But in another sense, it is very serious because they intended to turn us into aliens in the land of our birth. Because of pressure the government is now trying to reverse this, but even this change

would be devoid of any real significance because it would be citizenship without political rights.

Sopher: When you had that passport that said "Nationality Undeterminable," what did you put down for nationality on visa applications when you were traveling to another country?

Tutu: I put down South African. I always put down South African. I mean, I was not going to be told by these guys who I am. Just as I will not let them decide who my friends are going to be. And so when I go overseas, I always meet with leaders of the Pan African Congress and the ANC. [This is prohibited by South African law.]

To protect myself, I always make a point when I return to South Africa to announce that I have met with these people because I am certain that the authorities keep track of what I am doing, even overseas. They would announce such meetings with PAC and ANC when it was convenient for them to show what a nefarious chap I was. They would accuse me of being up to no good, of plotting with the ANC and other people to overthrow the government. Regardless of the consequences, I am determined that they will not tell me who my friends must be. After all, these people are South Africans who left this country because the government decided to ban their organizations.

Sopher: By law here you're also required to carry your passbook. Is that something you abide by?

Tutu: No. It's a small protest I make. I leave it at home. But, by rights, I am contravening the law because the law is that every black person, male or female, from 16 to 60, must have that pass on his or her person. So if I took off my jacket, for example, and walked across the street and I was accosted by a policeman, he has the right to arrest me—even if my jacket is only across the street—because the offense is not to have it on my person.

I've announced my protest of this law. Since they say a pass is only a form of identification, I have another form of identification that I carry. Just in case they would say, "Well, what identification have you got?" Then I would produce my driver's license or passport. It's



Bishop Desmond Tutu and author Sharon Sopher walk near Winnie Mandela's—and Tutu's—homes in Soweto.

a small protest just to indicate that I think it is ridiculous that persons should have such limitations placed on their freedom of movement in the land of their birth.

It's the same as what the Nazis did to the Jews, who were not allowed to travel around Germany without documentation. Yet when one compares apartheid to Nazism and Communism, some people get very hot under the collar and say that we're engaging in hyperbole and being melodramatic.

Sopher: What is it that gives you the strength to continue these personal protests? To continue, on a worldwide level, trying to fight the system here?

Tutu: It's marvelous to belong to the Church of God, to be upheld by the love and caring and the prayers of so many people around the world. I have sometimes said, when I have made an address and people wanted to praise me for it, "Well, all I really need to do is to be able to stand upright for whatever minutes are required to deliver the address, open my mouth, and the words come out." It's a slight exaggeration, but basically I am saying that the force behind all of what I am saying is not mine. It is from all the people who are praying.

And I am fortunate to have been trained by a religious community, the Community of the Resurrection, for the priesthood. I learned from them that the spiritual is utterly central to any authentic Christian life. And therefore, for me, meditation, the Eucharist, praying, Bible study—they are all bang in the middle of one's life. It is from this encounter with our Lord, in the Eucharist, in praying, in meditation, that one is constrained to be concerned in the way that we are. It could not be otherwise. God catches you by the scruff of the neck, and you have sort of had it.

Sopher: When did you decide to devote your life to God?

Tutu: Originally, I wanted to be a doctor. I was admitted to medical school, but I couldn't raise a scholarship at the time so we looked for an easy option. The government was offering bursaries for teacher training so I went to something called the Bantu Normal College in Pretoria. After three years of study, I qualified with a teacher's diploma. I taught for four years.

Then, when Bantu education was introduced in the high schools, I thought, "Well, this is not for me." I looked around, but there wasn't very much else

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for me to do. So it wasn't for very high ideals that I decided to be ordained, to go and train for the priesthood. It was the easiest option available to me as a black man so I went to theological college at the beginning of 1958. And I must say I've never regretted it. It's been one of the most fulfilling things.

Sopher: And when did you actually begin developing your concepts about peace? Is that something you've thought about a lot? Or did it just start developing on its own?

Tutu: I had the opportunity of going to work for the World Council of Churches in London, England. I was the Africa director of a unit of the WCC called theological educational fund.

We had some tremendous colleagues from all parts of the globe. The director was a Taiwanese who had been kicked out of Taiwan. Another was a Malaysian woman who'd been born in mainland China. And then there was this guy from Brazil of Armenian extraction. And the only westerner was an American. We were a wonderful spread, but I don't know how we ever agreed on anything. The Latin American always felt that anything that was not revolutionary in theological education had to be jettisoned.

I began to awake more and more to what is called contextual theology. I began to realize the worth of indigenous religion and theology. It was at a time that I began thinking and reading about liberation theology from Latin America.

Sopher: Wasn't this about the time you returned to South Africa?

Tutu: Yes, I was offered the position of

Dean of Johannesburg. My family and I deliberated hard about whether we should come back to South Africa. It was the children who said yes, we should come back even though it meant we would not be able to live together. In order for the children to continue to receive an education equivalent to that in London, when we returned to South Africa, we had to send them to boarding schools in Swaziland. In London, we owned a house. In South Africa we would not be allowed to own a house. It was a time of great strain in our family. Leah [his wife] was very upset, but the children said we must go back.

We thought we were coming back to make a small contribution to the struggle, to tell blacks that they were people of tremendous worth. If you listen to my sermons, I am still saying that.

But when we moved to Johannesburg and I took my post as dean, I had contact with white people in my congregation. And to my surprise, I discovered that whites, more than blacks perhaps, needed to hear they are people of infinite worth, that they don't need to throw their weight about like a bully who feels hollow inside. Nor do they have to amass material wealth as if to say, "Who am I? Haven't you seen my two cars and swimming pool?" Once they could accept their own intrinsic worth, then I said we'd have a bloodless revolution in this country.

Sopher: Do you still think a bloodless revolution is possible?

Tutu: One has to try to the very, very bitter end. I still believe there is a chance, but I think I am part of a rapidly diminishing minority. I think that if we can get a miracle, or if the interna-

tional community can do its stuff, we could pull it off. We could pull it off.

Sopher: Some major reforms have been announced recently. Do you think those kinds of reforms are enough to satisfy the desires of the people for change?

Tutu: I'm pleased that you used the word "reform" because it indicates the differences in perception and demands and expectations. Blacks are not looking for a reform of apartheid. How do you reform something that is evil and fundamentally immoral? We want fundamental change.

The reforms come, as it were, as crumbs of concession the master throws from his table, and there we are, having to rush to pick them up. What we really want is to be sitting together to decide the menu. It's as if the government is saying, "How little can we get away with? How little must we be able to give to the world for the world to leave us alone?"

Sopher: How would you put this situation into perspective for Americans?

Tutu: I think people are fond of drawing parallels between what is happening in our country and what happened in the 1960's in your country in the civil rights movement. To some extent, there are similarities. But there is one fundamental difference. In the civil rights movement, what Martin Luther King and those who were involved with him were doing was to claim rights that were theirs under the constitution, so the law was on the side of those campaigning in the civil rights movement.

In South Africa, it is not a question of civil rights. It is a question really of

fundamental human rights—the recognition that a black person is a human being created in the image of God. Here we do not have the support of the constitution and of the law. The constitution and the law are against us. So we have to overturn or dismantle the whole structure. . . .

We are really talking about politics of exclusion—that 73 percent of the population of this country are excluded from any participation, any meaningful participation, in political decision-making. Even in the new constitution, we are mentioned only once.

Sopher: What do you think Nelson Mandela represents to the people here? He's been locked away for so long, yet he means so much. Many of the kids I've met who recognize him as their leader haven't even heard him speak.

Tutu: First of all, the ANC has been the premier black political organization because of some of the things it has achieved. They have been able to infiltrate when you would have thought it was quite impossible. That has enhanced its reputation, obviously.

The second thing is he has suffered. He has suffered and paid a very dear price for his views, views that are shared by almost all of us. I mean he has put his life on the line. And his family, as you know, has had a rough time. But Winnie [Mandela] hasn't buckled under all that pressure. They have tried to break her, but she has only gotten stronger.

They are tremendous people. In a sense, his [detention] is one of the tragedies of this land. The guy must obviously be quite something. To be able to inspire people as much as he has done

At St. Martin's in the Veld, Tutu greets parishioners as they leave. For many of the whites—who constitute only 20 percent of Anglican Church membership in South Africa—Tutu is one of the few blacks with whom they come in contact.



must mean that he has tremendous charisma, ability, and integrity. Think of the contribution he would make in a free South Africa—like being prime minister and maybe trying to share things with PW [Peter Botha, the State president].

Sopher (during a walk with Tutu to the Soweto home of Winnie Mandela, who lives just up the street from the Tutus): Winnie is back home in Soweto now, in defiance of her banning order, but what kind of contact did you have with her when she was banished?

Tutu: I went to see her. We sat in my car in the street. And, well, we had Holy Communion. Crazy. We had to have Holy Communion in the street. In South Africa, Christian South Africa. That was a weekday. The next time I went to visit her, it was a weekend when she's not allowed out of her yard from 6 p.m. on Friday to 6 a.m. on Monday.

Sopher: This is house arrest?

Tutu: Yeah. I said, "I've brought you Holy Communion." I thought, well, she'd come out again, and we'd sit in the car in the street. She said, "No, I can't come out." So we stood in the street with her on one side of the fence [that goes around her house] and I on the other. That is how she received Holy Communion. In Christian South Africa. Crazy. Crazy. I mean, really crazy.

Sopher: What is your own feeling toward the police here? Do you respect them?

Tutu: There are some good guys amongst them, obviously. I am particularly impressed with the second in command of the Soweto police, but I have to say that I don't regard the police—and I am sure most of our people don't regard the police—as my friends. I would need a lot of evidence from the side of the police to disprove many of the allegations that are made against them.

I believe quite firmly that the police torture detainees. I believe those detainees who claim they've been tortured. The police don't make any bones about the fact that they regard anyone who seeks to oppose apartheid as an enemy of the state.

I don't think I could like them because of some of the experiences I have had. For instance, at roadblocks when clearly they are taking a kind of pleasure in harassing me. And it's not just at roadblocks in Soweto [where I live]. I've been stopped at roadblocks in other parts of the country as well. And I've seen them let white drivers go through with their cars. They stop only cars that are driven by black people. . . .

It's only on very few occasions that they are not nasty. I think our people, on the whole, if a policeman were chasing a man who had snatched a woman's purse, very few would turn and help the policeman. And I am not quite sure that I would either.

Sopher: What other experiences have you and your family had with the police?

Tutu: On one occasion, we were returning to our home in Soweto from Johannesburg, and it was a very happy occasion—we were celebrating my youngest daughter's preparing to leave for the United States. We had had a lovely meal at a restaurant, and one of



Particularly since receiving the Nobel Peace Prize, Tutu is often accosted—as he is here after a service—by reporters.

the white customers had offered me a bottle of wine and said, "I don't agree with everything you say, but have this bottle of wine with my compliments."

The police searched the car, which is normal. But then they said they wanted to do a police search on my wife and daughters. I said, "You're not going to do it here." So the police took them to a nearby police station where they stripped them and searched them, and then one of the police—just a whipper snapper—asked me to produce some identification. I was astounded. I mean, any policeman who doesn't know who I am ought not to be in the police force.

Just think about it! I'm the Bishop of Johannesburg. I am a Nobel Laureate. In many parts of the world I am thought to be fairly responsible. I meet with world leaders. You would think these things would provide some protection, but they don't. So if the authorities are willing and ready to do this to me and my family, what must their treatment of others, who are not in the world's eye, be like?

Sopher: Your son Trevor has been detained a couple of times, and your wife gets quite involved in the community because of her work representing domestic workers. Don't you ever have fears for your family and yourself? I know you've received death threats just recently.

Tutu: Well, yes, I do have fears. But you come away at the end not being paranoid. You are aware that other people have survived even more than we have, and if we say we're involved in the liberation struggle, well, there must be casualties. Why should the casualties be limited to just other people?

I have a very real sense of being surrounded by the prayers and the love and caring of so many people around the world. I speak of the wall of fire which the prophet Zachariah described as surrounding Jerusalem, God being a wall

of fire. And I think we have that wall of fire. If anything should happen to me or to Leah, yes, it would be painful. But so what? I mean, if you do believe in the resurrection of our Lord Jesus Christ, why should death ultimately be a fearless enemy? It has been overcome.

I'm not going around trying to say that I don't mind getting killed. I would. I would get mad; I would mind. But there's not a great deal that you can do about it. If they want to get you, they will get you. Even at a church service. You go into the church not suspecting anything. A lot of people are milling around, and most of the services I go to, the churches are chockblock full. You go to funerals, and there are 50, 60,000 people, and if they want to pull the trigger on you, they can. So there's not a great deal you can do. I mean, you take reasonable precautions. But if you are doing God's work, then you jolly well—that is how I work it out—then you jolly well believe it's His business to look after you, and nobody is indispensable ultimately.

Sopher: Last Sunday during your sermon you said that God must weep when He looks down on South Africa. Is this because of that kind of division and the violence being inflicted upon people here?

Tutu: It's when you have seen things like what they did to a squatter camp of women near Capetown where women had come to join their migrant laborer husbands. These women had flimsy plastic coverings for houses. The police, day in and day out, would come arresting these women, destroying those flimsy plastic coverings, leaving the women sitting out in the cold, whimpering in the rain with babies on their laps, with their household effects around their feet. Pathetic. And you wonder what happened to the humanity of those who carry out inhumane laws such as the ones that make them treat these women

as if they had committed a heinous crime. Anywhere else in the world these women would be honored for wanting to fulfill their marriage vows.

It's when you hear an old grandmother tell you how her 6-year-old grandson was shot in the back by police. A 6-year-old playing out in front of the house and. . . and you. . . you weep for those who have been made to become so hardened. When they look at black people, they don't see people. That must cause God a great deal of anguish.

There's a book of cartoons which shows Him saying, "Create in six days and have eternity to regret it." I don't think He regrets it because while there is a great deal that is somber and really distressing, there are also some very beautiful things that happen in this land. You just wish that it wasn't at such great cost.

Sopher: What impact did your winning the Nobel Peace Prize have on the situation in South Africa?

Tutu: It was a wonderful providence because I happened to be in the United States. I shouldn't have been there. The South African government had given me my passport in 1983, and that is when I should have gone to General Theological Seminary for my sabbatical, but it didn't happen then. The government thought it was spiking our guns so I took my sabbatical in 1984. (He laughs.)

Sopher: The year you won the Nobel?

Tutu: And there I was in New York. I don't think it could have happened in a better place. I had already sensed in the States, when I got there, that there was a building up of interest about South Africa. So I took on a lot of speaking and preaching engagements. It played havoc with my sabbatical which was supposed to be a time of reflection and The Episcopalian January, 1986 21

rest, but I didn't regret it. As it turns out, in fact, I read the signals correctly.

I came on the scene really as a kind of catalyst, but it's been tremendous. I complained in Oslo [at the Nobel ceremony] about the paucity of coverage of South African issues by the western press. They would cover the disappearance of a priest in Poland very extensively, but when 25 black people would be killed in South Africa, you would get just this minute coverage. That's changed now.

People are probably saturated with South African coverage, but it's been a good thing because it's saved some lives. Even so, many people have died, but can you imagine what it would have been like if that coverage hadn't happened? [This conversation was before the ban on the press which went into effect November 2.]

These guys here are quite ruthless. I think the casualties would have been many, many more if we had not gotten the coverage, and so we need to thank you people and the media for what you have done. I don't think you need to worry about people saying that you're giving slanted coverage.

Sopher: Bishop Tutu, why is it that I and my film crew were detained? What threat would we pose?

Tutu: Well, you've got a government that has become paranoid. They are really scared that people should know the truth. You probably know that a few years ago we had a scandal where the government spent millions trying to disseminate disinformation. You are aware just how ill-informed the South African public is, and recently they deported a *Newsweek* reporter because they are saying you are the people who

are responsible for their ghastly image abroad.

But I'm glad, in a sense, that you experienced this kind of thing because now you know in some measure, I think, what happens to a lot of our people.

Sopher: You and others asked me specifically not to apply for a permit to go into the townships as the law here requires. What does that symbolize for you?

Tutu: Well, you are saying that you are with us. You are refusing to allow the authorities to determine with whom you're going to associate. I find it galling, for instance, that for visiting Christians to come to a church service in Soweto, they must get a permit. Can you imagine? Requiring a permit to have Christian fellowship with your fellow Christians, and this in a country which boldly claims to have freedom of worship? That's an infringement of a basic right.

So when you refused to abide by the permit law, you were really saying you are prepared to lay your life on the line. Because they will arrest you.

Sopher: Is there anything the rest of the world should understand about this situation that it doesn't at the present?

Tutu: I think perhaps it's what it does to white people. Its most awful feature, in many ways, is how it dehumanizes them. And so it's got to be got rid of—and soon, you know, soon.

Sopher: Because of your contact with whites as a religious leader, do they discuss this problem with you? And do you think they are struggling to try to accommodate blacks in a more human

way?

Tutu: There are some who have been that way inclined, who have sought to struggle against apartheid. But now, I think, many more are annoyed at how slowly the government is moving, and I think it is beginning to seep through that this is a violent system.

Sopher: You have said Bishop Trevor Huddleston, who is a white man, had a tremendous impact on your life. Can you tell me about this?

Tutu: There are two things that he did which affected me. One was when I stood with my domestic worker mother on a stoop and there he was, this white man in a huge black hat. As he went past, he doffed his hat to my mother. I was a boy of about 9, and I found that very odd—a white man tipping his hat to my mother! And then when I was in the hospital with tuberculosis for 20 months, this man who was very, very busy found time to come out once a week. I was just a small boy of 12.

Sopher: What did that mean to you?

Tutu: At the time I didn't really assess it. It just made me feel good. Being a black boy, it was kind of a kudo, being visited by a white man.

Sopher: As a little boy did you doubt your own self-worth because of apartheid and the racism here? Is that what made you wonder if you were worthy of this attention from a white man? I've heard some of the youngsters here express that type of thing, that they aren't as good as white people in God's eyes.

Tutu: I think this is one of the important points about black consciousness—that it tries to exorcise from people their sense of self-disgust, their negative self-image. Just think about the impact of being a "non" this or a "non" that—a non-European, a non-white. After a while you get to a point where you wonder whether what the white person says of you isn't true, and that is why I have said the most blasphemous feature of apartheid is when it makes a child of God doubt that he is a child of God.

Sopher: When did you finally become convinced of your own self-worth?

Tutu: The first time I experienced what it means to be treated like a human being is when I went to live in England. That is what probably preserved me from bitterness and hatred of whites. I left there with a greater sense of adequacy. Also, my experience when I was in the World Council of Churches, going around the world—that made me realize I could actually do things and be accepted for who I am.

So when I came back here as Dean of Johannesburg—the first black dean, as they say, horrible thing [to say]—I didn't need to prove myself in the bad sense—you know, when you constantly have to be sort of abrasive—because I had been affirmed. And all of the good things that have happened to us, my family and myself, have helped in a way to insulate us in a good sense from the horribleness of living in South Africa.

Sopher: In your private moments when you pray—which I know you do often—what do you ask God for? For yourself and for this country?

Tutu (chuckling): Well, I really would like Him to make me what He wants me to be. I want to grow more compassionate. I know He has given me a real love for people, but I can't boast about that. I mean, it isn't anything that is an achievement. It just happens that I do have that kind of temperament; I like helping people.

Sopher: Has this natural compassion been a great assistance to you in being the first black Bishop of Johannesburg? Being the one to break the color barrier? For many white people here it's probably their first meaningful contact with a black person other than a servant.

Tutu: What I pray for is that I should continue to believe and act toward people as what I say they are—precious in the sight of God and to be handled with care because they are fragile. I pray God will open our eyes here in South Africa so when we do open them, we see people, not color. People who matter to God.

Sopher: What do you think South Africa will be like when there is no more apartheid?

Tutu: I think people will say, "Why were we so crazy for so long? Why did we allow it to go on for so long?" Just think of all the human costs of apartheid—not just the money costs. Think of what it must cost a man who is married to be separated from his wife for 11 months of the years. What it must mean to his family and children. What it must mean for those whose homes have been uprooted.

What does it mean for the black children who are receiving an inferior education? What have we done to our children? What are we doing to these young people who have to fight in the defense force, defending something that is fundamentally indefensible? What are we doing to them as people? The costs have been exorbitant.

When apartheid goes, look at all the resources and the money and the energy that will be released for doing something more creative than defending the system. We will probably still have to do things like detention, maybe. There are provisions in most countries, but there will be safeguards, the sort of safeguards that you would expect to have in a country that believes in the rule of law.

Our children will say, "Why did you find it so difficult to see that this was a crazy thing? Why did it take you so long to see it was evil to have the Mixed Marriages Act? Why cause people so much pain and anguish? Why should we have the Population Registration Act, classifying people as if they were cattle? Why did we have to wait so long to do what was so obvious?"

Sopher: It seems it takes an awful lot of energy to maintain the system of apartheid, and it's so unnatural.

Tutu: Well, we'll try and liberate them. (He chuckles.)

For their daughter's first wedding anniversary, Leah and Desmond Tutu hosted a traditional ceremony that included outdoor cooking.



Jackson Kemper's Life and Legacy

Continued from page 18

presume has never since he was Bp rec'd such general, uniform and devoted attentions from any congregation." Kemper noted that "the visit to P has been wonderfully gratifying and by far the most interesting and promising event of the kind that has ever occurred in the diocese."

In 1826 White and Kemper toured northeastern Pennsylvania. Historian James Thayer Addison notes that White must have been relieved when the indefatigable Kemper was called to Norwalk, Conn., for in 1834, at the request of the Domestic and Foreign Missionary Society, Kemper and the Rev. James Milnor of New York visited the Church's mission to the Indians in Green Bay, then in Michigan territory.

Bishop Doane told the Convention of 1835 that "a missionary bishop is a bishop sent forth by the Church, not sought for of the Church; going before to organize the Church, not waiting till the Church has partially been organized; a leader, not a follower."

Jackson Kemper was just such a man. Once consecrated, he left his sons and daughter with their grandmother Relf

A Kemper Christmas, 1846

In a letter of Elizabeth Kemper's to Philadelphia dated December 19, 1846, she wrote, "My own dear Grandma: Ten thousand wishes to you all of merry Christmases and Happy New Years—Christmas Eve we had service at Nashotah, the chapel was brilliantly lighted up and very prettily dressed and crowded with people, and after service, by special invitation given some days before, Mr. and Mrs. Sam Breck and ourselves, partook with the mission family of a very handsome supper of roast beef and plum pudding cooked by themselves . . . We all went to church that evening in the ox wagon which afforded considerable amusement to the Nashotes . . ."

and set off for his new field—Indiana and Missouri—accompanied by the newly ordained Rev. Samuel Roosevelt Johnson. They found Indiana a state with 500,000 people and one Episcopal priest in Indianapolis. In Missouri Kemper found a parish but no priest so became rector of the church at St. Louis, then the center of the "wild west."

Says J. H. A. Lacher, quoting 50 years ago from Kemper family memoirs, he "was set as the watchman on the border and was to move on as the border receded, leaving organized dioceses behind him for diocesan bishops to occupy."

In 1836 Kemper visited Iowa as well as Illinois where he substituted for Bishop Chase, who was in England. In 1837-38 he also took care of the southeast, substituting for the disabled Bishop Otey of Tennessee, who had oversight, and officiated from Louisiana to Florida. Such was his organizing ability that in 1838 General Convention admitted Louisiana, Florida, and Indiana as dioceses.

Instead of relieving Kemper of any districts, Convention added Iowa and Wisconsin and the whole Indian territory to his official list. Missouri became a diocese in 1840, Wisconsin in 1847, and Kemper concentrated on Iowa

and Minnesota. Iowa became a diocese in 1851, Minnesota in 1857, but Kemper had moved west into Kansas and Nebraska.

Continues Lacher, "For 11 years he was literally a homeless man. . . . During these 11 years his books were never unpacked. He had not even a study. He traveled on horseback and on foot, he went over rough roads and untrodden paths, he swam rivers in his many journeyings. He preached in wayside cabins, in taverns, schoolhouses, and upper rooms. His saddlebags contained his worldly goods—his robes and his Communion Service, his Bible and his Prayer Book."

Offered the bishopric of Maryland, he declined. He found the crying need of his arduous field to be missionaries who like himself would suffer hardships and privation to minister to the pioneers and the Indians. For this reason he started a theological seminary at St. Louis and soon another at Nashotah Lakes, Wis., where he bought a farm, built a home, and eventually brought his children to live.

In 1840 Kemper returned to the east to seek clergy for the mission field. According to James Lloyd Breck, a student at General Theological Seminary who heeded his call, "Bishop Kemper [said] his two chief wants at the west are *means* and *men*; the first, to found seminaries of learning to be under the control of the Church; the second, laborers to assist him in preaching the Gospel. The good bishop spoke very plainly respecting the kind of men he wanted, the burthen of which was—self-denying men, men willing to go there and endure every species of hardship for the sake of Christ and His Church."

When Jackson Kemper resigned his missionary jurisdictions in 1859 to devote himself solely to the task in Wisconsin, he was 70 years old. He wrote that "blessed with health and cheered by the conviction of duty, I have been able to travel in all seasons. . . . Let our missionary bishops be increased—let them be multiplied. The west, the mighty west, demands immediate attention. Thus far, what we have even attempted has been as it were a drop in the ocean."

The Board of Missions noted at the time that he had founded "six dioceses where he began with none, and 172 clergymen where he was at first sustained by only two."

Based at his home at Nashotah, where he was surrounded by children and grandchildren and finally had a study which was dubbed "the Bishop's Palace," Kemper continued to administer his own diocese another 11 years, making frequent visitations to his congregations. He died May 24, 1870.

The preacher at his funeral called him "a precious legacy to us and to our children, for all time to come."

To a 20th-century writer, Norman Pittenger, Kemper's life was more than that. "To do the will of God was his life. And since the will of God is that we bring men and women the grace and power, the forgiveness and the love brought to us through Christ himself, Kemper gave his whole life, willingly and without reserve, to the mission of the Church. For the Church is above all a missionary fellowship—as Kemper well knew: 'As the Father hath sent me, even so send I you.'"

Special thanks to Samuel Relf Durand, Jackson Kemper's great-grandson, who allowed me to read his unpublished manuscript on the ancestry and family life of Jackson Kemper and incidentally gave me the opportunity to savor Kemper's considerable writing skill.

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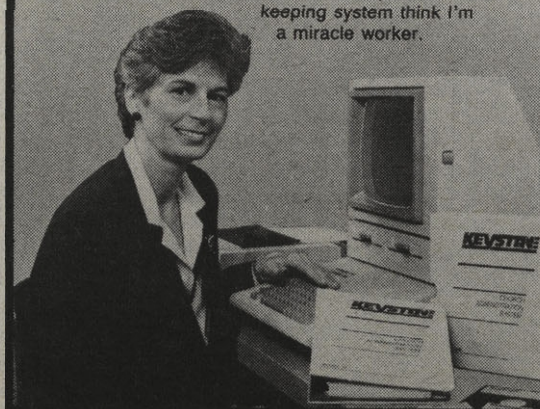
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California Episcopalian makes film about Russia

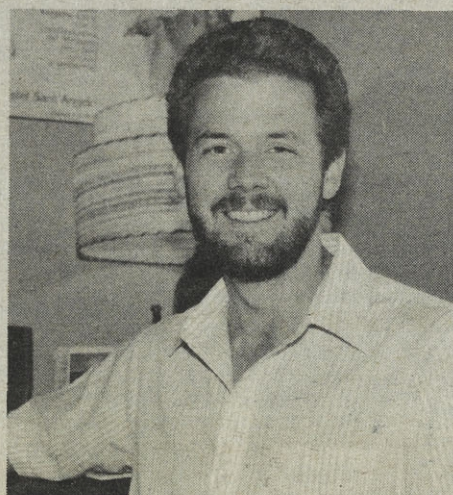
by Perry White

A young Episcopalian's film documentary about religion inside the U.S.S.R. is attracting international attention.

Eugene B. Shirley, Jr., 27, an active member of St. Augustine by the Sea Parish in Santa Monica, Calif., developed the film idea for a master's thesis at Claremont Graduate School in Los Angeles. And in Rome last September *Candle in the Wind*, which he produced, received acclaim at the International Conference on Religious Liberty.

The documentary's six segments give a graphic picture of the basis of Soviet antagonism toward religion and the varying problems faced by Jews, Moslems, and Christians—Orthodox and Protestant. It contains interviews with international experts on religion in the U.S.S.R. and Russian dissidents, historical film clips, clandestine film smuggled out of the country, and contemporary on-scene filming and is laced together with an effective narration by veteran film star John Carradine.

When the film was shown in Rome,



the audience broke into applause, Reuters News Service reported. Shirley says, however, that Soviet representatives, including some who didn't see it, labeled the film anti-Soviet propaganda. "But the film has generally received very good reactions. We were not trying to be pro-Soviet or anti-Soviet. We were trying to be honest."

A copy of the film submitted to the White House for viewing has, according to Shirley, received highly favorable in-



Candle in the Wind, the documentary made by Eugene Shirley, left, shows religious life in Russia, including a clandestine meeting in the Ukrainian woods attended by unregistered Baptists, left above, as well as guards in front of St. Basil's Cathedral, Moscow, above.

itial comments from Patrick J. Buchanan, assistant to the President, and Elliott Abrams, Assistant Secretary of State.

Shirley's research took him to Keston College in London, which is, he says, "probably the major research center in the world on Christians in Russia," as well as on a month-long tour of the Soviet Union in May, 1982. With his own four-man film crew and four Soviet crew members, he obtained scenes of contemporary religious services. Through other sources he obtained black-and-white film clips which have

never been seen in the United States. Other film was furnished by Jewish institutions, the Hoover Institute at Stanford University, Russian sources, and underground material.

During his research Shirley met Arthur Barron, a successful film producer whose grandparents were Russian Jews. Barron became the project's writer and director. Others contributed time and expertise, much of it free, including the Rev. V. Bruce Rigdon, director of the Commission on U.S./U.S.S.R. Relations of the National Council of Churches. "Everyone was very anxious to help," Shirley says, "with the production of something they wanted to see done."

Shirley formed Pacem Productions, Inc., as a vehicle for producing the film. The British Broadcasting System and other European networks have shown interest, and Shirley is contacting the Public Broadcasting System (PBS), corporations, and foundations about having it televised in the U.S. Major financial backing and showings are needed to return the \$650,000 production cost which was underwritten by individuals.

Candle in the Wind was first shown at St. Augustine by the Sea where parishioners have been involved in a program to liberate prisoners of conscience in the U.S.S.R. and where the Rev. Messrs. Fred Fenton, rector, and Malcolm Boyd, writer-in-residence, have been supportive.

"The film is filled with Episcopalians," Shirley says, mentioning Trevor Beeson, pastor at Westminster Abbey in London; Lord Donald Coggin, retired Archbishop of Canterbury; and the Rev. Michael Bourdeaux, founder of Keston College.

Michael Rowe, director of research at Keston and a consultant on *Candle in the Wind*, wrote a review of the film for the *Washington Post*. "Religion is a force to be reckoned with in the U.S.S.R.," he said, "and that simple fact is vital to our understanding of the Soviet Union and is reason enough for this film to receive the widest possible showing."

Those interested in showing *Candle in the Wind* should write Shirley at Pacem Distribution International, 110 S. "D" St., Suite 111, San Bernardino, Calif. 92401, or telephone (714) 825-5770.

Posadas keeps alive ancient custom

by Marvel Y. Ings

All over the Hispanic world, particularly in America's desert southwest, villagers, townspeople, and city folk come together for nine consecutive December nights to reenact in verse and song the touching, whimsically devout *Las Posadas*, a recounting of the search for lodging by Mary and Joseph in Bethlehem.

The Christmas novena is believed to have been held for the first time in America in 1587 when the Augustinian friar, Diego de Soria, OSA, in Acolman, Mexico, sought a way to combat the Indian worship of Huitzilopochtli, pagan god of war. Actually, *Las Posadas* (the Inns) is said to date to 1000 A.D. and have been a favorite in the monasteries of Hispanic Europe. Shortened and changed over the years, the basic play remains true to the original.

From the church each evening a procession moves slowly to knock on the doors of chosen *posadas*—designated homes or selected rooms in a large home as is true sometimes in Mexico. At the head of the procession is an elaborate

bedding of straw with figures depicting the wandering of Mary and Joseph in search of a place to stay. Voices of the pilgrims sing the songs of ancient origin, their fervent faces reflected in the glow of lighted candles held in their hands.

"*Quien les de posada?*" ("Who will give them shelter?")

The singing never ceases as the procession stops at each inn: "In the name of Heaven, I beg for shelter. My beloved wife can no longer travel. . . ."

And from the locked inn comes the reply, "This is no inn. Keep on going and don't trouble us. I can't open the door. . . ."

On Christmas Eve the procession ends with the answer, "Enter, Holy Pilgrims, and take your corner, not in my poor house, but in my heart. . . ."

A popular, shortened version takes place in just one evening. At the Carillo School in Tucson, Ariz., for instance, it begins with a single leader carrying a lighted candle, followed by another student with an *olla* (earthen jar) containing ashes to scatter on the pathway so the Holy Infant may pass safely.

Behind them come lantern-bearers and groups of children and then four winged angels carrying a *nacimiento* (creche). They are followed by shepherds and girls dressed as angels without wings, symbolizing the strange noises heard in the valley by the travelers.

Las Posadas carries a universal message: that mortals can be—and sometimes are—small, mean, and selfish, but they can—and sometimes do—rise to sit among the angels.

Marvel Y. Ings lives in Tucson, Ariz.

Association for the Blind helps in Puerto Rico

In the early 1960's a group of blind Puerto Ricans formed the Lorenzo Vargas Committee for the Well-Being of the Blind. Under the leadership of its first president, the late Felix Bello, they came together for mutual support and to offer individual services.

Others, sighted and unsighted, shared the founders' concerns for the difficulties facing blind Puerto Ricans and in 1971 the Puerto Rican Association for the Blind was incorporated as a private,

non-profit corporation.

The Association has continued to grow from a self-help group to an agency which helps blind adults to become self-sufficient and functioning members of their communities. From its headquarters in Santurce, it offers a number of daily programs: reading and writing in Braille, preparation for ninth- and twelfth-grade equivalency examinations, home economics, and training for such skills as telephone operator.

The Association supplies transportation to appointments and for errands; schedules social events such as picnics, dances, and theater parties; and offers assistance to the needy blind for ophthalmology, hospital and nursing home admission, public housing, food stamps, and Social Security.

The Rev. Ramon L. Mateu, a retired Episcopal priest who works as a volunteer counselor, says the Association envisions a House for the Blind where the blind could receive therapy and medical care. "At present," he says, "we only have covered part of the need of the blind."

For information: Asociacion Puertorriquena Pro-Ciegos, Inc., Apartado 6761, Loiza Station, Santurce, P.R. 00914.

Southwestern Virginia parish responds after floods

by Mary Lee Simpson

For the Rev. Michael W. Newman, rector of Trinity Church, Buchanan, Va., the first ominous sign of flooding occurred when he couldn't order a pizza because the electricity in one of Buchanan's two restaurants was off.

Newman hadn't been paying much attention that mid-November day to the falling rain and rising waters of the James River that flows through this community of 1,500 persons about 30 miles northeast of Roanoke, Va. But before he and his wife Melda could think about much else, they received a call that residents being evacuated along the river had no place to go and water was rising at a rate of three feet an hour.

"We kept nine people in the parish hall the first three nights," says Newman. The people—including an 81-year-old woman with a broken foot, her beloved pooch, and her 101-year-old mother—slept on foam mattresses and kept warm by the heat of kerosene heaters donated by parishioners.

The river crested the next day about 11 a.m. with only one fatality, an elderly woman who drowned in her home after refusing to evacuate. With flood waters receding, Trinity's parishioners began coordinating relief efforts with support from other churches. Parishioners worked up to 16 hours a day sorting clothing, cleaning supplies, food, money, household items, and coordinating volunteers.

"Families all over southwestern Virginia drove up with pickup loads of donations," says Ralph Wiegandt, Trinity's senior warden. Gifts ranged from homegrown squash, potatoes, and apples to checks, bottles of fresh water, candles, and ice. Working with the Episcopalians were Baptists, Presbyterians, Methodists, and inmates from the county prison camp, all of whom helped in the daily distribution and cleanup.

The Appalachian Peoples Service

Organization (APSO); Christ Church, Blacksburg; and the Canterbury Club helped clear the muck out of Buchanan's historic Community House and two private homes. Nine teenagers from Christ Church, Martinsville, helped sort clothes, shovel mud, and move debris.

Mary Lee Simpson is editor of *The Southwestern Episcopalian*.

CSMO Offering to benefit bilingual camp



"¡Hola Dios!" is the title of this year's Church School Missionary Offering study which looks at the lives of Hispanic children in the U.S. and at Hispanic witness and ministry in the Episcopal Church. The Offering will benefit the summer day camping program at *La Capilla Santo Nombre de Jesus* (Chapel of the Holy Name of Jesus) in the Diocese of Bethlehem which serves over 600 children in a bilingual program.

The name, "¡Hola Dios!"—"Hello God!"—appears on balloons the campers release each year. Study materials include lessons, arts and crafts, music, games, and stories based on interviews with Hispanic children who talk about their families and their lives. Leaders/Learners Booklets (40¢ each), offering boxes (5¢ each), and free posters of the balloons are available from Episcopal Parish Supplies (CSMO), Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. Make checks payable to Dom & Foreign Missy Society PECUSA.

Executive Council

Continued from page 16

lieve the 1985 General Convention mandated immediate sale of all Church-owned stocks in companies doing business in South Africa. Others disagreed.

Judge Hugh Jones of Central New York questioned whether Convention can legally mandate investment of funds. Costigan said canonically it can, but since the administration of trust funds in New York state is overseen by the state's attorney general, any decision made about invested funds must be substantiated to his satisfaction.

The Church holds some \$11.5 million in trust funds and a \$1.2 million pension fund. The trust fund managers "can't make indiscriminate sales. We need time to research and move money around," Costigan said. "Any serious income change would also affect the budget."

Betty Jo Harris of Hawaii was uncomfortable with the discussion. "It sounds like we are trying to circumvent Convention's action."

Others felt that so long as the Church continues to hold stock in companies doing business in South Africa, it should speak out against apartheid through stockholder resolutions. Browning suggested that some interim strategy for handling these stocks could be prepared and presented to Council's February meeting.

The Rev. Frederick Borsch, former dean of the Church Divinity School of the Pacific and now dean of the chapel at Princeton University, offered to help Council think theologically about divestment and other social concerns.

In other actions Council:

- affirmed 16 new Jubilee Centers and requested further information on two others;
- heard that Council member Scott Evans and Bishop William Wantland of Eau Claire will represent the Episcopal Church at the Partners in Mission Consultation of the Anglican Church of Canada in March;
- agreed to use \$30,000 from the Constable Fund to produce a series of videotapes on peace and terrorism and accompanying discussion guides with income from tape sales to be returned to the Fund;
- expressed appreciation of the work of returning missionaries and Volunteers for Mission and affirmed recent missionary and Volunteer for Mission appointments;
- approved three scholarships from the theological education fund for Hispanic-Americans;
- deferred action on revision of the parochial report form; and
- learned that the next Council meeting will be in San Antonio, Texas, February 4-6.

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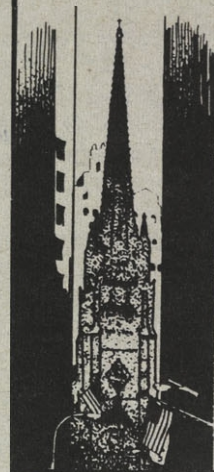
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For Gary Janssen Iowa farm crisis brought bankruptcy and then a new mission

by Jim Schwab

Gary Janssen journeys often now from his home in Nora Springs in northeastern Iowa to discuss the American farm crisis. Just four years ago the 36-year-old farmer and his wife Mary Beth, active Episcopalians, were so deeply enmired in their own farm problems that traveling would have been out of the question.

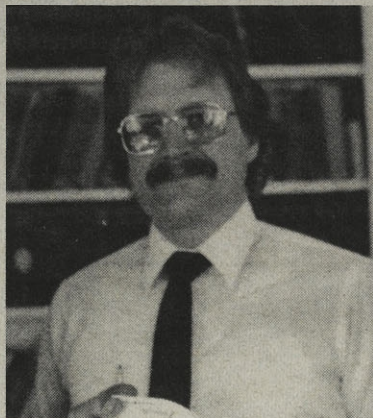
The Janssens had built a farming operation of more than 900 acres between 1974 and 1979. On the side Gary ran a spraying and chemical supply business which was threatened when the local farmers' cooperative no longer needed his services.

In the late 1970's interest rates climbed from 8 or 9 percent to 14 and then 18 percent, but Gary's firm was already committed to fixed costs for an expensive assortment of equipment. The bank chose not to extend further operating credit, and the Janssens were headed for bankruptcy.

"I did everything I could," Gary says. "People I'd done business with for years extended me credit. Then I couldn't pay back these people because the bank had its name on my checks. And of course that was a very trying time because the phone rings..."

With creditors calling and the bank controlling the farm's proceeds, the Janssens began gradual liquidation by selling portions of land. But they could not forestall the inevitable, and in 1981 they filed for reorganization in federal bankruptcy court.

"One word that comes to mind is 'frustration,'" says the Rev. Elliot Blackburn, then the Janssens' priest at St. John's Church in Mason City. "In addition to their frustration, there was my frustration in not knowing how to help. It is so multi-faceted a problem: personal and family issues, the weather, embargoes, high interest, low prices..."



It amazes me some people make it through."

Blackburn says the Janssens, who have two children—Jason, 16, and Jennifer, 13—were close as a family and that prevented their financial crisis from destroying them.

The largely urban parish where Jason is an altar boy and Gary is a vestry member helped, too. "I don't think too

Planting seeds

Well over 40 percent of midwestern farmers are in dire or highly vulnerable financial straits. Without decisive and bold leadership among farmers in defining their needs and the appropriate political solutions to meet them, the entire midwest is on the verge of a reshaping of its agriculture that makes previous transition pale. The family farm may go the way of the dinosaur.

So says the statement of need submitted to the Presiding Bishop's Fund. Farms in financial crisis create economic ripples that affect whole communities in rural America, it continues, and the Church's role is often that of catalyst. "No one person can stop the tide of change, but one person planting seeds of organized response to a crisis can play a critical role in saving some individuals who might otherwise lose their homes, farms, or other belongings—including lives and marriages."

This month Episcopal Church leaders are gathering in Grapevine, Texas, to discuss the effects of the agricultural crisis on churches in small communities. *The Episcopalian* will carry a report of that meeting in the February issue.

many members of the church knew what was going on before we filed for bankruptcy," says Mary Beth. "After it hit the paper, people from the church started calling and gave us more support than our own farming community did. They didn't know precisely what was going on, but they knew we needed help."

The fellowship of church members and Blackburn, to whom Gary "spilled my guts" one afternoon, supported them but could not fill the need for good technical and legal assistance.

Gary called the Iowa Farm Unity Coalition and "got help, but I didn't get answers." He learned of some "last-resort" refinancing available from the Farmers Home Administration, and he learned that farmers must take some of this problem-solving responsibility into their own hands.

Shortly afterward he was in Des Moines, making posters for a rally on the steps of the state capitol. Even though he was nervous that people would think he "was one of these militants," he found the exposure strengthened his relationship with the Farmers Home Administration. And he read voraciously, even consuming the volumes of the Administration's rules and regulations.

By 1984 he was taking calls from other beleaguered farmers, using a computer program in his home to aid them in working out financial plans for survival. He began speaking at local farm

crisis rallies, and with each meeting he was able to speak more easily about an inherently personal and difficult subject. In the meantime he gained his refinancing and is now raising hogs on a rented farm northwest of his original operation.

"It's not hard to be an activist when you know what you're doing is right," Gary now says. "You know people need help, and you can afford to give them that help. The uncomfortable part is you don't have all the answers."

With the Rev. James Norton, St. John's new rector, Gary served on a panel to explain the farm crisis to the urban congregation. Last June he was elected to the board of the Iowa Citizen Action Network which is blending farm issues with long-held consumer and environmental concerns.

In October, 1985, the Rev. David Ostendorf, director of Prairiefire Rural Action, Inc., with whom Janssen had been working, asked the Diocese of Iowa for assistance in securing emergency funding for Janssen's work. In November Bishop Walter Righter of Iowa received word of a \$10,000 grant to help the Iowa Rural Community Crisis program within the diocese. With this assistance Janssen will continue organizing and support activities with Iowa farmers and act as a liaison/catalyst between the Church and farmers.

Jim Schwab, a free-lance writer in Omaha, Neb., writes often on agriculture-related subjects.

Life After Foreclosure

For a time after she and her husband lost the farm that had been in the Murphey family for three generations, Joyce Murphey of Coldwater, Kan., was convinced that if someone looked, he or she would see "my heel tracks in the road all the way to town." But she learned life continues after foreclosure.

"We believed the Lord kept telling us not to quit, and since we are rather stubborn people, that was not difficult," she says. They lived through a blizzard that buried their sows and pigs alive for three days and wheat crops that were destroyed by hail three times in six years. But when they could not meet their debts and sold the farm machinery, it was like a funeral. The "feelings ranged from anger to frustration to wondering if we were the neighborhood lepers." Then the land was sold at auction.

A judgeship for her husband and a reporter's job for her brought the Murpheys and their three grown children into town where they've reached "more solid footing in the midst of our financial bog." Joyce Murphey wants others to know they're surviving. Through their difficulties, she says, "the Lord was telling us, 'Don't ever quit. You just keep putting one foot in front of the other. I will tend to the direction. Do what you're given to do until I give you something else. Don't run ahead of me or jump to conclusions.'"

And now the Murpheys are planting a garden at their house in town to follow the Lord's dictate, "Bloom where you're planted."

West Virginia sponsors lay ministry school

by Thaddeus Gurdak

To find an outline for a school of lay ministry, you need look no further than the baptismal vows in *The Book of Common Prayer*. In saying the vows, every Episcopalian promises to proclaim by word and example the Good News of God in Christ, to seek and serve Christ in all persons, and to strive for justice and peace among all people respecting the dignity of every human being.

This vision infuses the Diocese of West Virginia's School of Lay Ministry, which tries to recognize the uniqueness of each student, to respect tradition but respond to innovation, and to be committed to academic excellence without failing to consider the practical questions of how to do lay ministry.

Since ministry emerges from the life of a parish, the school recognizes the

role of the pastor in ministerial formation and direction and requires that each student have his or her pastor's endorsement to begin the program.

At the diocesan level, the school's dean and administrator and an advisory board of clergy and laypersons develop curriculum, set policy and requirements, and make the requisite materials available for study. Wherever possible, the courses are taught in the parish by the pastor so both diocesan educational standards and pastoral needs are met. Each student must complete courses in Scripture and theology and any two from among church history, ethics, liturgy, and spirituality.

The school also requires participation in three in-residence sessions. At two weekend sessions each year, students explore academic and practical topics.

Each August, at the diocese's Peterkin

Conference Center, the school offers a full week of programming with a series of presentations by such guests as David Mason of John Carroll University, Frederick Schreiver of General Theological Seminary, and Timothy Sedgwick of Seabury-Western Theological Seminary. Afternoon sessions include one or two shorter programs on the practical aspects of ministry: living simply, ministry of visitation, ministry to victims of prejudice, and the like. Of the required three in-residence sessions, one must be a week-long experience.

The school also encourages attendance at national or Provincial workshops and conferences on particular ministries, for which the student may receive credit.

Upon a student's completion of the course of study, our bishop usually commissions him or her a lay minister by incorporation into the Order of

Jerusalem, a diocesan order for laity committed to prayer, ministry, and the mutual support and assistance effective lay ministry requires. The School of Lay Ministry has been operating since 1978, and the Order of Jerusalem today has about 75 members. Some 80 persons are currently enrolled in the school's courses.

The active support of Bishop Robert P. Atkinson, the willingness of parochial clergy to direct and nurture those committed to lay ministry, and the infectious commitment of those engaged in lay ministry in the diocese are signs of the continuing promise for contribution to the life of the Church by those involved in this program of education for the Lord's service.

For information, write: West Virginia School of Lay Ministry, Box 5400, Charleston, W.Va. 25311.

Thaddeus J. Gurdak is dean of the School of Lay Ministry.

SWITCHBOARD
Continued from page 4

Hathaway's article is the most intelligent I've read in any church paper or periodical in recent months. As a teacher in the philosophy and religion department of a liberal arts college I have studied with amazement and disappointment the literature of skepticism and doubt produced by bishops and priests of the Episcopal Church.

If one means to make Christian teaching relevant to the contemporary world, one must know something about the contemporary world. In all this debilitating denial I have never found anything which betrays the slightest acquaintance with the philosophy, science, or art of the 20th century.

The refusal or inability of the leadership of the Episcopal Church to apply itself to an intellectual understanding of the modern world has been, as Hathaway says, "catastrophic to the enterprise of the Christian faith within our Church."

Roland Thorwaldsen
Beaumont, Calif.

I had begun to wonder if the silence of Bishop Spong's peers meant they were in substantial agreement with him. Thank you, Bishop Hathaway, for your sensitive and faithful response. I think that if I were still a doubter seeking after the truth of Christianity—as indeed I was a few years ago—I would find Spong's openness and support initially helpful. But in the final analysis it would be Hathaway's faith which would persuade me to leave fundamental doubts behind as I entered into the faith of Christ. Thank you, Bishop Spong, but your approach could only take me "halfway there."

R. Stephen Powers
Spokane, Wash.

My wife greeted me with, "You'll enjoy this article in The Episcopalian." Upon reading Bishop Hathaway's article, I saw why. Your pages did indeed contain an article of sound scriptural content. Further, and of much more delight, I was beholding a leader in our

Benedictine Experience IIII at Canterbury Cathedral August 12-21, 1986. Open to laypersons, clergy and religious, these eleven days will be devoted to both living and studying the Way of St. Benedict in this great center of religious life founded by St. Augustine. Room, Board & Tuition: \$575.00. Write for brochure and application: The Rev. John L. C. Mitman, Chaplain The Canterbury Cathedral Trust in America 2300 Cathedral Ave., N.W. Washington, DC 20008 (202) 328-8788

midst daring to reprove and exhort in scriptural love.

Sam Menefee
Leola, Pa.

Convention TV coverage was a team effort

Although I appreciate the story on the television ministry of Trinity Parish, New York, and hope it leads other congregations to give serious consideration to use of video in ministry, [I need to point out that] the daily Convention newscasts were not sponsored by Trinity, but were a group effort. The newscasts, coordinated and funded by the radio-television staff of the Episcopal Church Center, were the work of a consortium of communicators from various places.

Richard J. Anderson
New York, N.Y.

AIDS responses pro and con

The AIDS crisis has stirred up the worst kind of media hype and frequently an atmosphere of ignorance, hate, and fear. Not a little of this has been generated by so-called Christian groups. I was most gratified, therefore, by Warren Nyback's Here I Stand column (November). In a clear voice of reason and Christian love, Nyback provided us with another answer to Jesus' question, "Who is my neighbor?" I commend Nyback's ministry to AIDS patients and pray we meet the challenge of this health crisis—so complicated by fear and homophobia—with rationality, compassion, and love.

William A. Palmer
Binghamton, N.Y.

The statement, "A culture that is so homophobic that it is afraid to allow people to be who God created them to be," compels me to speak up on behalf of our Creator. It says in Genesis, "It is not good that the man should be alone." . . . A man leaves his father and his mother and cleaves to his wife and they become one flesh." There is no place in the Bible that substantiates the claim that God created or intended man or woman to be homosexual.

Jeanie M. Mix
Port Allegany, Pa.

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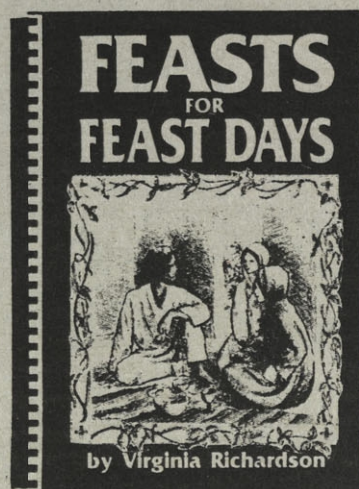
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THE CHRISTMAS EVE TABLECLOTH MIRACLE

by Richard Bauman

You might think you've heard all the great Christmas stories worth hearing, but unless you know about the Christmas Tablecloth Miracle, you've missed one of the best.

The Rev. Howard Schade first told this story 30 years ago when he was pastor of First Reformed Church of Nyack, N.Y. Although Schade omitted names and exact location, he did say it is the factual account of a truly remarkable event.

In mid-November, 1948, a young, enthusiastic minister received his first pastorate. His new church had once been a glorious edifice in a well-known eastern city. Time, however, had taken its toll and things weren't as grand as they had once been.

With only about a month before Christmas, the minister and his wife had much to accomplish. They scrubbed and waxed floors, washed accumulated grime from the pews, and painted the walls. As Christmas crept close, the church seemed to take on a glow, and the couple couldn't help feeling a measure of pride in what they had done.

But two days before Christmas an incredible storm struck, dumping nearly two inches of rain. The old roof couldn't take it and sprung numerous leaks, one of which had devastating results. Right behind the altar the old plaster wall became saturated, soaking up water like a dry sponge. An enormous section of plaster fell from the wall, leaving a gaping, ugly hole.

With no time to repair the damage before Christmas Eve services, the minister and his wife couldn't help feeling all their back-breaking labor had been for naught. What was the use, they thought, as they cleaned up the soggy plaster.

The benefit auction they attended that evening didn't do much to raise their

spirits, either, until an old tablecloth was put up for bid. The instant the pastor saw it, he was ecstatic. Here, he reasoned, was the solution to his problem.

The tablecloth was gigantic, more than large enough to cover the hole in the sanctuary wall. And it was beautiful, too. Obviously handmade from lace with gold thread running through it, it would look spectacular hanging on the church wall. He was determined to have it, and \$6.50 later, it was his.

Christmas Eve day was clear but windy and cold. As the minister happily unlocked his church, he spotted an older woman standing at the curb, apparently waiting for a bus. Knowing the next bus wouldn't be there for at least half an hour, he invited her to wait in the church where she would be warm.

In halting English she thanked him for his kindness and casually mentioned that she lived across town. She was only there that day because she was trying to get a job. A well-known family in the area was looking for a housekeeper/babysitter, but she didn't get the job, she said, because of her poor English. A war refugee, she'd only been in America a few years.

The minister said he had work to do and headed for the sanctuary to cover that unsightly hole in the wall. She thanked him again and slipped into a pew near the back of the church. As he unfolded the tablecloth, stretched it to its full width, and started fastening it to the wall, the woman suddenly shouted, "That's mine. That's my banquet cloth." She hurried to the front of the church and showed the stunned minister her initials embroidered on the cloth. Breathlessly, she told him the story of the tablecloth.

"My husband and I lived in Vienna before the war," she said. "We hated the Nazis, and we were going to flee to Switzerland." In order to avoid suspicion her husband sent her ahead, promising to send their belongings and follow soon. Neither her husband nor their worldly possessions arrived in Switzerland. "I later learned he had died in a Nazi concentration camp," she said, fighting back the tears.

Nearly in tears himself, the minister insisted she take the cloth that obviously meant so much to her. She hesitated for a moment, then said "No" because it looked beautiful on the church wall and, besides, living alone she didn't give banquets anymore. And without

another word she turned and slowly left the church to catch her bus.

At Christmas Eve services the church looked spectacular. The tablecloth seemed to glow, and the gold threads sparkled like diamonds in the candlelight. As the congregation left the church that night, the minister received nothing but praise about how the church looked.

The minister noticed one old man, lingering in the church virtually enraptured by the altar. As he finally left he, too, told the pastor how beautiful the church was. Then almost as an afterthought, he said, "It is strange. Many years ago my wife had a banquet cloth like that one, but that was so long ago when we lived in Vienna. My wife is dead now, killed in the war."

It was a frigid night, but the goose bumps the minister suddenly felt all over and the chill running up his spine weren't caused by the night air. Taking several deep breaths to steady himself, he told the man about the woman who had been in the church that morning.

"Can it be," gasped the old man, grabbing the minister's hands, tears rolling down his cheeks, "that she is alive? Where is she? How can I find her?"

For an instant the pastor felt panic. How, indeed, could they find her? He had no idea where she lived. For an instant his heart sank, but then he remembered the name of the family she had been interviewed by that day. Rushing to the phone he called the family residence and hastily explained that he had to have the woman's name and address that instant. Minutes later, in the minister's beat-up old car, the two men drove as quickly as possible to the woman's apartment house.

With a mixture of apprehension and excitement, the two men knocked on her door. The few minutes it took her to answer seemed like hours. When she finally did open the door, the minister saw the culmination of what was to him a miracle.

For an instant the husband and wife, separated for nearly 10 years, stared at one another, not believing their eyes and almost afraid to blink for fear the vision they were seeing would vanish. In another instant they were in each other's arms, tearfully, joyfully, excitedly clinging to one another.

Was it a miracle, fate, or a string of incredible coincidences that came together at just the right time and place? You'll have to form your own opinion. As for me, fate and coincidence tie for a distant second place.

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Radio program explores faith

by Felicity Hoffercker

"Prayer is a two-way street, and many times I have to listen rather than talk," says Senator Mark Hatfield of Oregon.

Former President Gerald Ford says that getting together with three other members of the House of Representatives each morning for five or 10 minutes of prayer was an important part of his life in Washington and that it "helped bring together our political views on matters that were of some consequence to the government of the United States."

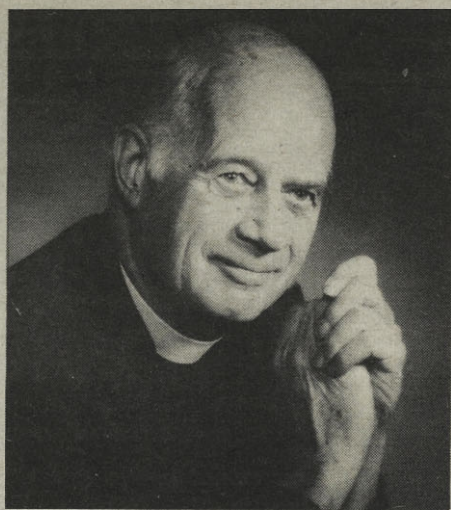
"When I pray, I can praise God for all situations. If it turns out to be an uncomfortable situation, I can praise Him because He'll be with me all the way through it," says actress Ann B. Davis.

Hatfield, Ford, and Davis are just three of a long list of people who have contributed their feelings about prayer to a radio program, *The Ultimate Connection*, hosted by an Episcopal priest and now broadcast on 40 stations around the country.

The idea for the program originated with Ben Armstrong, executive director of National Religious Broadcasters. He took his idea to the Anglican Fellowship of Prayer, which became the radio show's sponsor.

"We have been making tapes of speakers for the past four or five years," says the Rev. Samuel Shoemaker Johnston, anchorman for the Boston-based program. An Anglican theologian, Johnston, former rector of parishes in Maryland, Massachusetts, Kansas, and Michigan, says the show's participants are chosen by the guidance of the Holy Spirit.

Those already on tape include a wide range of people speaking on prayer and spiritual power. Among them are retired chairman of the board of General Motors Thomas A. Murphy; actor Efrem Zimbalist, Jr.; Michigan Chief Justice J. Mennen Williams; president of the University of the South Robert



Host Samuel Johnston says his radio show is an Episcopal answer to Jerry Falwell.

Ayres; former Governor of Minnesota Albert Quie; labor/management consultant Wayne Alderson; and former president of Heinz, USA, and of Munsingwear Raymond F. Good. George Gallup, Jr., another contributor, introduced Gerald Ford to the program.

"I usually ask such things as, 'When did God first become a reality to you?' But I use different questions with different people," says Johnston. "The people I have seen and interviewed had definite ideas about what they wanted to say and didn't ask to see the questions I prepared beforehand."

Moorhead Kennedy said his 444-day hostage experience in Iran "meant a regular communication with my Creator and Redeemer, the feeling of the Holy Ghost within me. With me, it's never been, 'All right, now I'm going to pray.' That's like turning on channel 7. Prayer is a regular, constant thing, . . . a constant dialogue."

George Gallup, Jr., spoke of his research. "One-third of all Americans have had a religious experience; that is, a moment of sudden insight or awakening which changed the direction of their lives. The devout might say that whereas man may not be looking for God, God is looking for man and reaches man through religious experiences which often happen in traumatic periods during one's life."

Gallup says spiritual power is far stronger than nuclear power. "Many of the problems around the world certainly could be resolved if, indeed, spiritual power were put into effect more."

The Ultimate Connection can be heard from Machiasport, Me., on 50 kilowatts AM to Honolulu, Hawaii, on 50,000 kilowatts AM and 100,000 kilowatts FM.

"We think it's important to produce some sort of radio program to counter-attack the many fundamentalist programs now to be heard so increasingly throughout the country," says Johnston. "The *Ultimate Connection* is the Anglican Church's answer to Jerry Falwell."

Felicity Hoffercker is a Stamford, Conn., journalist who often writes for *The Episcopalian*.

Episcopal USERS Group forms

In mid-October 42 diocesan administrators, treasurers, and computer operators as well as parish priests and other computer enthusiasts met to form the Episcopal Computer USERS Group.

The idea developed from workshops sponsored by the Church Pension Fund, the Episcopal Church Center, and the Conference of Diocesan Executives. The USERS Group will provide a forum in which to conduct discussions and demonstrations relating to selection, implementation, operation, modification, and improvement of computer hardware and software used in Episcopal dioceses, parishes, and missions.

Membership is open to those in non-profit, church-related groups who use computers, software, and/or word processing in the service of the Church. Dues of \$35 a year entitle a member to a quarterly newsletter and insure an invitation to the group's annual meeting.

George C. Pascucci of the Church Pension Fund was elected president. Other officers and eight board members were also elected.

During the meeting the Church Pension Fund introduced EUGENE, an electronic notice exchange which will soon be available to USERS Group members.

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Episcopalian



Evangelists bring revival to Alaska

by Toni Sprinkle

A team of traveling native evangelists is bringing an old-time revival to Episcopal parishes and people all over Alaska.

The Native Evangelism Spiritual Training Team (NEST), which consists of 19 native Episcopal priests, deacons, and lay ministers, travels to villages throughout the state teaching the Gospel and praying with fellow natives. Each member lives in his or her own home village, and the group reunites when it is invited by isolated churches to teach, preach, and ultimately pump new life into congregations.

Helen Peters, an Episcopal deacon, is an active member of the team. "Sometimes you think you haven't accomplished anything on visits to villages, but the Lord changes people's lives and eventually His efforts become apparent," she says. "Villagers are always eager for us to visit."

The idea began 15 to 20 years ago when the Episcopal Church, along with other denominations, recognized the need to ordain natives to do the Lord's work, explains Judith Lethin, a lay missionary who travels with NEST.

"Natives, I feel, are very charismatic. They really exemplify the gifts of the Spirit through their preaching and teaching and by speaking in tongues. Natives, particularly, are very gifted healers. Episcopalians call members of the NEST their 'prayer warriors.'"

Lethin says Alaskan natives have long been patronized by Churches, but they "are beginning to regain their voices. They are now saying they want to minister to one another, to become missionaries and to learn to lead Morning Prayer services.

"They have been undergoing a cultural revolution for a long while now. For hundreds of years missionaries simply thrust the Anglican Church upon them. Natives today are realizing they themselves have gifts and can be beneficial in building church communities."

The Diocese of Alaska, which encompasses a huge geographical area and people of many different cultures, has been experiencing a change in the last year. "The Church seems to be rediscovering God's call to become priests, deacons, lay ministers, and pastoral care workers," Lethin says.

"We're all working hand-in-hand to respiritualize the people of this state. Within the last year we've seen a tremendous resurgence of spirit. The Lord really seems to be pouring out His Spirit in order to get His work done."

The controversy about alleged overspending in the North Slope Borough and the high suicide rate in Alaska's remote villages have made native church leaders realize they have a big job before



NEST members lead Communion hymn at St. Mary's and pray for healing.

them, Lethin says. She adds that "Christianity is a life style. Christian people strive to be honest, honorable, and above reproach."

When the NEST team visits a parish, "they reaffirm what God has done in their lives and are shining examples for their own people as well as for the rest of us."

The team is increasingly busy. "An explosion," says Lethin, "is about to happen. The Episcopal Church is going to come together and then explode all over this state."

This article has been adapted, with permission, from The Anchorage Times.

New publications offered by Forward Movement

Two new books are now being offered by Forward Movement.

The Anglican Cycle of Prayer for 1986 is now available for \$1.75. It contains the name of every Anglican diocese and bishop, and intercessions requested for them, as well as maps and other information.

What Can We Share? (\$2) is a resource and study guide for Episcopal and Lutheran congregational use edited by William Norgren.

"Meditation for a Nuclear Age" by Paul Moore (35¢) reflects on peace and justice while "Episcopalians and the Bible" by Carl Carozzi (25¢) is an aid to help combat those who say that literalism is the only way to take the Bible seriously.

Order from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202-4195.

FEASTS FOR FEAST DAYS

By Virginia Richardson

St. Stephen December 26

On the first day after the coming of the Lord, we remember Stephen, the first man to give his life for Christ.

Stephen was probably a Hellenistic Jew, many of whom became followers of Jesus. When some of the Hellenistic Christians felt they were not being treated the same as the non-Greek Christians, especially that their widows were not receiving a fair distribution of food, the apostles gathered the disciples together and asked that they choose seven men from among themselves to oversee the distribution of alms, serve at meals, and assist in teaching and preaching the Gospel.

The seven men were duly chosen and presented to the apostles, who prayed and laid hands on them. Stephen was named first and singled out as being "full of faith and the Holy Spirit."

Few persons in the Bible are so clearly depicted. According to Acts 6 and 7, Stephen had a thorough knowledge of the Scriptures and the Law, was a brilliant speaker who could not be bested in debate, and appeared to those who heard him to have "the face of an angel." A man of faith and spiritual power, he "worked great miracles and signs among the people." Only a man of strong character and powerful personality could have made such an impression on his associates.

Opposition to Stephen arose among the Hellenistic Jews, who feared the power of his acts and his teaching, namely that God

does not depend upon the Temple and the Mosaic Law, that Jesus was the Messiah who fulfilled and superseded the Law. About 35 A.D. he was brought before the Sanhedrin and charged with blasphemy.

Ordered to answer the charge, his defense was so scholarly, so well founded on the Mosaic Law and its significance, his listeners were completely unable to refute him. In what still stands as one of the most brilliant speeches of church history, at the climax of his defense he himself became the accuser.

His listeners, in outraged frustration, suspended the hearing and without due process ordered Stephen forcibly removed from the court, "sent out of the city," and stoned to death, the prescribed death for blasphemers. His magnificent faith remained as strong in death as in life. Like his Lord, he forgave his murderers. Saul of Tarsus was present, consenting to the execution.

Although the terrified Christian community could not then realize it, Stephen's death was not in vain. In terror of the mounting persecution in Jerusalem, many Christians fled the city, carrying their faith with them, thus becoming early missionaries of the Church.

December 26 is the day of the "let down." Christmas festivities are over, and leftovers make up the menu. Since we are still at the height of the Christmas season, however, celebrate Stephen by giving those leftovers added dash. Begin with ruby bouillon, then serve baked turkey sandwiches, cranberry salad, and mince or pumpkin parfait.

Ruby bouillon

2-4 tbs. butter
1½ tbs. minced onion
2-3 tbs. cooked rice (optional)
2 cups water
2 cups tomato juice
4 tsp. bouillon powder
¼ tsp. basil

Melt butter in a 2-quart saucepan; add onion and cook, stirring, until it is soft and transparent. Add remaining ingredients. Heat to boiling, stirring once or twice. Serve in cups. (Serves 4.)

Baked turkey sandwiches

6 slices toast, buttered
Cranberry jelly (optional)
Turkey slices
Dressing
Gravy

Preheat oven to 400°. Lay toast in an 8"x12" baking dish; spread with cranberry jelly if desired; lay turkey slices on top. Spoon dressing over turkey; pat smooth. Heat gravy; pour it evenly over dressing. Bake casserole until gravy bubbles, about 15-20 minutes. (Serves 4.)

Cranberry salad

1-1½ cups jellied cranberry sauce
2 apples, peeled and chopped
1 banana, peeled and sliced
½ cup sour cream

Heat cranberry sauce in a small saucepan, stirring until it is melted and smooth. (For a firmer salad, dissolve 1 tsp. gelatin in ½ cup boiling water and add to melted cranberry sauce.) Add fruit; pour mixture into lightly oiled bowl; chill until set. Serve with sour cream. (Serves 4.)

Mince or pumpkin parfait

Mince or pumpkin (or any) pie slices
1 tbs. sugar
Vanilla or nut ice cream
Whipped cream or topping

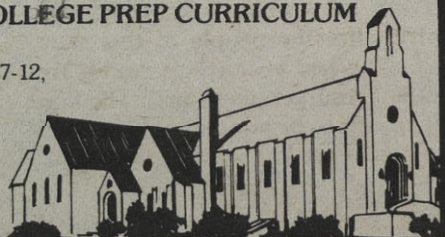
Preheat oven to 300°. Carefully remove top crust; crumble it into shallow baking dish; bake until crumbs are dry; add sugar and mix. Layer ice cream, whipped cream, and pie filling into parfait glasses. Top with crumbs.

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