

Title: *The Episcopalian*, 1986

Digital Copyright Notice

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

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

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

The EPISCOPALIAN

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

IN THIS ISSUE

Hallelujah Breakdown

Christine DuBois' column debuts this month with some Lenten reflections, page 5.

What is bioethics?

John Fletcher begins a series on the many ethical questions new technology and medical advances have posed for us all, page 6. His thoughts make a good Lenten topic.

The Church and Farms

At an Episcopal Church consultation in Texas, farmers, economists, and churchpeople sought answers to social and economic problems facing farmers, page 8, a situation on which Dick Crawford also comments in In Context, page 5.

Should divorced clergy be forced out?

In his own inimical style, Robert Farrar Capon, in an open letter to the new Presiding Bishop, tackles this question, page 26.

Readers write

An extended Switchboard section beginning on page 4 continues the Spong-Hathaway debate and takes on General Convention's actions.

Anglicanism's Scarlet Pimpernel

Terry Waite, a member of the Archbishop of Canterbury's staff, has become a familiar figure as he negotiates for hostages in the world's hot spots. Christopher Martin reports from London, page 10.

Feasts for Feast Days

Virginia Richardson chronicles Cornelius the Centurion, page 25.

Ministry

Richard Anderson profiles treasurer Matthew Costigan among other articles 16.

Terrorism: What can churchpeople do?

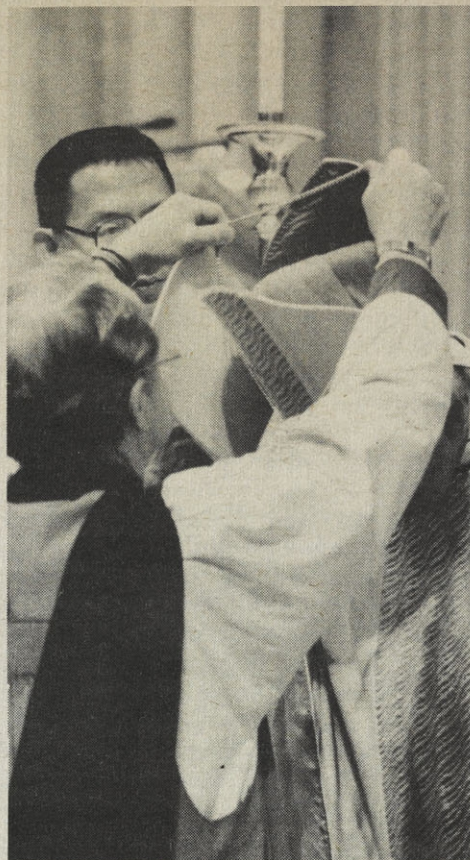
Prayer is important, as is social action, says the author, who has experience in terrorism studies and military counteraction, page 21.

Small Bytes

Computers help with a hymnal in Alaska and a priest has a new computer bulletin board in Tennessee, page 22.

Ad man helps third-world nutrition

Richard Manoff uses Madison Avenue techniques to help improve life in developing countries, page 20.



Taking the pectoral cross from his own neck, Presiding Bishop John Allin puts it on new Presiding Bishop Edmond Browning at the latter's installation in Washington Cathedral, January 11. PHOTOS BY NEALE MORGAN

Browning installed as Presiding Bishop

Several thousand Episcopalians gathered in Washington, D.C., on January 10 and 11 for the installation of Presiding Bishop Edmond Browning and to dedicate *The Hymnal 1982*. Both events took place in Washington Cathedral.

The dedication service on January 10 was retired Presiding Bishop John M. Allin's last official duty and the installation on January 11 Presiding Bishop Browning's first public liturgy in his new post, which he assumed January 1.

Planners of the installation service—who had worked from Hawaii, New York, and Washington—had feared inclement weather for a mid-January ceremony, but their fears proved groundless as the day dawned crisp and sunny.

Ticketholders for the invitation-only service lined up at the doors well in advance of the 9:30 a.m. opening, and seats filled rapidly. The creamy limestone interior was bright with arrangements of white and red anthurium, flowers native to Hawaii, Browning's prior jurisdiction.

At exactly 10:30 a.m. the service opened with an ancient Hawaiian prayer chanted by Edward Collier and Marion Kaipo Kalua as a call to worship. A series of processions brought forward ranks of red-robed Episcopal bishops, ecumenical guests, Executive Council members, and visiting dignitaries from throughout the

Anglican Communion.

Bishop John Walker of Washington met the new Presiding Bishop at the cathedral's great west doors and escorted him to the crossing. Following a litany sung by choir and congregation, Bishop Allin and Dean David Collins, president of the House of Deputies, opened the installation service.

Browning then received gifts symbolizing his new ministry as chief pastor and primate. Among the presenters were his wife, sons, daughter, and daughter-in-law, who gave gifts of bread and wine. An ecumenical delegation including Bishop James Crumley of the Lutheran Church in America; Roman Catholic Bishop Joseph Ferrario of Honolulu; and Met-

SEE PAGE 9 FOR TEXT OF BROWNING SERMON.

ropolitan Theodosius of the Orthodox Church in America presented Browning with a Bible.

In his 15-minute sermon from what Walker termed "the most frightening pulpit in the United States," Browning said that compassion leads to action, to spirituality that draws people to each other and to those in need, and to mission that strives for justice. He defined his own role as one of servanthood—"not a servanthood that bows down to the powers and principalities of this world, but

a servanthood to the lowest in our midst, to those in the greatest need, to those whom Jesus served, a service to the cause of healing and reconciliation through justice and peacemaking. . . .

"The hopes and convictions of all will be listened to, respected, and honored. Do not ask me to honor one set of views and disregard the other. I may agree with one, but I will respect both."

Calling baptism "the sacrament of inclusion," Browning said the Church's unity will be maintained "not because we agree on everything, but because hopefully we will leave judgment to God. I may fail some of you as a prophetic voice, but I pray never to fail you as a pastor."

Persons chosen to participate in the service reflected the diversity of the Episcopal Church to which Browning often referred—pastoral, educational, social and specialized ministries as well as multi-cultural and multi-racial diversity. Gospeler was the Rev. Gladys L. Hall, an 88-year-old deacon from Texas, and attending deacons were the Rev. Dorothy Nakatsuji and the Rev. Alfonso Narvaez.

Browning wore blue and white vestments designed and made of raw silk by Diana Lockwood of Hawaii, a professional weaver who also designed matching stoles for the attend-

Continued on page 12

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

The Episcopalian
February, 1986, Volume 151, No. 2

DIRECTORS

Robert L. Hartford, President
John W. Reinhardt, Vice-President
Inez Kaiser, Vice-President
George T. Guernsey, III, Vice-President
Frederick L. Redpath, Treasurer
Richard J. Anderson,
George J. Chassey, Jr., Alan Conner,
Arthur Z. Gray, Howard Hoover,
Ralph E. Hovencamp, Robert E. Kenyon, Jr.,
Elizabeth B. Mason, Gerald N. McAllister,
Henry L. McCorkle, James Milholland, Jr.,
Alfonso A. Narvaez, Ruth Nicastro,
Robert A. Robinson, Harry Rubicam,
Alma Wyden Simmons,
Donald R. Woodward

Richard L. Crawford, Publisher
Harriette M. Padgett,
Assistant to the Publisher

EDITORIAL STAFF

Judy Mathe Foley, Managing Editor
A. Margaret Landis, Associate Editor
Janette Pierce, News Editor
John Davis Gummere, Designer
Joy Schwab, Production Editor

BUSINESS STAFF

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

PROFESSIONAL EDITION STAFF

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

CONTRIBUTING EDITORS

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

DIOCESAN EDITORS

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

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

WORLD NEWS BRIEFS

Melbourne, Australia

The Mission of St. James and St. John here has been invited to coordinate an international project on the family in the community and prepare a report for the 1988 meeting of the Lambeth Conference of Bishops. The idea originated at the 1984 meeting of the Anglican Consultative Council (ACC). The group will prepare an educational paper for discussion and feedback from dioceses throughout the Anglican Communion and will report to the ACC meeting in 1987. To allay fears that the project may be too "western," several international agencies have been invited to contribute. The project will place continued emphasis on the changing shape of the family in different social contexts and may address what families might become.

Canton, Mississippi

Churchpeople came from around the world last fall to the Gray Conference Center here for a meeting of the Community of the Cross of Nails. The international organization, which is committed to peace, reconciliation, and renewal on personal, community, and world levels, takes its name from the cross made from 14th-century nails discovered in the ruins of Coventry Cathedral after it was bombed in 1940. Over 10,000 persons on six continents are involved to some degree in the organization's work.

Minneapolis, Minnesota

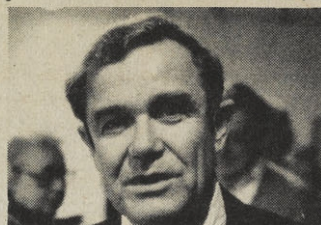
The intensified religious struggle against apartheid was the most significant religious development of the year, according to the Religion Newswriters Association (RNA). Other notable stories included the recent synod of Roman Catholic bishops convened to assess the changes wrought by the Second Vatican Council, the U.S. government's crack-down on the church-based sanctuary movement, and the departure of Indian guru Bhagwan Shree Rajneesh from his commune in Oregon. Also of importance were the Supreme Court's nullification of a state law mandating silent prayer in public schools; the fundamentalists' firm control of the Southern Baptist Convention; fundamentalist efforts to gain political influence within the Republican Party and to run their colleagues for public office; the controversy over documents related to Mormon Church origins and the death of Mormon president Spencer Kimball, who was succeeded by ultra-conservative Ezra Taft Benson; religious activities expressing opposition to U.S. policies in Central America; and the Vatican's condemnation of the teaching of Brazilian liberation theologian Leonardo Boff. Willmar Thorkelson, a former RNA president, conducted the survey.

Princeton, New Jersey

A new entry in the Gallup Organization's annual list of most admired public figures is Anglican Bishop Desmond Tutu of South Africa. President Ronald Reagan and Pope John Paul II top the list which includes such diverse figures as Lee Iacocca, the Rev. Jesse Jackson,

the Rev. Billy Graham, Sen. Edward Kennedy, former President Jimmy Carter, Prince Charles of England, and Vice-President George Bush.

Evanston, IL—A Venture in Mission project of the Diocese of Northwestern Pennsylvania to establish an adjunct professorship in small church ministry was successfully concluded when Bishop Donald Davis handed a \$52,000



check to the Very Rev. Mark Sisk of Seabury-Western Theological Seminary. The seminary has a long tradition of concern for small church ministry, and the gift will allow it to continue to provide training in this area.

New York, New York

State Supreme Court Justice Kenneth Shorter has dismissed a lawsuit brought by parishioners of St. Bartholomew's who seek to halt the church's plans to build a skyscraper on its Park Avenue property. Since 1981 the church has been battling city landmark agencies to construct a highrise, which church officials claim will provide money for their program, on the site of the current community house. Both the church and community house have been designated landmarks since 1967.

London, England

Thirty-five dioceses—81 percent of the dioceses in the Church of England—have approved a measure to allow women ordained as priests in other parts of the Anglican Communion to officiate as priests when visiting England. Diocesan voting showed that three-quarters of the bishops and just over two-thirds of the clergy and laity approved the measure which now goes to this month's General Synod. Two-thirds vote in each order—bishops, laity, and clergy—is required to win final approval, which may come as early as the July General Synod.



Bogota, Colombia—The Diocese of Colombia is housing families that have lost everything in the eruption November 13 of the Nevado del Ruiz volcano in which 23,000 were killed and 18,000 left homeless. Bishop Bernardo Merino (center) stands with Zenaida de Bocanegra (at left with baby) and Severiano Bocanegra, holding 3-year-old Alexander. Chuck Sharow, far left, and the Rev. Tom Prich-

ard, rear, SAMS-USA missionaries, help with the relief efforts. Prichard reports that the diocese has applied for a government license to open an orphanage for parentless volcano victims.

Washington, D.C.

The U.S. Court of Appeals has overturned a Federal Communications Commission (FCC) order that had reduced logging of public interest radio broadcasts and reinstated the requirement that radio stations keep a daily log of programming which must be made available to interested persons. The court acted on a petition from the communications office of the United Church of Christ, which has long been active in media regulation. The suit claimed the FCC action undercut the public's right to challenge a station's application for license renewal; allotment of adequate air time to community groups and subjects is a condition of license renewal. United Church communications officer Beverly Chain said deregulation has "steadily eroded" public service broadcasting and local community affairs and news broadcasting. Many stations, Chain said, have eliminated locally produced religious broadcasting in favor of nationally syndicated programs which do not represent the concerns of the local community.



Helena, MT—The Ven. Charles I. Jones will be consecrated in St. Helena's Roman Catholic Cathedral on February 8 to be the eighth Episcopal Bishop of Montana. Jones succeeds Bishop Jackson Gilliam, who retired January 1.

Baltimore, Maryland

Bishop Theodore Eastman was scheduled to be instituted the twelfth Bishop of Maryland at the Roman Catholic Cathedral of Mary Our Queen here on January 18, the first day of the Annual Week of Prayer for Christian Unity. Local religious leaders, visiting bishops, and Episcopal dignitaries were scheduled for an unusual ecumenical pilgrimage prior to the service. Beginning at the Episcopal Cathedral of the Incarnation with a unity litany, they planned to go by trolley to the First Lutheran Church, the Second Presbyterian Church, Stony Run Friends Meeting, and Grace Methodist Church, offering a prayer at each, before arriving at the Roman Catholic cathedral. Bishop Edward Jones of Indianapolis was scheduled to preach the sermon, and Presiding Bishop Edmond Browning planned to participate in the service, which would be the first of its kind for the new Episcopal primate.

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629) 1930 Chestnut Street, Philadelphia, Pa. 19103. 75¢ a copy, \$5 a year, two years, \$9. Foreign postage add \$2.50 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising Office:** 1930 Chestnut Street, Philadelphia, Pa. 19103. Copyright 1986 © The Episcopalian, Inc. No material may be reproduced without written permission. **Manuscripts or art submitted** should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. The Episcopalian belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address,** other circulation correspondence should include old address label and zip code number. **Postal returns** should be sent to Box 2122, Philadelphia, Pa. 19103. All advertising orders are subject to publisher's acceptance.

Church leaders ask sanctions against South Africa

Responding to "cries of anguish of the people of South Africa," an ecumenical gathering of church leaders meeting in Harare, Zimbabwe, early in December called for sanctions against South Africa and the resignation of the government.

The Harare Declaration, issued by some 100 church leaders, calls the resignation of the current minority government "the most appropriate and least costly process of change." It also asks the release of Nelson Mandela and all political prisoners, an end to the state of emergency and to banning, and the return of political exiles.

Former Presiding Bishop John M. Allin, who with Archbishop Edward Scott of Canada and other Anglican leaders attended the gathering, said the nature of the group—and its calling—probably said "as much as any statement could."

"You think that when churchpeople pass a resolution, they are mak-

ing a revolution....We're sick and tired of resolutions and rhetoric," Sol Jacob of Black Ecumenical Church Leaders told the gathering. In an attempt to move beyond just another resolution, the participants from the United States issued their own document in which they promised "each other and our sisters and brothers in South Africa that we will work to turn words into deeds."

The U.S. Harare delegation promised to stay in touch with one another "for as long as necessary" and to redouble efforts within their own Churches "to end apartheid" and to find ways to support the work of the World Council of Churches whose secretary general, Emilio Castro, convened the meeting at the urging of South African church leaders such as Anglican Archbishop Philip Russell and Bishop Desmond Tutu.

Americans at the meeting promised to "be catalysts" to form a Church Committee on South Africa to coordinate ecumenical efforts to carry out the Harare agenda. Among the plans is an international day of fasting and prayer on June 16, which marks the 10th anniversary of the Soweto uprising.



When the primates of the Anglican Communion meet in Toronto in March in conjunction with the executive council of the Anglican Consultative Council, they will hear a presentation on communications. Participating in the planning for this presentation are, left to right, the Rev. John Barton, broadcast officer for the Church of England; Jerry Hames, editor of *The Canadian Churchman*; Robert J. Byers, associate secretary for communications of the Anglican Consultative Council; the Rev. Leonard Freeman, director of communications at Trinity Parish, New York City, and convenor of the Episcopal Communicators; the Rev. Onell Soto, communications officer for the world mission office of the Episcopal Church Center; the Rev. Robert Browne, broadcast officer for the Anglican Consultative Council; and Dick Snyder, editor of *The Desert Churchman* of the Diocese of Nevada.

A farewell to Arthur Gray

Arthur Zabriskie Gray, Esq., for many years legal counsel and secretary of the Board for *The Episcopalian*, died Dec. 10, 1985, at age 70 in Florida after a six-month illness.

A native New Yorker and son of an Episcopal priest, Gray was a hearty and ebullient man with a fierce loyalty to the Church and *The Episcopalian* even though he chose the law as a profession.

Educated at the Kent School, Princeton University, and the Columbia University School of Law, he joined the Wall Street firm of Clark, Carr & Ellis in 1940. After World War II service as a Navy lieutenant from 1942-45, he returned to practice for 10 years and then took leave to serve as president of Street and Smith Publications, Inc., until 1960.

He became legal counsel for General Convention's Church Magazine

Advisory Board in 1961. He helped with the intricate details when that year's Convention created *The Episcopalian* and with its non-profit incorporation in the state of New York. He was later elected a director and secretary of the Board, retiring from the latter post in 1977.

In 1962 Gray became head of the Union Pacific Foundation and traveled extensively across the United States, surveying the Foundation's activities. For many years he was an active member and lay vice-president of New York's famed Seamen's Church Institute. He retired in 1977 and moved to the Florida Keys with his wife, the former Priscilla Wyeth.

Arthur Gray is survived by his wife and three daughters. May he rest in peace after a life full of energy and accomplishment. Amen.

—Henry L. McCorkle

... As God Has Loved Us ...



One Great Hour Of Sharing

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

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

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

Giving
Hope

286EP0701

Enclosed is my donation for \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Contributions are tax deductible.

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

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

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

Executive Director

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

Too narrow a definition

I was sorry to read (December, 1985) the quote by the Rev. Chuck Irish: "Two dioceses want only charismatic priests." I find that as offensive as I would—and I'm sure he would—hearing that such charismatic priests would be unwelcome in certain other dioceses. Irish would do well to temper his enthusiasm with more thoughtful concern for the rich variety of gifts God has given His Church.

Richard H. Humke
Louisville, Ky.

I am appalled at the judgmental exclusiveness of some of the renewal folk. The article states that only when one is baptized in the Holy Spirit does one receive spiritual power. Chuck Irish is also quoted as saying, "The only hope for the Church is Jesus Christ and the charismatic renewal presents Jesus." The inference is that no one else presents Jesus or deals with "biblical things." Is there only one way to worship and practice the presence of God in and through Jesus Christ our Lord?

William A. Spurrier
Cataumet, Mass.

Separation of Church and state is not a constitutional subject

What constitution is Bill Tammeus (November, 1985) talking about when he says a nativity scene erected on public land violated the "constitutional requirements of a separation of Church and state?" Nowhere in our constitution is a separation of Church and state demanded or implied; in fact, our constitution says just the opposite. The first amendment guarantees "the free exercise of religion." Free means without restraint. Tammeus' sophomoric tilting at windmills of his own invention should be confined to the news room where it would probably go unchallenged.

Charles D. Schilling
Jensen Beach, Fla.

I am glad many Episcopalians I know do not agree with Tammeus' objections to a creche on government property. I think the doctrine of se-

paration of Church and state has been taken to ridiculous extremes. There was never any intent to found a godless nation. Our motto is "In God We Trust." Our legislatures open with prayer. Our armed forces have chaplains. All this is as it should be. I am glad of any display that helps register the fact that Christmas is basically a religious holiday for Christians as well as all people and not a commercial one to perpetuate Santa Claus.

Adolph O. Schaefer
Blue Bell, Pa.

More dramatic than practical?

In response to the AIDS crisis Bishop William Swing of California (December, 1985) says he will receive the consecrated wine only after all other communicants. Is Bishop Swing trying to assure his congregations they have nothing to fear by receiving the common cup? If he and the virologist are wrong and AIDS can be spread by the common cup, it would be cold comfort to the sufferers to know the Bishop of California might be in the same boat. If Bishop Swing followed the practice of the Western Church, he would consume what remained of the consecrated wine during the ablutions following Communion. This would have the same effect without disturbing the customary liturgical action. Although many of us are deeply anguished over the AIDS crisis, this unusual step seems more dramatic than practical.

William D. DuCharme
Fresh Meadows, N.Y.

Continuing the Spong/Hathaway debate

Obviously Bishop Alden Hathaway (November, 1985) doesn't understand the message Bishop John S. Spong (July, 1985) is attempting to convey. One can hardly equate the proclamation of the good news of Jesus Christ with selling tires. As a psychiatrist I do not conceptualize the human mind and spirit as being in a "highly competitive marketplace." We need to attempt to understand and deal with our experience afresh in the light and in the power of the

work of Jesus. However, to put it simply, the Jesus of 1985 does not walk on water and the Christ of 1985 is not to be found turning water into wine at the wedding feast. The answer to Dietrich Bonhoeffer's question, "Who is Jesus Christ for us today?" will be found only in the realistic human expressions of life, day in and day out.

Fontaine S. Hill
Memphis, Tenn.

I congratulate you on having the courage to print Hathaway's splendid piece. About time there was good sense expressed by a bishop of the Church!

Mary Tyng Higgins
Sewanee, Tenn.

Praise be to God for the clear and forceful defense of the Gospel by Bishop Hathaway. It is heartening to us simple laymen in the pew to find there are still some of our ecclesiastical leaders who are men of faith! I witnessed the havoc wrought in the Church by the late Bishop James Pike's doubts and endless, sophisticated reasonings. We are now reaping his legacy. We are faced with a secularization of the Church that is unbelievable to us elderly. Surely the laity deserves better spiritual leadership than doubting bishops and divorced priests.

Pauline S. Sinclair
Sewanee, Tenn.

I should like to say "Amen" to Alden Hathaway's letter to Jack Spong.

John F. Ashby
Bishop of Western Kansas

This is addressed to John Spong, a "believing doubter," from a doubter who believes.

As a non-intellectual priest of almost 30 years experience, I have noted that those with extremely high intelligence have a difficult time placing their faith in a God they cannot understand. But if God is infinite and man finite, will not man in contemplating God and the things of God (theology) invariably be confronted with mystery? Isn't the height

Continued on page 23

EXCHANGE

Summer employment opportunity

Episcopal Camp and Conference Center (Incarnation Camp, Inc.) has openings for counselors. Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 21 to August 24 with opportunities for post-season work. Salaries range from \$800 to \$1,000 for the nine-week season. Write to Andrew Katsanis, ECCC, Box 577, Ivoryton, Conn. 06442.

Calling religious "loners"

Brother Albert Opdenbrow, Grace Episcopal Church, 401 Pendleton St., Waycross, Ga. 31501, would like to communicate with other men and women who have been "set apart for a special vocation" because he is finding life as "a monastic loner" more difficult than he expected and wonders if others experience similar difficulties.

Bishops and priests must take steps on alcoholism

by Joseph Kellerman

The last General Convention recognized the work of the National Episcopal Coalition on Alcohol and adopted a policy regarding alcohol's use. This is a good beginning, but we have a long way to go in resolving the largest health problem in our nation—alcoholism and addictions.

The next step should be a learning and training program for bishops and clergy. In professional work in over 50 counties in North Carolina and in 40 states I have witnessed ministers' lack of interest in alcoholism, their largest pastoral problem. A recent survey done by Alcoholics Anonymous revealed that only 2 percent of their new members were referred by their ministers.

This is paradoxical because AA's program is a spiritual way of recovery with roots from the Oxford Group, initially in Akron, Ohio. *Not-God*, a history of AA by Ernest Kurtz, reveals that AA founders learned quite early that an alcoholic was not ready for recovery until he or she could surrender to the fact of not being God.

Alcoholism is a primary disease, but the underlying problem is the alcoholic's attitude of infantile omnipotence. This is not acquired, but an attitude all persons have at birth—the infant is the center of the universe. Most persons are forced to abandon this position through painful experience, but the attitude of omnipotence is the basic characteristic of the young chemically dependent person as well as the alcoholic.

AA recognizes this attitude, and the 12 Steps—if they are followed with complete honesty—provide a framework of spiritual recovery from omnipotence. AA's companion group, Al-Anon, uses the same steps and for the same purpose.

The alcoholic's attitude of omnipotence is either supported or challenged by one or more members of the family. The alcoholic overtly breaks the rules of the family and society, and the family in turn covertly breaks the same rules by absorbing or removing the painful consequences of the alcoholic's behavior.

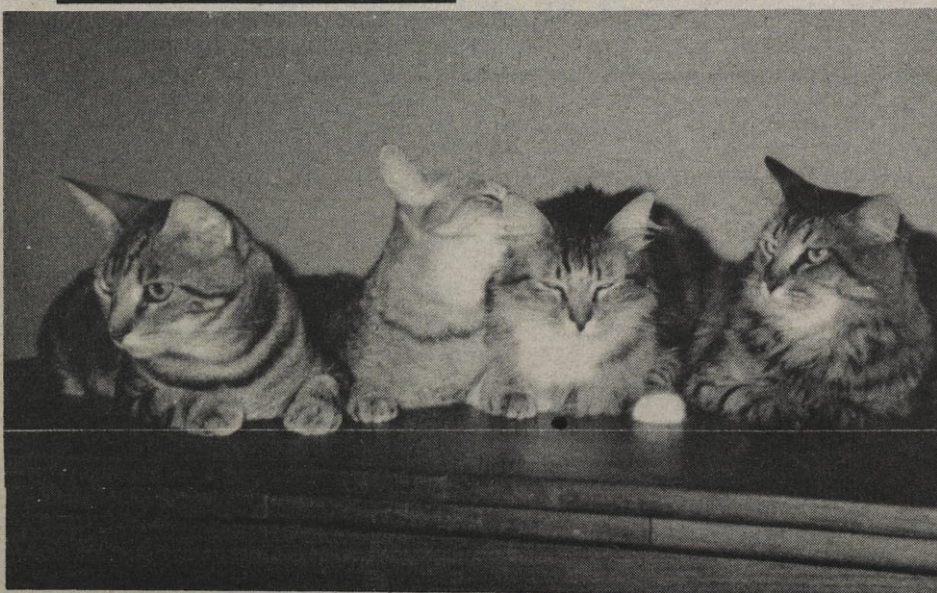
If family members stop aborting the consequences, the alcoholic will be forced to experience them. Often this results in the surrender of the omnipotent attitude—an essential step to recovery. Therefore, the family needs as much help as the alcoholic, and if it is not given it, the whole family will be severely damaged.

On a societal level friends, employers, and professionals—especially ministers—react to the alcoholic in much the same fashion as the family. This is where the Church can speak out loudly and clearly, but the voice of the Church must begin with bishops and clergy. Learning how to cope with omnipotence should not be considered simply an elective course for ministers since omnipotence itself began with Adam and is the basic problem within all of us.

I would remind bishops and clergy who think they don't have time to learn how to cope with alcoholism that God so loved the world that He did not appoint a committee, but came in person. If bishops take the lead, perhaps clergy will follow.

Joseph Kellerman is a retired priest who for 18 years directed the Charlotte, N.C., Council on Alcoholism.

THE EPISCOCATS



Karen Kuykendall

Come on guys, one of you has to volunteer for the Shrove Tuesday pancake supper.

Snow teaches a Lenten lesson

by Christine Dubois

This winter will long be remembered as the year of the Great Seattle Snow. Everything stopped. Schools closed, church services were canceled, buses ran erratically. Traffic was hopeless. Phone circuits overloaded as people shared their adventures with friends.

What work was being done was proceeding slowly and selectively. Anything we didn't feel like doing found a convenient excuse. ("I didn't get a



chance to clean the bathroom. You know how it is with this snow.")

The weather report promised a warming trend—eventually. But day after day brought record-low highs as the snow piled up.

At first it was exciting; then it was pretty; then it was frustrating. Our calendar was full, as usual, with worthwhile activities—the healing service where my husband Steve would lead the singing, the dedication of a new shelter for Seattle's street people, committee meetings, worship services. All canceled.

I looked out the window and fumed. How did God expect His will to be done and His kingdom to come if He let it snow like this?

Gradually, I fathomed that the snow was God's plan. Perhaps ours were the

plans that were out of step.

One afternoon, as I was sweeping the snow off the steps leading to our apartment (we don't own a snow shovel), a woman from a downstairs apartment came out. We'd never said more than "hello" before; we were just too busy. But that day no one was hurrying anywhere. She turned out to be a speechwriter, and we shared tips and frustrations about writing jobs until the snow had again covered the steps I'd just swept my way down.

On Sunday we opted for the nearest church—St. Paul's Lutheran. The new pastor, just arrived from the midwest, was delighted to have two Episcopal visitors though she said she had trouble understanding how this little snow could cause so much trouble.

Freed from our normal obligations,

we had time for things we don't often get around to. We wrote to old friends, read books aloud, baked cookies, and even played a game of gin rummy. We hiked to the zoo and laughed at the frolicking polar bears. The snow created instant camaraderie. We spoke to strangers on the street and paused to listen at the neighborhood grocery as old-timers told of earlier years' snows.

The Kingdom of God can come without committee meetings. It isn't doing; it's being. Living and laughing and sharing—with ourselves, with others, and with God. Sometimes it takes having everything canceled to remind us.

It's a good thought for Lent and a lesson I want to tell my grandchildren when I'm 70. By then, the Great Seattle Snow will sound like a storm that would have paralyzed Minnesota.

IN CONTEXT

Farm crisis deserves Church's help

by Dick Crawford

News reports for many months have vividly shown the far-reaching tragedy of the farm crisis in America. The human toll is taken in the loss of home and farm, financial ruin and the frustration of not being able to stop it, and in mental breakdowns and even suicide.

At this time a family farm is lost every six minutes, and for every seven farms in bankruptcy, a farm-related business closes its doors. Farm land that was purchased in recent years at inflated prices is sold off at greatly depressed prices.

The responses of Churches has been good. Crisis seems to bring about a sense of ecumenism and interfaith action that doesn't surface much at other times.

Counseling centers for financial and emotional guidance have been set up in state after state. Some financial assistance is available but never enough to save the farms. The Farm Aid Concert, Willie Nelson's courageous effort to call the nation's attention to the crisis, has done exactly what it was intended to do, but the family farm remains a critically ill part of our heritage that can only be saved by caring people willing to work for needed changes in public policy. The problems are economic, institutional, political, and technical.

The damage and toll that have already been taken probably cannot be changed, but change is still possible for others. The Episcopal Church is involved at many levels and welcomes the help and interest of everyone—ecumenical agencies, too. To be involved requires a good understanding of what is happening, and that can be acquired in a booklet entitled *The Family Farm: Can it be Saved?* available from Brethren Press, Elgin, Ill. 60120, for \$2.50 plus \$1 for postage and handling.

"The earth is the Lord's and the fullness thereof, the world and those who dwell therein." (Ps. 24:1) To quote an old friend from the farm belt, "This central theological point is matched by the needs of God's people for food, clothing, shelter, justice, and caring."



YOU OWE IT TO YOUR CHURCH TO LOOK INTO THE PINNACLE PROGRAM*

This program is a multi-peril insurance concept designed especially for Episcopal churches and church institutions to meet current and future property and liability insurance needs.

Insurance protection is tailored to each individual insured's needs. Churches and church schools, camps and conference centers, senior citizen housing and homes for the elderly, and other Episcopal Church operations can therefore be provided with maximum protection, at reasonable cost, against the many exposures to loss that exist today.

The PINNACLE PROGRAM offers three basic levels of property insurance protection.

1. NAMED PERIL—Buildings and contents are covered for damage or destruction resulting from types of losses named in your policy.
2. BASIC ALL RISK—Coverage is provided against the types of loss included under the Named Peril option, plus all other property losses not specifically excluded under the terms of the policy. This includes flood and other water damage losses and theft of building items, for example.
3. EXTENDED ALL RISK—Buildings and contents insurance coverage is significantly expanded. For instance, it automatically includes fine arts insurance on objects of art, stained glass windows, organs, carillons and bells, coverage against burglary and theft, glass breakage, flood and other forms of water damage, landslide, mudflow and earth movement not caused by earthquake.

Call or write the Company's nearest Regional Office. A field representative will be glad to discuss the program and show you how it can protect you today—and tomorrow.

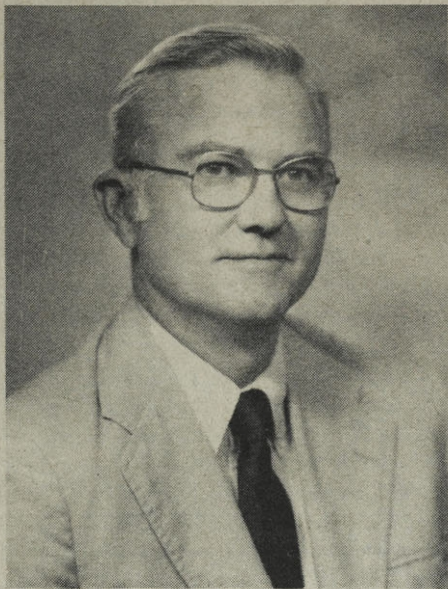
THE CHURCH INSURANCE COMPANY
800 Second Avenue, New York, NY 10017 • (212) 661-6700



Regional Offices: NEW ENGLAND—Framingham, MA (617) 879-1922/NORTH-EAST—Holbrook, NY (516) 981-8383/MID-ATLANTIC—Roanoke, VA (703) 366-3300/SOUTHEAST—Norcross, GA (404) 447-5570/MIDWEST—Carmel, IN (317) 844-1501/SOUTHWEST—Dallas, TX (214) 827-9908/ROCKY MOUNTAINS-PLAINS STATES—Littleton, CO (303) 794-0676/PACIFIC COAST—San Francisco, CA (415) 362-7780

*Currently not available in Alabama, Arizona, Kansas, New Jersey, Pennsylvania, Texas and Wyoming.

Bioethical questions: Not for experts only



*This month John C. Fletcher, an Episcopal priest who is chief of the bioethics program of the Warren G. Magnuson Clinical Center of the National Institutes of Health in Bethesda, Md., begins a three-part series on bioethics. In addition to this introduction, Fletcher, author of *Coping with Genetic Disorders: A Guide for Clergy Counseling and for Parents*, will explore the beginning and end of life and how a congregation might approach a study of this vast subject.*

Pick up almost any newspaper or magazine with a story about discoveries in science or developments in medicine. You will usually find concern about ethical problems or see the word "bioethics." An example is a recent issue of *Science* 85 that describes "25 discoveries that could change our lives." Fully two-thirds of these discoveries have significant ethical implications, especially with new abilities to diagnose and attempt treatment of some human genetic disorders using genetic material itself. How are we going to learn to live with these new powers without undoing ourselves and future generations? If this question ever occurred to you, you are already on the threshold of bioethical questions.

The word "bioethics," which joins the Greek word for life with the word "ethics," was invented in the early 1970's to be more inclusive than the older term, "medical ethics," by reaching out for any and all ethical considerations in the life sciences, basic and applied research, and the practice of medicine. A bioethicist—admittedly a hard word to say—specializes in these areas.

Today virtually every medical school—and many colleges and universities—has courses or activities in bioethics or medical ethics. The

growth of bioethics signals an "open" society in which value conflicts are expected rather than suppressed and in which problems in ethics are everyone's business rather than simply a province of experts.

"Ethics" is a difficult word that originally meant "custom" in Greek. The word today points not only to a branch of philosophic and theological study—more philosophy and religious ethics—but also to what is studied, namely, what human beings believe ought to be done. By its very nature, ethics is controversial because it attempts to understand conflicts of principles or rules and supply guidance for choices between alternatives that affect others' welfare.

LeRoy Walters, director of the Center for Bioethics of the Kennedy Institute of Ethics at Georgetown University, defined bioethics as "the systematic study of the moral and social implications of practices and developments in medicine and the life sciences."

The Kennedy Institute, founded in 1971, is one of several centers here and abroad that specialize in the study of bioethics. The Institute for Society, Ethics, and the Life Sciences, also known as the Hastings Center because of its location in Hastings-on-Hudson, N.Y., was founded in 1969,

the first such center in the United States. But these institutions have a prior history that is important to know.

Traditions of medical ethics and codes of ethics for physicians are found in ancient societies, especially the Greek. The Hippocratic tradition that put the welfare of the patient first is firmly imbedded in western thought.

Religious traditions embodied moral guidance for physicians, as expressed by the 12th-century Spanish rabbi, physician, and philosopher, Maimonides. St. Thomas Aquinas, one of the greatest minds of the Middle Ages, influenced ideas of the human body and biology that still play a role in the abortion debate today.

Historically, the Roman Catholic tradition has been the most prominent in developing specific moral guidance for medical practice. Jewish teachings about morals and medicine, especially about telling the truth to the sick, are great exceptions to the medical secrecy that prevailed until recently. In the Protestant past, one

and artificial insemination by donor. Other Protestant ethicists like Paul Ramsey, James Gustafson, Harmon Smith, Beverly Harrison, and William May have since made significant contributions to contemporary bioethics.

Individual thinkers, however, rarely make revolutions, especially in ethics. Historical developments of the 1940's and the 1960's contributed most to changes that have made patient and physician—and research subject and researcher—more equal in decisions that involve moral choices. The greatest influence on modern research ethics followed the wake of revelations about experiments in Nazi death camps. Several German physicians, like Dr. Karl Brandt, helped to plan and conduct these experiments and were executed as a result.

The grim details brought out in the Nuremberg trials triggered a concerted effort to develop guidance for research involving human beings. The two major questions were: (1) Who decides when research should begin for the first time in humans? (2) Can a morally valid consent be obtained

**By its very nature ethics
is a controversial subject because
it deals with conflicts of principles.**

finds such gems as *Holy Living and Holy Dying* by the 17th-century Anglican, Jeremy Taylor, but there is no organized body of tradition with respect to medical ethics.

Outstanding forerunners to today's bioethicists include one John Fletcher, a French follower of John Wesley, who wrote extensively on medical subjects in the 19th century. Another Fletcher, Joseph (no relation, but one who encouraged me), when teaching Christian ethics at Episcopal Theological School published in 1954 a pioneering work, *Morals and Medicine*, tackling subjects such as full disclosure of the disease and its consequences to patients; sterilization and abortion;

from the prospective research subject?

The formulation of guidance for researchers has profoundly influenced medical ethics for practitioners and patients. The Clinical Center of the National Institutes of Health where I am employed opened in 1953, only seven years after the Nuremberg trials. Many of the physicians who launched the research programs there were conscious of the need for stronger ethical controls in research. Modern research ethics began post-Nuremberg and are still evolving.

The Congress and the public became involved in ethical issues of

Continued on page 7

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.

ARMENTO
Liturgical
Arts

1011 Military Road
P.O. Box 39
Buffalo, N.Y. 14217
Phone: 716/875-2423

Write for FREE Kit of Information

I have called you by your name and you are mine ISAIAH 43:1

Emblems for the Christian Soldier



Hand Embroidered
Gold Bullion

Badges for

• BLAZERS • TIPPETS featuring
the Episcopal Shield, diocesan
coats of arms, school and
seminary designs.

Blazer badges for many dioceses in
stock. Also custom-made for clubs,
universities and businesses. Family
coats of arms made from your artwork.

For information, please write

The **MILITARIA** Co.,
Dept E1
14691 Alder Lane, Tustin, CA 92680

THE SOCIETY OF MARY

An Anglican Devotional Society
For Information Write:

Mr. Wallace H. Spaulding
1206 Buchanan Street
McLean, Virginia 22101

Wisconsin woman is 'God's partner'

by David Trembley

"I'm really not involved with as many things as people think," says Terry Lorbiecki of Germantown, Wis. But when pressed, she begins to detail her involvements: an organizer of FISH, director of volunteers for the local food pantry, an acolyte and parish visitor for St. Francis' Episcopal Church in Menomonee Falls, and religious writer for the local paper.

Lorbiecki, 52, was reared a Missouri-Synod Lutheran. "There was never a time when I wasn't aware of God," she says, "but all along I had these big doubts about Lutheranism." She says she was always "a Catholic in my heart" and was "so terribly drawn" to the Roman Catholic Church as a child.

When she married a Roman Catholic, they attended each other's churches, but "it didn't work." A friend invited the couple to an Episcopal church, and "as soon as we walked in the door, I knew I was home."

When her husband John developed cancer, Terry started visiting other cancer patients and discovered she was good at it. Her husband recovered—"We feel he's cured," she says—but she continued visiting others. "The sicker [cancer patients] get, the fewer the visitors," Lorbiecki says, "and I discovered I can hang in there with them until the person dies."

After years of doing just that, her parish priest, the Rev. Lewis Payne, made her work official and commissioned her a "parish visitor." She also belongs to a cancer support group and edits its newsletter.

She is a prolific writer of letters, sometimes as many as 20 a week. "I like to write to heroes," she says, "tell them

how great what they did is and send them a couple of bucks if that's what's needed." She also writes to a monk who was brain-injured in an automobile accident.

"Sometimes the work I do costs money, but that's okay. John and I are partners. We know it. We're both working for God," Lorbiecki says.

In addition to singing in the choir, writing for her local paper, teaching vacation church school, coordinating ecumenical sponsorship of a Hmong refugee family, being active in Bread for the World, Lorbiecki has other goals. "I'd like to be a lay reader, but so far my priests have not allowed that for women. But that's all right. There's so much already in my path. I know that if I wait long enough, God's going to give me what He wants me to do."

David Trembley is a free-lance writer from Germantown, Wis.



Terry Lorbiecki, center, with the Phia Ly family whom she helped sponsor in a joint venture of Episcopal, Methodist, and Lutheran parishes.

Sponsor a Child for Only \$10 a Month.

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

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

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

All this for only \$10 a month?

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

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

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

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

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

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

You can make a difference!

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

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

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

A child needs your love!

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

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.

2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.

3. Send your \$10 in right now and this will eliminate the cost of a "trial child."

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

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



Imagine how alone, how frightened this precious little girl must feel—forced to flee her home and live in a Honduran refugee camp.

Holy Land Christian Mission International K6EU

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

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

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

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

☐ Please send me more information about sponsoring a child.

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

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

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

Holy Land Christian
Mission International

Bioethical

Continued from page 6

research and medicine in the 1960's, particularly after thalidomide, an organic compound originally prescribed as a mild sedative, caused gross deformities in the babies of women who had used it when pregnant. This event opened Congressional involvement in regulating human experimentation and drug testing.

The artificial kidney began to be used in hospitals in the early 1960's, and the question of how this then-scarce life-saving technology would be distributed when so many needed it opened other lines of questioning. A small committee to make such decisions was formed in a Seattle clinic. When *Life* magazine publicized its work and people learned it used social criteria for some of its choices, the debate raged. The first heart transplants came at the end of the decade, and a long agenda of questions arose about the definition of death, who could be a donor, and who was the most deserving recipient.

These debates continue today but I hope on a deeper knowledge base and more clearly guided by ethical principles than in the murky, early days when the first cases surfaced.

COMING NEXT MONTH: Bioethical questions at the beginning and end of life.

'Churches learn to read signs of failure on people's faces'

by Steve Weston

"Who's keeping the farmers down?" asked Jerry Sneary, an Episcopal priest as well as a wheat and hog farmer from Oklahoma who early in December attended an Episcopal Church-sponsored consultation on the farm crisis held in Dallas, Texas. He and 50 other church-people, farmers, and economists sought answers to the crisis affecting farmers and to how it affects rural communities in Washington, Oklahoma, Minnesota, and Virginia.

"Frustration is high as is the potential for violence," Sneary said. "Our task is to respond to the suffering and dying. A farmer calls [on the farm hotline] and says, 'I'm going to commit suicide.' The response is, 'Hold it—we care!' But there is a danger in our concern. We become the opiate, the pain-killer, hiding and absolving the system that kills."

He suggested, "We need a prophetic advocacy in the Church that examines our economic system. The farm credit system is the means of eliminating farmers. It is not an adjustment problem. We see it as closer to genocide."

The Rev. Ben Scott, a Minnesota dairy farmer whose land has been in his family since President Lincoln granted original land patents, said his farm's value in the first five years of his ownership, which began in 1973, increased because of inflated grain prices in exports to Russia. But when the prices fell and his acreage was devalued from \$2,100 to \$700, he and many farmers lost collateral for their mortgages. When those mortgages cannot be paid because of low price supports, banks foreclose and a ripple effect shudders its way through the fabric of rural life.

In Modelia, a small Minnesota town of 2,000 people, Scott said retail sales accompanying the low economic fortunes of farmers dropped 55 percent in the last five years and county tax delinquencies forced the local bank to fail.

"Alcoholism, suicide, battered women and children have moved Churches to read the signs of failure on the faces of

people," Scott said. "We have to become politically aware and involved, particularly in the Episcopal Church. Because we as farmers are among the powerless, we may be the ones who are heard."

Kathryn Waller, an Episcopalian who is executive director of the Rural Advancement Fund, North Carolina-based organization which helps tenant farmers and sharecroppers in the south, said, "We are grappling with an intractable, insoluble problem." She said the United States needs a sustainable system of agriculture, "one that protects the land and the resources God gave us."

Bishop Rustin Kimsey of Eastern Oregon said the conference—sponsored by the Episcopal Church Center's Office of Rural and Small Town Ministry—had the task "to peel off the layers of what we think the issues are, going deeper and deeper to discuss what the spirit of the Gospel is saying through us to the world."

Dr. Robert Sorensen, chairman of a panel of farmers and educators responding to presentations at the consultation, spoke from his perspective as a social psychologist. Acknowledging his own deep foreboding, he suggested that the farm crisis was a promise of things to come. Citing the decay of the psychological and physical infrastructure in the United States, he said "government's response is still inevitably political. If any organization has concern for the public interest, it is the Church. Our basic value systems are not adequate, and we need tools." He suggested the need for a relief and restructuring effort as concerted as the Manhattan Project which developed the use of atomic energy during World War II. Sorensen ended on an ironic note when he said the idea would be viewed as unrealistic because it is "not in our self-interest."

Three implications were repeatedly confirmed at the conference. "The rural family farm is the stuff of which the country is built," said Sneary. "Rural roots, quality of life, human dignity



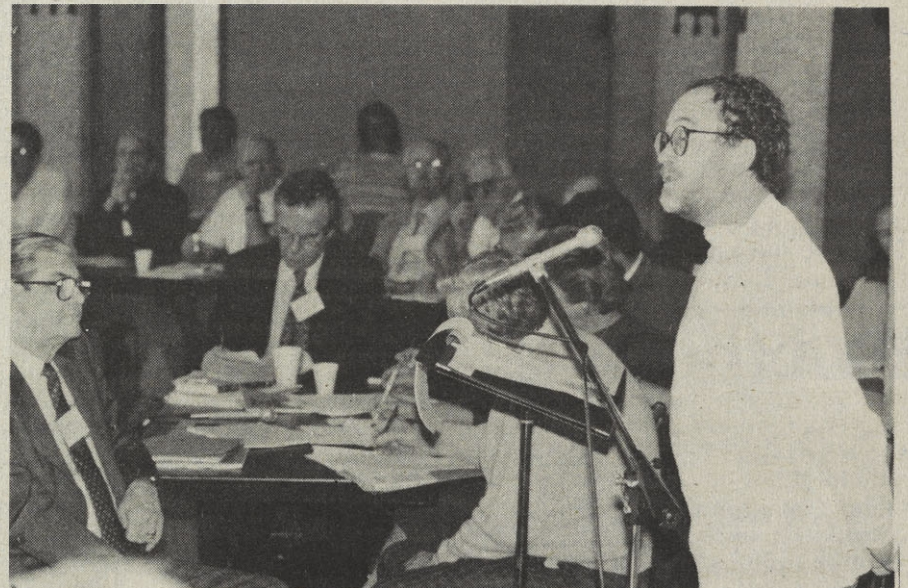
A panel to discuss the farm crisis at the conference included Dr. Robert Sorensen, left, and agricultural economics professor Russell Beaton, center, as well as Tom McCoy, an Oregon farmer, right. In the background, left, is the Rev. Canon Edward B. Geyer, Jr., and Bishop Rustin Kimsey, right.

and caring, and the commitment to feed the country" are enduring farm values which are being eroded away.

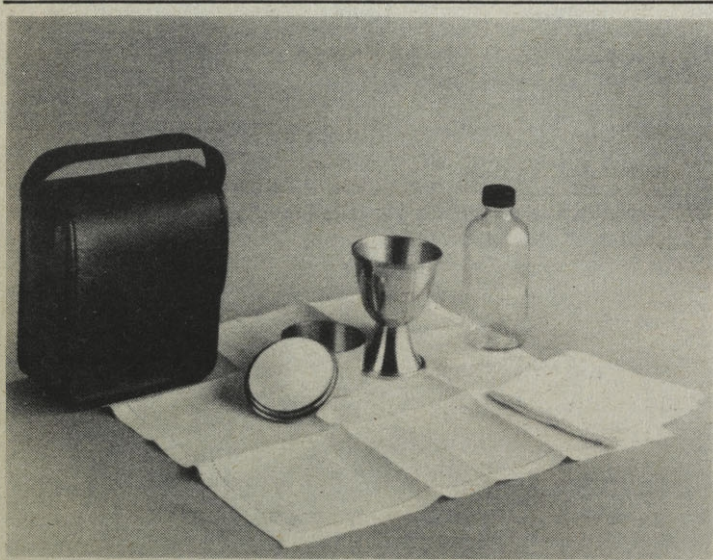
Sneary also touched on the second implication. "Farmers are proud people who won't talk about going broke, who won't discuss foreclosure." Conferees also agreed that if the Episcopal Church is to have greater impact in the farm crisis, it will have to join ecumenical efforts with other churches on a larger

scale in networking, coalition-building and telephone "hot-line" emergency communication. Only in that way, said Max Glenn, who represented the Oklahoma Conference of Churches, can political systems be held accountable in the farm crisis. "If we don't care who gets the credit, we'll accomplish a great deal," Glenn said.

Steve Weston is editor of *Crossroads*, Diocese of Dallas.



Personally describing farm economics, the Rev. Ben Scott, a Minnesota dairy farmer, addressed the farm crisis consultation held in Texas.



Visitors Communion Set Especially Suitable for Lay Eucharistic Ministers

Brushed pewter host box (2½" wide by 1½" deep) and chalice (3½" high), glass cruet, and two linens in a maroon vinyl pouch for easy storage and carrying.

76-1425-74 \$75.00 (\$109.00 Canada)

On cash orders add \$5.00 for transportation and handling. Invoices for charge orders will include these costs.

Fortress, MasterCard, VISA, American Express charges welcome.

order from **FORTRESS**
CHURCH SUPPLY STORES
2900 Queen Lane
Philadelphia, PA 19129
800-FORTRESS
or your nearest branch
800-327-FCSS

Branches in: Atlanta, GA • Baltimore, MD • Chicago-Niles, IL • Columbia, S.C. • Garden Grove, CA • Harrisburg, PA • Hartford, CT
Hicksville, L.I., NY • Milwaukee, WI • Minneapolis, MN • Moline, IL • Pittsburgh, PA • Kitchener, Ontario • Rio Piedras, Puerto Rico

Do you know MARGARET DUGGAN?
She has been associate editor of England's CHURCH TIMES and is biographer of the ARCHBISHOP OF CANTERBURY. Margaret will lead three personally planned itineraries for ENGLAND 1986. July 30-Aug. 15, Aug. 20-Sept. 4, Sept. 17-Oct. 2.

Brochures Available
ANGELIC HERITAGE TOURS
P.O. Box 13363
Savannah, Ga. 31416
(912) 325-8747

Quality Religious Books and Statuary
for Home and Church
Direct from England, Germany, and Austria

Send for Free Brochure

Trinity Imports, 3157 Oak Cliff Circle
Carmichael, CA 95608

The Text of Bishop Browning's Installation Sermon

'Compassion and Servanthood'

I greet you on the eve of the Baptism of the risen Christ who invites us into His death and resurrection through our own baptisms so that we too, in the words of St. Paul, might live a new life. Baptism calls the Christian family into a common ministry and mission. I want this to be our day, not just my day, a time for the whole Church, for all the baptized, to again reaffirm its mission for these times.

As we begin this new journey together I invite each of you to hear afresh the words of God as written in Ezekiel, "I am going to gather you together from all the foreign nations. You shall be my people and I shall be your God."

As we reflect on the meaning of our common bond in baptism I am moved to lift up one of the great marks of Christ which we are called to model as the baptized, the mark of compassion that descended upon Him from the Spirit in His own baptism.

I believe with all my heart that compassion is at the root of Christian spirituality and mission and, I would propose, is the hope of our future. If we embrace it, we may yet celebrate the victory of a world healed and made whole. If we fail it, there may be no one left to write our epitaph.

Compassion is at the root of Christian spirituality because it was the way that Jesus lived. It was out of compassion, not out of a desire to be in control, that He healed the blind, cleansed the leper, raised the dead and fed the hungry. His spirituality was not one that isolated Him, but one that found expression in the service of others.

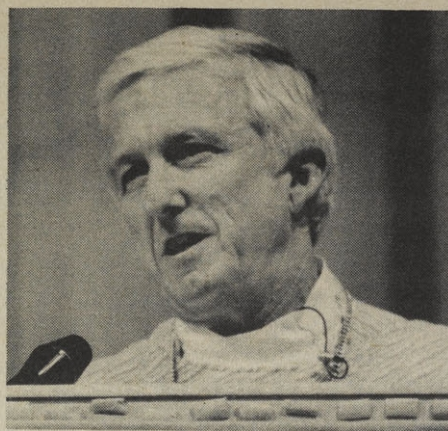
Compassion is the hope of our future because we live on the edge of the abyss where our very survival is uncertain. Never before has the human family faced such a dilemma. The fragile earth on which we live is threatened by the very being that God created to be its steward. This is so and yet there are those in the Church who want us only to be a port in the storm, a haven from the troubles of our time. But God is the Creator, not just of the Church, but of the world. Simone Weil put it best, "How dare Christianity call itself catholic if the universe itself is left out?" Our heritage tells us that we are to be the earth's stewards. And I fear God's judgment upon us if we fail to care for this fragile home of ours over which we have been given charge.

There is pain beyond these cathedral walls which most of us can barely comprehend. There are tears of despair which we refuse to see. There are cries for help which we do not hear. There are those reaching out to be embraced whom we will not touch. But a compassionate Jesus saw, He heard, and He embraced them. Our spiritual lives are bankrupt if our prayers do not call us to see, to hear, and to heal. So I say again that compassion is the basis of our spiritual lives that gives hope to a suffering world.

Compassion is not a matter of sitting apart and from a distance lavishing our blessings on another. It is a

matter of entering the pain and sufferings of others and identifying in the brokenness of the world. To know and acknowledge our own brokenness is to understand and share in the brokenness of the world. To understand our own need for Christ who will heal and restore and give wholeness is to know the need of the world in its brokenness and its need for healing, restoration, and wholeness.

Each of us lives out our own faith



experiences. For me, it was the discovery of Christ's compassion in my own life that has been the foundation of my own spirituality which drew

me inevitably to my present witness. Remembering our common bond in baptism, I invite you to join me in this spiritual journey of compassion, a journey where faith and mission are inseparable.

Sentimental spirituality of the post-reformation Churches today can isolate us from our mission in the world. Jose Miranda has written, "One of the most disastrous errors in the history of Christianity is to have tried—under the influence of Greek definitions—to separate love and justice."

Love and justice. Matthew Fox, in his book, *Compassion*, makes this connection for our present-day spirituality. Compassion doesn't make

Continued on page 14

*Looking for fresh
Bible-based curriculum?*

watch for...plan for

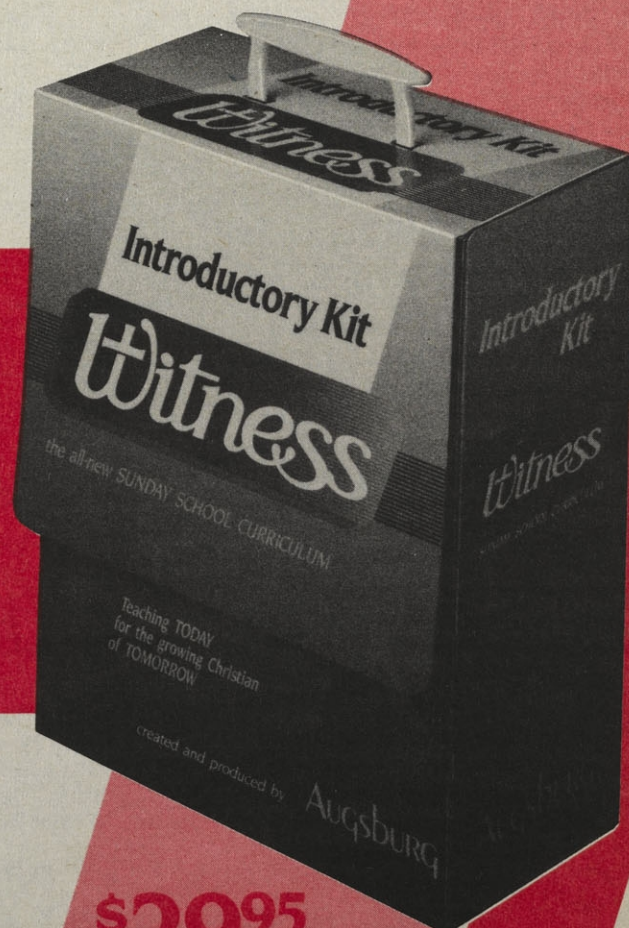
Witness

the all-new SUNDAY SCHOOL CURRICULUM

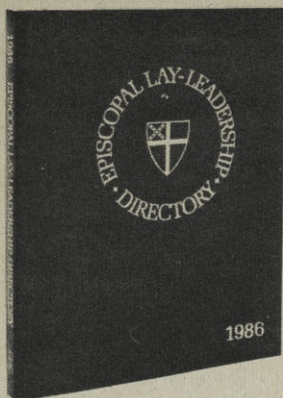
**Ready for Fall '86 classes.
Plan ahead—order your
Introductory Kit at your
church supply store or from
Augsburg. ■ Check your local
store for date of WITNESS
workshop in your area.**

AUGSBURG

Augsburg Publishing House
Minneapolis, MN 55440
producers of America's successful VBS



\$29.95
\$73.00
value
(limit: 1 kit per congregation)



The Episcopal Lay-Leadership Directory 1986

This is the fourth edition of the series which began in 1980. The biographies of more than five thousand lay leaders are contained. While the Directory is a means to record the activities of lay leaders throughout the church, it is also useful for anyone needing to form networks with the laity. The Directory has a flexible sewn binding.

55017 Green (7 x 9 1/4) ... \$24.50

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017

HONOLULU BED AND BREAKFAST

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

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS



Produced to Your Own Design
Lapel Pins + Medallions + Charms
Call for Brochure and Prices —
515-573-8265

THE PIN PLACE

1508 11th Ave. No. Fort Dodge, IA 50501

Church Management System



MIS FEATURES:

All data required by Canons for parishoners PLUS 40 Activities, 30 Talents.
Parish phone directory. Mailing labels. Queries. Integrated Children's roster.

PLEDGE ACCOUNTING FEATURES:

Rapid posting—full audit trail. Statements and reports — and more!!

Runs on CP/M or MS- or PC-DOS computers (including Apple and IBM)

EASY TO USE: Menu-driven. Complete manual. • \$300 COMPLETE, INCLUDING TELEPHONE CONSULTING*

Inquire about our LOW prices on turn-key systems (computer, printer, software)

For more information, write or call: (505) 255-4012 or 822-1412

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

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

WIPPELL'S

Stained Glass



Write for brochure...

J. WIPPELL and COMPANY LTD.

59 Willet St. (P.O. Box 1696)
Bloomfield, NJ 07003
Phone: (201) 743-1202

Dept. E



SHARE YOUR LIFE WITH AN EPISCOPALIAN IN ENGLAND

Have you ever looked at pictures of unspoiled English villages and longed to get behind the picture, to share the lives of those who keep the trim gardens and live in the thatched cottages which are part of our heritage? That dream can now become a reality.

In just 10 days you can enrich your life with the wealth of the Church of England and its people (our heritage). Join with a family in sharing their daily activities.

Call or write for free color brochure:

Compass Tours, 330 Seventh Ave.,
New York, New York 10001
212-714-0200 or
Toll Free 800-223-6393

Name _____
Church _____
Address _____
City _____
State _____ Zip _____
Telephone: Home _____
Office _____



Unique contemporary or traditional designs with concepts inspired by seasonal, historical, biblical, sacramental, theological and regional ideas to meet personal or congregational needs.

DESIGNS FOR WORSHIP, INC.

+++ (214) 750-8060 +++

P.O. Box 7080, Dallas, TX 75209-0080

Banners + Vestments + Eucharistic Sets + Paraments

FREE TOUR

... to Almost Anywhere!

Enlist only five people and take the same tour free. It's fun, interesting and is not high pressure. The tours sell themselves. Destinations include South America, South Pacific, India, Africa, Middle East, Orient, China, Eastern Europe, Asia and Turkey.

This program is in its 24th year. Write for details:

Dr. David M. Bryan
BRYAN WORLD TOURS
P.O. Box 4551
Topeka, KS 66604

Vestments Choir and Pulpit



**IN THE SPIRIT
OF WORSHIP**

Send today for FREE catalogs
showing styles and fabrics for
Adult Choir Vestments,
Children's Choir Vestments,
and Pulpit Vestments.

**COLLEGIATE
CAP & GOWN CO.**

1000 N. Market St., Champaign, IL 61820

Oklahoma City, OK
Van Nuys, CA
Long Island City, N.Y.

Terry Waite: Anglicanism's Scarlet Pimpernel

by Christopher Martin

You can't miss him. He is a gentle giant of a man, 6'4" and with the frame of a footballer. And there he is suddenly, on his base, his mild expression in its wrapping of bushy beard unmistakable across the blue drawing-room of Lambeth Palace.

The whisper goes round, "What's Terry Waite doing here? Isn't he in the White House? Isn't he in Beirut?" So a gathering of religious broadcasters glances at the unexpected presence. For every day these past weeks the newspapers have been carrying reports of his latest effort in Scarlet Pimpernel diplomacy—his attempt to rescue by Christmas four hostages in the hands of extremist Shi'ite Muslims in Lebanon. By the time you read this he may have succeeded—or perhaps not. But at the time of this writing, his visa is being held up by Saudi Arabia and, as they used to say, the plot thickens.

How come that a Church Army captain, on the staff of the Archbishop of Canterbury, writes himself into scenarios that include a highly publicized meeting with the Vice-President of the United States? It is a case of angels rushing in where wise men tread in vain. And with an impressive record of achievement.

First, four years ago, there was his celebrated intervention in Iran. Then, a year ago, his mediation in Libya which extracted four British hostages from the hands of Colonel Qaddafi. And now Lebanon. New readers read on....

Lebanon contains a particular irony for Waite. Last summer he won the individual prize for the United Kingdom's Templeton Award, offshoot of the international Templeton Prize for "progress in religion." At that time he said he was "reluctant to accept a money prize for fulfilling what I consider to be my basic Christian responsibility," but then he "decided to give the money away," and half of it went to a project seeking reconciliation among Christians and Muslims in Lebanon.

Waite is no stranger to labyrinths of history and hate that bedevil what 10 years ago or so would have been blithely called the Switzerland of the Middle East, a little land between larger neighbors where apparently those of different religions lived together in peace and prosperity. Alas, this is no longer true as the blister of levantine disease works northward from Israel across the Litani River.

Even so, Waite's patient diplomatic missions hardly sound like the bread-and-butter of a church official's job. Certainly they cannot to American readers versed in the most extreme notions of separation of Church and state that are the legacy of 200 years of interpretation of the First Amendment and now owe so little to the Founding Fathers' intentions.

Waite, a journalist's son, is lay assistant to the Archbishop of Canterbury. Trained as an officer in the Church Army (a British equivalent



of the Salvation Army), he worked for some years as adviser to the first African Archbishop of Uganda and later as consultant to the Roman Catholic Church in Rome on third-world Anglican matters before Archbishop of Canterbury Robert Runcie brought him into the mini-curia at Lambeth Palace, just across the River Thames from the Houses of Parliament.

Waite's normal routine is that of a suburban commuter. He lives in Blackheath in southeast London, and he and his wife Frances have four nearly grown-up children. Sometime after 8:30 a.m. of an ordinary morning Terry Waite leaves home to catch the train that reaches Waterloo terminus at 9:12 a.m. and from there walks the 10 minutes to his office.

His philosophy is simple. "The Church must never forget that individuals are important. They matter to God. We must be concerned about human distress wherever this may be experienced." And then he adds, with the same disarming simplicity, "If I have achieved personal success, it is thanks to the way that at Lambeth we work as a team."

Waite, whom newspapers have photographed while he was making phone calls from under a desk and who retired to his Beirut hotel room during a shelling to "enjoy a bit of Schubert," does not see the world in simple terms. "The human rights campaign which basically I support, can itself be trapped in its own rhetoric," he says. And then he easily moves to talking about prayer: "It is a relationship to God, a deep mystery which can never be explained—a time for reflection, for meditation, for intercession—praying for those in need."

And what was Waite doing at this gathering of journalists in the middle of his latest shuttle diplomacy? "I had 24 hours before my next flight," he told me, "and I thought I had better look in and tell the boss how I was getting on."

Christopher Martin is a London-based journalist who is *The Episcopalian's* English correspondent.

BOOK NOTE

The Episcopal Diocese of Massachusetts, 1784-1984: A mission to remember, proclaim, and fulfill, edited by M.J. Duffy, \$38, Diocese of Massachusetts, One Joy St., Boston, Mass. 02108.

A volume of commemorative historical essays that covers the history of this diocese includes the legacy of Phillips Brooks and the contributions of the immigrant poor. It contains over 200 illustrations and six full-length articles on women, the black Church, and Christian education as well as the role of the laity.

Texas youth help out in Mexico

by J. Scott Turner

A little over a year ago the subject of the youth group ski trip came up. As associate rector of Trinity Episcopal Church in Galveston, Texas, EYC is my responsibility. Not only am I maybe the only person in the country working with youth who does not snow ski, but when you live on Galveston Island in the Gulf of Mexico, you are talking about a major trip—the nearest mountains are 1,000 miles away, and that is not where the kids wanted to go!

Given the givens, I quietly hinted at an alternative to this bone-smashing sport. Perhaps a visit to our companion Diocese of Western Mexico?

"Could we?" and "I've never been to Mexico" were the immediate responses.

Thus began a year of letter-writing, phone calls, proposals, counter-proposals, and the regularly-featured Sunday morning bake sales. The Rev. Anthony Guillen, youth coordinator for Western Mexico, and I developed a plan for a work project while Jeff and Mary Kilgore, EYC sponsors, kept the troops on track with fellowship, study, and fund-raisers.

At a Sunday service in August, six high school students and four adults were commissioned for a ministry in Western Mexico, and by that night we were in Guadalajara at Centro de Estudios Teologicos de San Andreas as guests of the dean, the Very Rev. John Keggi.

The next week, with local young people, we painted the interior of Templo de Cristo, a downtown parish in Guadalajara. As we had hoped, the commonality of work, brushes, buckets,



Youth from Galveston and Guadalajara rest on the steps of Templo de Cristo after a day of painting.

slopped paint, and rock and roll music broke down barriers of language and custom. By the second day paint was flying, scaffolds were quaking, dictionaries were well-thumbed, and bilingual prayers were being offered for the project.

We bid *vaya con Dios* to many of our Mexican friends on Friday as they left to go to the Diocese of Texas' Camp Allen, a bilingual camp sponsored by the diocesan commission on world mission. We stayed to share the Eucharist that Sunday in the newly painted church where Bishop Samuel Espinoza of Western Mexico celebrated. He remarked that he had helped with the last painting—done when he was a university student.

We took the long way home for some sight-seeing and returned to Houston with a new feeling for the richness and flavor of the Anglican Communion. We will never see the Church in quite the same way: When the eucharistic rite unfolded in the fluid tones of Spanish and the bread was broken, we heard with our hearts the universal language of God's love for all people. We were not, after all, so far from home.

'I'm here to serve,' says 88-year-old acolyte



by Gloria White-Moore

Lynn F. Snoddy starts late but stays long. For years he lived in areas without an Episcopal church so was not confirmed until he was 40 years old. And at age 70 he became an altar boy at Holy Cross Episcopal Church in Shreveport, La. That was 18 years ago, and at age 88, Snoddy continues to be one of Holy Cross' most vital members.

In 1953, Snoddy was one of 26 members of St. Mark's Episcopal Church in Shreveport who felt the parish should remain downtown even though the area had evolved from an upper-class neighborhood into a lower socioeconomic one. St. Mark's congregation moved, but the 26 people stayed with the church building and formed Holy Cross.

In the mid-1950's, with a shortage of young people, Snoddy began his acolyte training under the Rev. Richard Hipwell. "There is a lot to learn, especially for an old guy whose memory is supposed to be slipping a bit," says Snoddy. "Everything must be done on cue." Asked if he felt a bit strange being an altar boy, Snoddy says, "It was a service that needed to be performed, and I feel I was put here to serve."

Snoddy also has served as both Sunday school superintendent and lay reader. The latter job, he says, helped him overcome his nervousness when speaking in front of people.

A World War I veteran, Snoddy is regional commander of the Louisiana Department. He is also a gardener, fisherman, and free-lance writer who takes and develops his own photographs. When in his 70th year he began sailing, he wrote an article, "How I Learned to Sail at Seventy."

"I love to sail," he says. "It gives one a sense of accomplishment and a special closeness to God."

RETIRE TO OUR TROPICAL ISLAND.



Use the equity in your home to make your retirement dreams come true at Shell Point Village.

Imagine living at one of America's finest retirement communities situated on a 75-acre island of beauty, comfort and security. Right on the blue Caloosahatchee River near Sanibel Island.

Escape forever from expensive home repairs, time-consuming projects, high taxes, threats of vandalism. Start enjoying active, creative living now—and leave the worries to us.

Write or talk to us soon. See how easily your retirement dreams can become a reality. Multiple financial options include a No-Endowment Lease on selected units.



Shell Point Village

RETIREMENT COMMUNITY

A ministry of the Christian and Missionary Alliance Foundation

Please send "Fulfill Your Retirement Dream..." and other helpful information. Call or write Shell Point Village, Dept. EP, Ft. Myers, FL 33908. Phone 1-813-466-1131.

Name _____

Address _____

City _____

State _____ Zip _____

Telephone Number _____



17 years of caring service—all the facilities and services you can imagine and more...

- 24-hour security—guarded entrance, patrolled grounds
- Tropical landscaping and natural beauty
- 24-hour on-call emergency medical and nursing staff
- 180-bed on-site Nursing Pavilion
- Village Church
- Full-time activities directors
- Boat dockage
- Heated swimming pools and health spa
- 18-hole putter golf course
- Hobby and craft facilities
- Service station, bank, drug store, convenience store, beauty and barber shop and much, much more

Browning

Continued from page 1

ing deacons. Lockwood's husband John is chancellor of the Diocese of Hawaii and was one of Browning's escorts in the service's opening.

In press interviews, in his sermon, and later at a press conference, Browning repeatedly refused to accept a liberal or conservative label for his style of leadership. In addition to his sermon comments about respecting all views, he often mentioned the importance of maintaining the Church's unity.

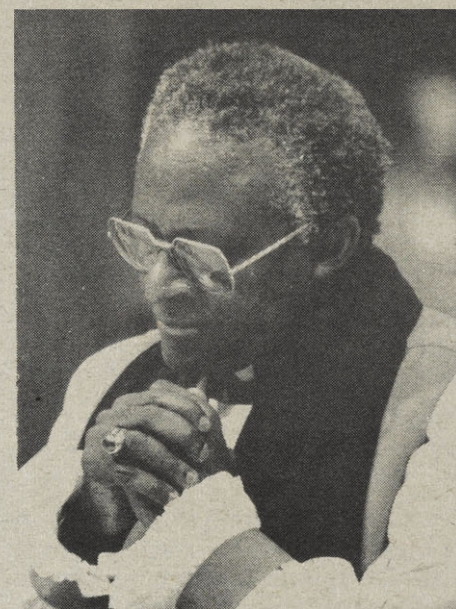
Browning told reporters he asked people in Hawaii to pray for two things for him—that he retain his own sense of integrity and that he be able to maintain the unity of the Church. He said his own understanding of the importance of the latter has increased in the last several months.

Despite his reserve about labels, Browning made no attempt to hide his personal feelings on several subjects. In his sermon he mentioned the necessity of a witness against "the evil of apartheid" and said he was called to "challenge anything that desecrates the creation and denigrates personhood."

At the press conference Browning firmly supported women's ordination to the priesthood and episcopacy and said he will "in every way affirm the ministry of women." He called women's ordination "one of the great things" that has happened in the Church. But he also acknowledged differences of opinion and again repeated that in 1986—for which he said his schedule is already full—he will visit the Church and listen and



In his first official service, above, as Presiding Bishop, Edmond Browning administers Communion to Bishops John Walker of Washington, John Watanabe of Japan, and Desmond Tutu of Johannesburg. Browning's chaplain, above right, was the Rev. Richard S. O. Chang. At left, a youngster takes Communion, and at right, Tutu at prayer. Below, choristers, left, and ecumenical dignitaries, right, line up for the opening procession.

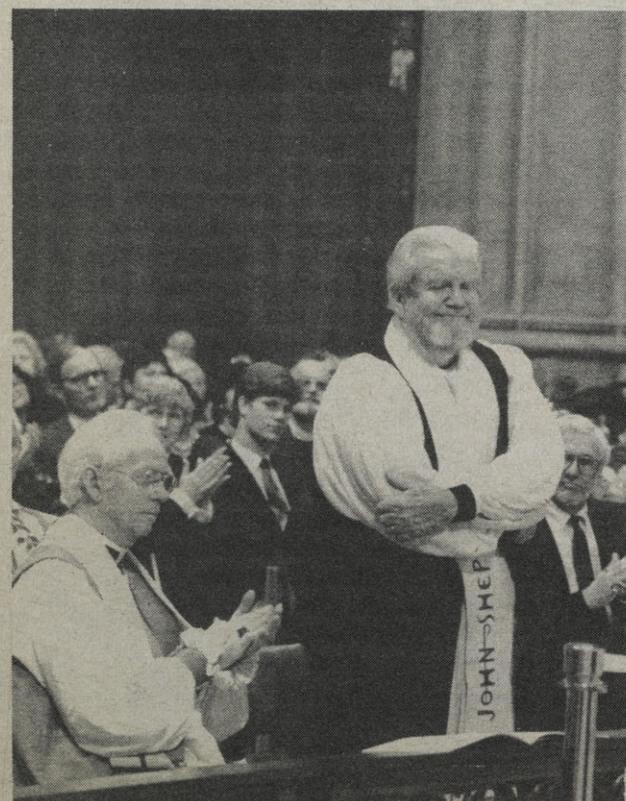


PHOTOS BY NEALE MORGAN

presumably try to "reach out and feel your hands in mine," as he said in his sermon.

Browning cited his experiences in Okinawa and Hawaii as having contributed to his own personal form of

Continued on page 13



Retired Presiding Bishop John Hines, shown with Bishop Scott Field Bailey, left, was recognized by Browning during the service which included Deacon Gladys Hall, above, and a presentation of gifts of bread and wine by the new Presiding Bishop's family, right.





Steve Weston

Lively crowd dedicates Hymnal

by Janette Pierce

Episcopalians certainly "made a joyful noise" on the evening of January 10 when some 1,600 gathered at Washington Cathedral to dedicate and celebrate the Church's new Hymnal. Among those present were the 19 members of the Standing Commission on Church Music who worked to bring to completion the 960-page volume of 720 hymns and 288 settings of service music. The music was the star of the evening, and musicians were center stage. Choristers from the Cathedral Choir of Boys and Men and the Cathedral Choral Society, plus instrumentalists from the National Symphony Orchestra, were up front under the direction of Canon Richard Dirksen, the Cathedral's precentor, organist, and choirmaster, who conducted the proceedings from a raised podium in the center of the crossing. The organist was Douglas Major, the cantor was Dirksen, and assistant directors were Norman Scribner and Robert Lehman.

Within the framework of Even-song, Church Music Commission chairman Dean William Hale of Syracuse, N.Y., presented a special copy of *The Hymnal 1982* to retired Presiding Bishop John Allin during whose term of office the revision had been completed. As members of the congregation held the new Hymnals over their heads, Allin prayed, "O God, before whose throne trumpets sound and saints and angels sing the songs of Moses and the Lamb: accept this *The Hymnal 1982*, which we now offer to your great glory and dedicate in your Holy Name. . . ."

After the dedication the congregation was led through the church year with readings and selections from the new book. A note in the service pamphlet urged the congregation to "Pay attention to your directors and each other. Be in time and in tune and in musical peace."

In the course of the two-hour service, 18 hymns were sung either by choir and congregation or by the choir alone; one hymn was an instrumental number. Several pieces of service music were also used, including a long and moving performance of the Great Litany as cross, candles, choir, and cantor processed around the great cathedral.

Bishop Allin, Bishop John Walker of Washington, and the Rev. Charles Perry, provost, conducted the service. Near the end Allin presented Commission members with certificates of appreciation.

A number of parishes around the country planned to dedicate their new Hymnals in similar, though per-

haps shorter, services on the Sunday following the Washington service.

Browning

Continued from page 12

spirituality and his recognition that "faith is not lived out just by the western stance." The Episcopal Church, he said, "is becoming less of a white Church and more of a multi-cultural Church," and he welcomes that diversity.

He said he wants to settle as soon as possible the question of whether the Episcopal Church Center should move out of New York City because staff people there have been kept hanging long enough, and he noted that lay ministry and Christian education are two subjects in which he is particularly interested. Though he said he has "never been a numbers man," he thinks evangelism is important.

Browning's emotions were close to the surface throughout the day. At the afternoon reception after the

installation he admitted he never ceases to be amazed at how deeply he can be moved by emotion. He said that often during his life people have said to him, "You are in my prayers," but never had he felt that to be so true as during the days between his September 10 election and his installation. And in a more humorous vein, he said he has had lots of moments of stark terror and that they have increased!

Browning has a master calendar of work mapped out for himself. In February he plans to travel to Panama where he will attend Provincial synods and meet with Anglicans there. In March he will go to Canada to meet with other primates of the Anglican Communion and to present them the Episcopal Church's position of advocacy for the ordination of women to the episcopacy as directed by the House of Bishops in September.

Collington

The Measure of
Excellence in
Retirement Living!






REFUNDABLE ENTRANCE
FEE OPTIONS

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

Collington offers

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

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

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

NAME

ADDRESS

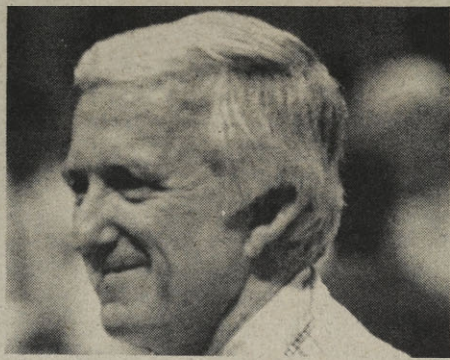
CITY

STATE ZIP

PHONE ()

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

TE



The tension of the day was evident on Presiding Bishop Edmond Browning's face as he waited for the procession to begin, but as the service commenced, his countenance relaxed appreciably, mostly due, he confessed later, to the support of his family, shown with him below as he greets the congregation after receiving the symbols of his new office.

Compassion Continued from page 9

some pastors and others prophets. It makes us both. Being one and not the other should make us uncomfortable. Jesus didn't choose one over the other. Compassion is the bridge between love and justice, between pastoral and prophetic ministry.

Our spiritual lives have often been wanting because we have forgotten Jesus' command that we be compassionate as God is compassionate. I want today to call this Church back to its compassionate spirituality. When we pray with compassion for those in need, we take those persons into our very beings. They are no longer people "out there." They now live in our hearts. And once in our hearts, compassion demands that we minister with them.

Compassion calls us to serve the world, not to rule it. I believe I am called to exercise a servanthood ministry in this office to which I am installed today. Not a servanthood that bows down to the powers and principalities of this world, but a servanthood to the lowest in our midst, to those in the greatest need, to those whom Jesus served, a service to the cause of healing and reconciliation through justice and peace-making.

It is my fervent prayer today that we claim the compassion of Christ for these troubled times, a compassion that will lead us to a deeper servanthood ministry to the world. What we see in the world today is frightening. Super powers posture over arms agreements while the lives of our children hang in the balance. Unjust governments deny basic

human rights while inflicting torture and suffering upon millions of its citizens. We live in an age where we have the technology to feed the world, and instead millions are hungry and thousands die every day. Our rivers, lakes, oceans, air, and land are being poisoned. Racism runs rampant. It is hard to overstate the horror that we face.

We see a broken world, but our hope lies in a faith that finds God in the midst of the brokenness. Today we hear Christ speak, "The cup that I must drink, you shall drink. The baptism with which I must be baptized, you must be baptized." Our baptismal vows call upon us to seek Christ in all persons, loving our neighbor as ourselves, striving for justice and respecting the dignity of every human being. That is the motivation for our mission. When we seek Christ in others we find that humanity is the mosaic showing us the face of God. We move beyond race, beyond economic judgments against the poor, beyond national ideologies, beyond political ideologies. It is because we seek the face of Christ in all humanity that I am called to challenge anything that desecrates the creation and denigrates personhood. The concept of a nuclear holocaust is a sacrilege that destroys the very image of God.

It is urgent that we be about our mission and remember who we are called to be, the compassionate sons and daughters of a living God, baptized into the mission to which Christ calls us. Our mission may not be what we would always choose, but it arises from the demands of the Gospel in the context of the world as it is. We discover it in the God of

exodus and exile, of passion and resurrection, of God speaking through the faithful in the brokenness and fragmentation of creation. In seeking our mission, I offer this reflection on my own role. My friends, I have said to this Church that there will be no outcasts. The hopes and convictions of all will be listened to, respected, and honored. Do not ask me to honor one set of views and disregard the other. I may agree with one, but I will respect both. I say this because I believe baptism is the sacrament of inclusion. The unity of this Church will be maintained, not because we agree on everything, but because hopefully we will leave judgment to God.

I may fail some of you as a prophetic voice, but I pray never to fail you as a pastor. I am reminded of this quotation by Dom Helder Camara, "The bishop belongs to all. Let no one be scandalized if I frequent those who are considered unworthy or sinful. Who is not a sinner? Let no one be alarmed if I am seen with compromised and dangerous people, on the left or the right. Let no one bind me to a group. My door, my heart, must be open to everyone, absolutely everyone."

And so, dear friends, I reach out to you to join hands with me in rebuilding the earth, given to us by a loving God, not only to enjoy, but to protect and preserve. In Hawaii we refer to *aloha aina*, love of the land, and it is a sacred duty of Hawaiians to honor the land. Our mission, too, must be from a sense of sacred duty on behalf of the earth, a world broken and divided and in pain.

I reach out to my brothers, Desmond Tutu [Bishop of Johannesburg, South Africa] and James Kauluma [Bishop of Namibia], pledging my compassion, solidarity, and witness with you on behalf of your courageous witness against the evil of apartheid.

I reach out to all my brother bishops to seek your guidance and wisdom so that together we might shape the mission to which God calls us. I reach out to the presbyters and deacons of this Church who are called to lead our congregations toward a ministry of servanthood. I reach out to our staff at the national Church Center and the Executive Council to serve with urgency our mission and to set aside business as usual. I reach out to ecumenical bodies and other faiths pledging cooperation so we might build bridges of hope for all humanity. I reach out to the other parts of the Anglican Communion ready to fulfill the agenda before us. I reach out to the faithful politicians in our midst and remind you that John Kennedy called us to a vision 25 years ago, a vision where the "strong are just, the weak secure, and the peace preserved."

Most of all I reach out to the faithful, the laity of this Church. I want to reach out and feel your hands in mine. For it is only with you that our mission can be authentically lived out.

The mission to which we are called may be disturbing and threatening to some, but if we seek God's compassionate will in it, it will be for the world our greatest gift. Let us live out a mission that seeks to rescue the world from its present peril, to save those drowning in a raging river of despair, to rescue those caught in a wasteland of hopelessness. Let us commit ourselves to give the waters of baptism to those who thirst for justice. Today, in this Holy Eucharist, let us make visible to a shattered and hungry world a foretaste of the heavenly banquet. In Christ we have the promise of a New Humanity and a New Creation. In baptism we are called to become that New Humanity and to build that New Creation.



Church Computer Systems by Membership Services, Inc.

Episcopal Church Specialists

- Recommended by the National Church Dept. of Finance
- Recommended by the Church Pension Fund
- Over 500 systems installed

Clients include

Diocese of Arkansas
Diocese of Dallas
Diocese of El Camino Real
Diocese of Fond Du Lac
Diocese of Indianapolis
Diocese of Long Island
Diocese of Maryland
Diocese of Oklahoma
Diocese of Rochester
Diocese of San Joaquin
Diocese of South Carolina
Diocese of Texas

Diocese of Wyoming
St. Luke's, Scranton, PA
St. James', Los Angeles, CA
St. Luke's, San Francisco, CA
Christ and Holy Trinity, Westport, CT
St. James', Danbury, CT
St. James', West Hartford, CT
Grace, Trumbull, CT
Church of the Epiphany, Richardson, TX
St. Christopher's, Dallas
Christ Church, Wilmington, DE
St. Andrew's, Fort Worth, TX
St. David's, N. Hollywood, CA
St. Phillips, Brooklyn, NY
Trinity Memorial, Binghamton, NY
Cathedral of the Incarnation, Garden City, NY
St. James', Potomac, MD
Christ Church, Short Hills, NJ
St. Francis, Rutherfordton, NC
Church of the Good Samaritan, Paoli, PA
St. Andrew's, Mt. Pleasant, SC
St. Andrew's, Tampa, FL
St. Andrew's, Amarillo, TX



☐ YES, I want to gain more control of my time and resources. Please contact me about MSI's Special Episcopal Package.

Church _____ # Members _____

Name _____

Address _____

City _____ State _____ ZIP _____

Telephone _____

Or call toll-free:
800-527-9919 (in Texas: 800-442-7950),
ext. 0805



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



ENGLISH PARISH HOLIDAYS

... an idea whose time has come!
Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:
PARISH HOLIDAYS
North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

**STAINED GLASS
"SUNCATCHERS"**
Episcopal Church Emblem
Handcrafted - 5"x5 1/2" - \$12.95 pp.
ECW - The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

Meatless suppers help Iowans get 'in touch with the growl'

by Marion J. Patterson

Lent is a season of the church year that brings the emotional core of Christianity out of our hearts. During Lent we refresh our response to God's grace and mystery through prayer, reflection, fasting, and a renewed sense of discipline.

The approach to Lent in Cedar Rapids, Iowa, is to "get in touch with the growl." Each Friday evening parishioners gather for Evening Prayer and a meatless supper initiated by the vestry, committees, and the rector, the Rev. Nicklas Mezacapa, to help the parish unite and reach out.

St. John's is a diverse parish with 100 families that represent a cross section of ages, professions, and social standing. These characteristics sometimes impose artificial barriers that impede unity. Once an affluent, dynamic congregation, St. John's has suffered declining enrollment as the midwestern population shrinks and as more fundamentalist sects woo converts. Today, under Mezacapa who came in 1984, St. John's is a parish in transition that is coming to grips with new leadership, new demands and expectations.

A first step in getting folks in his parish together, says Mezacapa, is the parish's Lenten Meatless Soup Suppers which began in 1985. The components of fellowship are Evening Prayer—deliberate, simple, and contemplative—followed by a meatless soup and bread meal which two different families provide each week.

Through the suppers the dozen

families that participated regularly learned more about each other and more about the millions of people in the world who do not have rich meals every night. They also learned that "something churchy doesn't have to be heavy. We forget that simple fellowship can impact so positively that parishioners take action to share."

Some parishioners fasted each Friday, ate the soup and bread suppers and really "felt the growl" by the next morning. Others donated money saved on food, preparation, and cleanup to serve the poor. Monetary contributions increased as the food basket filled more regularly. Still other parishioners, concerned about the thin, watery substances passed off as soups, prepared nutritious soups and hearty breads that made a complete protein meal. The diners talked about complementary proteins and food groups. Perhaps the most impressive result for many parents was that their "picky eater" children devoured the delicious soups and breads—and asked for seconds.

Fellowship learned at the meatless suppers has helped parishioners feel more comfortable with each other and reach out to nurture those in the parish who need extra love and caring.

More people are fasting this year. The parish is taking a global approach to using the money saved by giving to the Presiding Bishop's Fund and the Heifer Project. Small groups of parishioners are holding informal cooking classes and recipe exchanges that emphasize well-balanced meals from whole foods.

Marion J. Patterson is a health educator with special interest in nutrition, a free-lance writer, and a member of St. John's.

She directs

Continued from page 28

MacNaughton was intrigued. He asked Cody to put her goals and strategies on paper. These he submitted to the vestry, which funded the new position of lay ministries director.

Lay ministries at Christ Church are focused both inside and outside the parish. Cody says, "You may not believe this, but more people come to me with ideas for ministry than I ever have time for."

Though not all are under her direction, the parish has hospital visitors, Christian support groups, new member ministries, an intercessory prayer group, and a program called Good Shepherds which holds neighborhood gatherings for church members and quarterly events or ministries for each group.

Discovery Camp, which ministers to disadvantaged children aged 8 to 11, is one of Cody's particular favorites.

Another is Christian Assistance Ministry, which provides volunteers to work with short-term food, clothing, and other aid for downtown areas of San Antonio.

Cody develops training for many of the areas of ministry, each of which has its own specifics and routines. Hospital visitors, for instance, meet together every other week for sharing and instruction and then attend the midweek Eucharist and healing service with laying-on-of-hands for the sick.

Once a year Christ Church holds a special service for lay ministers, commissioning all to live out the call of the baptized. The service emphasizes that every baptized believer is a minister.

Cody sees herself as a link between the parish's professional staff and the individual parishioner who wants to "love and serve the Lord."

Anne Long, who has just moved to New Orleans, La., from Texas, is a former college English teacher who now writes and devotes time to her own lay ministries.

ENGLAND TRAVELS



Two Tours For 1986

English Gardens

May 12-29

Castles and Cathedrals

Aug. 25-Sept. 11

Tours unlike any other...

- Small and personal — only 12-18 people
- An easy and pleasant pace
- Stay in small, historic inns and hotels
- Our own private coach
- An elegant journey at reasonable cost
- Many outstanding highlights

Please call or write for a brochure.

ENGLAND TRAVELS

1715 Dublin Drive, Silver Spring, MD 20902
301-681-6262

GOODWIN HOUSE WEST

AN ALTERNATE LIFESTYLE FOR A HEALTHY RETIREMENT



Just west of Historic Alexandria, in Fairfax County, Virginia, under the sponsorship of the Episcopal Church in the Diocese of Virginia, Goodwin House, Inc. is developing a new Continuing Care Retirement Residence.

Goodwin House West will offer...

- easy access to all of Washington, D.C. cultural attractions and within walking distance of major shopping centers
- spacious one and two bedroom apartments
- studio apartments
- independent lifestyle which allows for privacy, personal pursuits, and companionship
- 24 hour health care services that include:
 - emergency medical care and preventive health care
 - full-time nursing service on the premises at no added cost
- management under the direction of executive officers who average 17 years experience at the present Goodwin House

A one time only entrance fee and a monthly maintenance fee entitle residents to comprehensive health care and financial security which are vital components of a retirement community.

To learn more about this exciting new community, simply return the coupon below or give us a call.
(703) 824-1186

Yes, I'm interested! Please send me information about the lifestyle of tomorrow.

GOODWIN HOUSE WEST

4800 Fillmore Avenue
Alexandria, Virginia 22311
(703) 824-1186

(Please Print)

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

EP-286



TOUCH THE MAGNIFICENCE OF ITALY

Making the Famous Familiar

da Vinci's LAST SUPPER • Michaelangelo's DAVID
Catacombs • Vatican Museum • St. Peters • Rome
Naples • Pompeii • Pisa • Venice • Florence
Deluxe program, personally escorted throughout.

Call or Write for Brochure.

Call TOLL FREE 1-800-237-3448

In Florida 1-813-535-4661 or write:

The Rev. D. O. Wiseman, Suite 100, 1305 US Hwy 19 S, Clearwater, FL 33546



Rev. D. O. Wiseman
Executive Director

MINISTRY

Information about Episcopalians in ministry
prepared by the Office of Communication
at the Episcopal Church Center,
815 Second Avenue, New York, NY 10017.
Editor: The Rev. Richard J. Anderson

The Church is at the end of an era, says seminarian

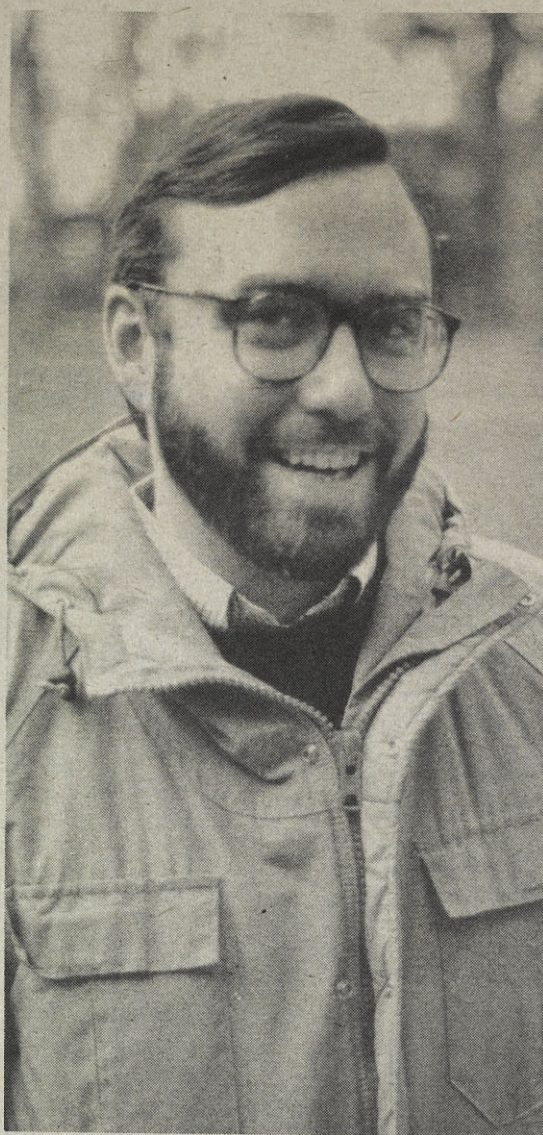
by Charles S. Gilman, Jr.

How do I, as one about to embark on the ordained ministry, see the Episcopal Church in 1985? We seem to be at the end of a 20-year period of growth, change, and turmoil. We have a fine new Prayer Book, we have ordained women in the priesthood, we have embarked on an unprecedented period of social and political involvement, and we have begun to turn away from our old image of being the Church of prestige and power. Where do we find ourselves, and where do we seem to be headed? I want to explore with you my perception of our current condition, our future prospects, and my own concerns about areas of the Christian life which we, as Episcopalians, are in danger of neglecting. Let's begin by taking stock of where the Church seems to be at the moment.

Our new Prayer Book should be a source of great rejoicing for all of us. As one whose nurture within the Episcopal Church has been within the catholic tradition, I feel we have a great resource for liturgy, pastoral care, personal piety, and social concern in this book. Since the Prayer Book is our foundational document, we should become acquainted with this book and use it as thoroughly as possible. This more than anything else defines who we are as American Anglicans in 1985.

The ordination of women should also be a source of great rejoicing. The women priests I have known well have brought great gifts to the ordained ministry. But we need to be clear in our theological reflection on this issue. Much more work needs to be done in the area of developing a sound catholic and orthodox theology of women in the priesthood. I for one am convinced that such a theology will advance the position of women in the Church far more than anything else can.

Our social witness in the last 20 years has been most commendable. We really have reached out to Christ's poor and oppressed in dramatic ways



Charles S. Gilman, Jr.

at all levels of church life. We seem firmly committed to this type of outreach no matter what our particular type of churchmanship. This should be a source of healthy pride for all of us. At the same time, the disparity between rich and poor in our society grows. And this must continue to draw our energy and resources as we work for the coming of God's Kingdom.

While we are no longer the Church of prestige and power that we once were, we still exercise a great amount of attraction and influence in the corridors of power. To be ashamed of this seems

Continued on page 17

SEMINARY ENROLLMENT DATA 1985-86 ACADEMIC YEAR

	JUNIOR		MIDDLER		SENIOR		OTHER		TOTAL		TOTAL
	M	F	M	F	M	F	M	F	M	F	
Bexley Hall	2	1	3	13	3	6	3	3	11	23	34
Berkeley-Yale	16	35	16	14	25	22	11	5	68	76	144
CDSP	11	12	13	13	11	15	17	12	52	52	104
EDS	8	16	9	15	9	30	10	2	36	63	99
ETTSW	16	5	10	7	18	6	15	12	59	30	89
General	19	12	19	10	23	15	17	8	78	45	123
Nashotah	16	2	17	2	17	2	10	2	60	8	68
Seabury	13	3	10	4	14	6	12	8	49	21	70
Trinity	14	1	18	1	21	1	10	10	63	13	76
Sewanee	17	4	21	5	26	3	4*	2*	68	14	82
VTS	31	14	30	18	33	14	10	8	104	54	158
TOTAL:	163	105/268	166	102/268	200	120/320	119	72/191	648	399	1047

EXPLANATORY NOTES:

Bexley Hall: There are 2 females in the M.A. program, 3 males and 2 females in the D.Min. program. Other items of interest: Total Blacks 4; Total Foreign 3 (Anglican Church of Canada; Nassau & the Bahamas; Johannesburg, South Africa).

CDSP: Enrollment as of 9/23/85

EDS: Junior includes first year M.Div. and M.A. students. Middler includes second year M.Div. students. Senior includes third year M.Div. and second year M.A. students (the M.A. being a 2 year program). Other includes D.Min. students and 1 male one year certificate student. These figures do NOT include the following totals in various continuing education programs as follows: 23 male and 45 female students. These figures are as of 26 September, 1985. Up until October 4 there may be changes in the continuing program figures.

Nashotah: S.T.M. 4 males

Sewanee: *Includes 1 part-time student taking only a 2 hr. elective. + Both are part-time students taking only a 2 hr. elective. We have not included any D.Min. or S.T.M. students, who are part-time students who come to our summer session.

November 21, 1985

Here and there

No suggestions for the new P.B.

I have no advice for Presiding Bishop Edmond L. Browning though I've heard he's being given plenty from other folks.

I do have some advice for members of the Episcopal Church, however.

The Church seems to be sitting around in expectation, waiting to see what is going to happen because we have a new Presiding Bishop. That's nonsense because the truth is whatever is going to happen will occur not so much because of what Edmond Browning does, but because of what we do. Or do not do.

Take for example the good marks we are receiving on stewardship and financial income. (Good marks, mind you, not a perfect score!) Under the leadership of the Presiding Bishop just retiring, excellent financial management spurred by Treasurer Matthew Costigan and a strong trend toward better informed stewardship motivated by the Rev. Thomas Carson (executive for stewardship at the Episcopal Church Center), some good things have happened. Episcopalians now support their Church better than do the members of any other non-Roman Catholic denomination. Dioceses are accepting their full share of the General Church Budget for international mission and ministry—with but a few notable exceptions. The expenditure of money for national and international mission is determined by a fairly large and representative group of Episcopalians: the executive staff at the Episcopal Church Center, members of Executive Council, and the Program, Budget and Finance Committee of General Convention. These folks do the nuts-and-bolts budget work with final approval being given by General Convention itself. The system works, the spirit is good, and the results are positive.

All of this has been developed during the past 12 years, and we all know that it is much easier to start something than it is to keep it going. If this strong, positive element in the life of our Church is to continue, it is not so much up to Presiding Bishop Browning as it is to all of us to see to this. Keeping this positive element in the life of our Church on track is our responsibility and not the sole responsibility of the Presiding Bishop. We have the opportunity to carry out this responsibility in how we sign our pledge cards, how we vote, and by how much concern we have.

We shall also have whatever "bold new thrust" will come along during the time Edmond Browning is Presiding Bishop. We had the General Convention Special Program under Bishop Hines, you will recall, and Venture in Mission under Bishop Allin. Both made contributions to the life, work, and future of the Episcopal Church. Bishop Browning may spearhead whatever the next "bold new thrust" will be, but making it worthwhile is not his responsibility: It is ours.

You get the point. The successes and failures of Presiding Bishop Browning's years will not be caused so much by him as they will be caused by us. The Presiding Bishop will not succeed or fail; the Episcopal Church will. And that's us!

The time has drawn nigh for us to look to a new person for leadership, yes. But it is also the time for us to look at ourselves. The Episcopal Church's response to the Gospel of Jesus Christ is the responsibility of every Episcopalian, regardless of whether his or her name happens to be Browning or whether he or she happens to have been elected to serve for a time as Presiding Bishop.

—Dick Anderson

Small is more than merely beautiful

by James L. Lowery, Jr.

General Convention called for revival of a "small church desk" at the Episcopal Church Center. This action is a symbol of the renaissance of small church work (previously called town and country work). Small churches are here to stay. They are the majority of the congregations in the Episcopal Church and many of our sister denominations. And an increasing number of people are recognizing that small is beautiful, small is a separate category with a valid dynamic of its own, and small church is present in the city as well as in the country.

What are small churches? They are congregations of fewer than 200 members where everyone can know everyone else well. Links are personal, not associational; relations are hard-love, not formal; and ties are formed by necessity in order to help each other survive. The history and culture of the faith community count for more in the small church, and they are shared with the new generation and newcomers anecdotally. Small church people like their congregations to be small. They are the best workers, attenders, and givers in comparison to numbers and wealth. And while they give assent to the concept of growth (for financial reasons), they really like being intimate and small. They are active in the community—not officially, but as individual Christians conscious of doing ministry.

Since their members are good givers, many of these congregations have sufficient budget to support a full-time parish church edifice, a parish hall, and a full-time pastor and to do even more. They may not seem to have much of a program, but this is a false impression if the rector has a good ministry of presence and listening and offers pastoral care. Theirs is a special world.

At the same time, many small churches are below the size and financial ability to support a full-time religious professional. They need to pursue other options:

1. Several independent congregations which share one clergyperson who divides his/her time among them.
2. A federated church: one larger parish with each constituent congregation keeping its special identity and legal form within. It is an administrative nightmare, but the Church has a good many of them, and they work.
3. Use of retired, part-time clergy. They may or may not live in the parish area.
4. Use of part-time clergy with other (non-parochial) church employees.
5. Use of bivocational, tentmaking clergy. They may or may not live within the cure.
6. "Rent-a-priest." Laypeople run the parish and rent the services of a sacramentalist/chaplain for sacraments and rites of passage. The arrangement may not be fully participative, but it exists in many places.
7. Area-ministry/parish-cluster with coordinated staff (the latter a mixture of volunteer and professional, local and regional). This is the "new thing" of the last 15 years, and the Episcopal Church has a number of successful models all over the country.

A grand history

Small church work in our nation and in the Anglican Communion has a great and grand heritage—not just by individual denominations, but through collaboration with institutions. I think of the cooperative extension work of the University of Wisconsin and its small church institutes on Lake Mendota dating from the turn of the century and the work of the department of rural sociology at Cornell University. For years the chief effort of the New York Council of Churches was its town and country effort. The Episcopal Church officially maintained training centers at Roanridge in Parkville, Mo. (a work-

ing farm also); Valle Crucis, N.C.; Weiser, Idaho; and a summer institute in Maine. The context 40 and 50 years ago was of country people moving to the burgeoning urban areas of the nation and the small outlying churches raising up and training the clergy and lay leadership of the future generations before they moved on to the Godless metropolis!

The world changed in the 1950's and 1960's, and the Joint Urban Project arose in the Episcopal Church. Fascinating and creative and valuable as were the work and learnings of its pilot dioceses and permanent program, they resulted quite quietly but effectively in pulling the rug out from under small church work in general and non-metropolitan efforts in particular. The story was much the same in some other denominations.

The 1970 and 1980 censuses revealed that the population movement in the U.S. subsequently changed in a twofold direction: into the Sun Belt and into the non-metropolitan areas. No longer were "standard metropolitan areas" (an urban center over 50,000 in population and its suburbs) the big growth places. Some denominations revived small church staffing. The New Directions Program of the Episcopal Church's Standing Commission on Churches in Small Communities began its work in 1974 and in 1986 will finally have an official national staffer. A look at eastern seaboard diocesan newspapers reveals Small Church Festivals celebrated in the fall of 1985 in Massachusetts and Washington. (Yes, small churches exist in very urban dioceses.) Institutionally the Hartford Seminary Foundation, Bangor Seminary in Maine, and the Episcopal Theological Seminary in Kentucky have made special efforts. Things are moving again. Perhaps they never stopped.

Regional parish clusters

One of the most effective models in what we might call the small church revival of the last 15 years has been the regional parish cluster. The Episcopal Church has 15 such clusters in New England, New York, and New Jersey alone and an estimated half a hundred across the nation. They are served by a national coordinating center, New Directions, Inc.—Box 577, McPherson, Kan. 67460, or (913) 241-0298—under the direction of the Rev. Ben E. Helmer. New Directions provides consultants, information, and training for regional supervisors.

The name most often connected with this work in our denomination is that of the Rev. H. Boone Porter, the last executive director of the Roanridge Institute, who imbued our Church with a vision and set up a structure to implement it.

The cluster model drinks deeply of five enlivening principles. First is recognition of the capacity of laypeople to carry out ministry at the local level and the need to strengthen this capacity with good theological education. Second is recognition of non-stipendiary ordained ministry as an acceptable pattern for many congregations. Third is the provision of regional structures within which appropriate collaboration and significant outreach can take place. Fourth is the provision of mature, experienced, and well informed supervisory persons and the provision of adequate support and equipment for them. Fifth is animation by the theological conviction that Jesus Christ, the living Lord, can and does work through His Church.

And so?

What are some practical ways to further small church work?

First is believing the small church is beautiful, viable, and practical. Read the books of Boone Porter, Peter Surrey, Lyle Schaller, Roland Allen, Carl Dudley, and Douglas Walrath. Bibliographies are available from New Directions.

Second is working to have Canon 8 and Canon 10 ordinations in your diocese. A manual on Canon 8 ordinations (which after Jan. 1, 1986, will probably be numbered Canon 11) will be available this spring from the Council for the Development of Ministry, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Third is choosing and training key supervisory persons. The 1986 training sessions are:

LAND WEST	LAND EAST
Faribault, Minn.	Valatie, N.Y.
June 16-27	Sept. 22-Oct. 3
Registrar, Mary Hassell	Registrar, The Rev. Peter MacLean
309 Clifton Ave.	26 St. Mary's Rd.
Minneapolis, Minn. 55403	Shelter Island, N.Y. 11964
(612) 871-5311	(513) 749-1417
Dean, The Ven. Ben E. Helmer	Dean, The Rev. David Stanway

The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and consultant services for the New Directions Program of the Standing Commission on the Church in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108.

End of an era

Continued from page 16

silly to me. We can certainly use this position to work for the glory of God. At the same time we have only begun to make room for minority groups within our bosom. If we are serious about our official claim to be a fellowship within the One, Holy, Catholic, and Apostolic Church, then we must work much harder than we have to make room within our borders for all types and conditions of humanity. We still are afflicted with the Anglican disease of being an ecclesiastical club rather than the Catholic Church of Jesus Christ which we are called to be.

Our greatest failing seems to be in the area of evangelism. We give a lot of lip service, but I'm not sure we are terribly serious about the problem. We as Episcopalians have a wonderful and unique Christian heritage to offer. We need to sit down and think boldly and clearly about what particular form Anglican evangelism should take, and then we must go forth and proclaim Jesus Christ and His Gospel with boldness.

As I look around the Church, I see a lot of gimmicks being used to try to bring people into the Church. Most are insulting and silly. Reverent liturgy, sound preaching, and a parish with a strong social commitment coupled with a strong and disciplined life of prayer will do more to win souls to Christ than any number of churchy gimmicks. People aren't dumb. They know when they are being offered authentic Christianity and when they are not. Most of these gimmicks serve only to mask our own insecurity about whether the faith and practice of the Church of Jesus Christ can save souls.

As I prepare to begin my ministry as a deacon and a priest in this Church, I am excited by the wonderful possibilities for evangelism, social outreach, prayer life, worship, and Christian fellowship that await Episcopalians today. The Church is in a good place these days, and if we remain faithful to our Lord in prayer, service, and witness, we shall see a wonderful future for the Church in our time.

Charles Gilman is a senior at General Theological Seminary in New York City. He is a candidate for holy orders in the Diocese of Washington.



Treasurer Matthew Costigan and members of the finance department at the Episcopal Church Center.

Costigan is a missionary behind a desk

by Richard J. Anderson

A single line in the press release reporting the November, 1985, meeting of the Episcopal Church's Executive Council simply states that the Council "reelected—with a standing ovation—Matthew Costigan as treasurer [of the Episcopal Church]."

Costigan's reelection came as a surprise to no one. Neither were those who know him surprised that it was with a standing ovation.

Matthew Costigan has tremendous credibility in the Episcopal Church: with the Executive Council, with the staff at the Episcopal Church Center, with the Presiding Bishop as well as with bishops, diocesan treasurers, and administrators throughout the world. And he has had plenty of time in which to earn that credibility.

The story of Matt Costigan's career as a member of the Episcopal Church's national staff has come close to being a legend. On a pleasant afternoon near the end of 1985, he was asked to tell what *really* happened for benefit of *Episcopalian* readers.

"I don't know how much of this you want to print," he began, "but I started to work here because of my father, Thomas Costigan. He worked for 26 years in what is now administrative services. I was in high school, and my father thought a part-time job would be a good thing. So I came to work for the Episcopal Church as a clerk and runner in the finance department."

The year was 1941, and shortly after beginning the part-time job at the Church Missions House (replaced by the present Episcopal Church Center in 1961), Costigan left to join the Navy. He served for three-and-a-half years in destroyer duty. He also accomplished some other things for while he was home on leave his father introduced Matt Costigan to the woman who is now his wife.

"Mary was a telephone operator at Church Missions House then," said Costigan. "She soon became a secretary. She was a member of All Saints' Church in Brooklyn, a parish that has sent more into the overseas mission field than almost any other parish." In 1946 Costigan returned to the Episcopal Church's finance department as a bookkeeper. He and Mary were married in 1947.

"I finished high school by going to night classes," said the treasurer. "I tried to attend college that way, but it didn't work out. For one thing, a lot of my work was on the road, and that doesn't jibe too well with regular classes." He did manage to accumulate almost three years of credits at New York University, however.

Bishop Henry St. George Tucker, a "quiet and

pleasant man," was Presiding Bishop at the time Costigan began his Episcopal Church career.

"Bishop Sherrill [Presiding Bishop Henry Knox Sherrill, who succeeded Tucker], was a real administrator," said Costigan. "Let me tell you something. Bishop Sherrill said, 'This is how we are going to do it.' And that's how we did it. I respected that." Sherrill appointed Costigan chief accountant, and while he was in this position he developed workshops for treasurers and administrators throughout the Church and also established sound accounting criteria for overseas dioceses.

"We were the first major church body in the United States to have a uniform accounting and auditing program overseas," said Costigan. "We developed this in the early 1950's and later extended it to United States dioceses. Because of this, both the Presbyterian and the Lutheran Churches tried to steal me, but I wasn't interested."

In 1959 Presiding Bishop Arthur Lichtenberger appointed Costigan controller. Lichtenberger is remembered as a Presiding Bishop who seemed to have an understanding of the whole Episcopal Church. In 1967 Presiding Bishop John E. Hines appointed Costigan first assistant treasurer with the condition that he continue with his work overseas and with U.S. dioceses. He has been treasurer since 1975, appointed by Presiding Bishop John M. Allin.

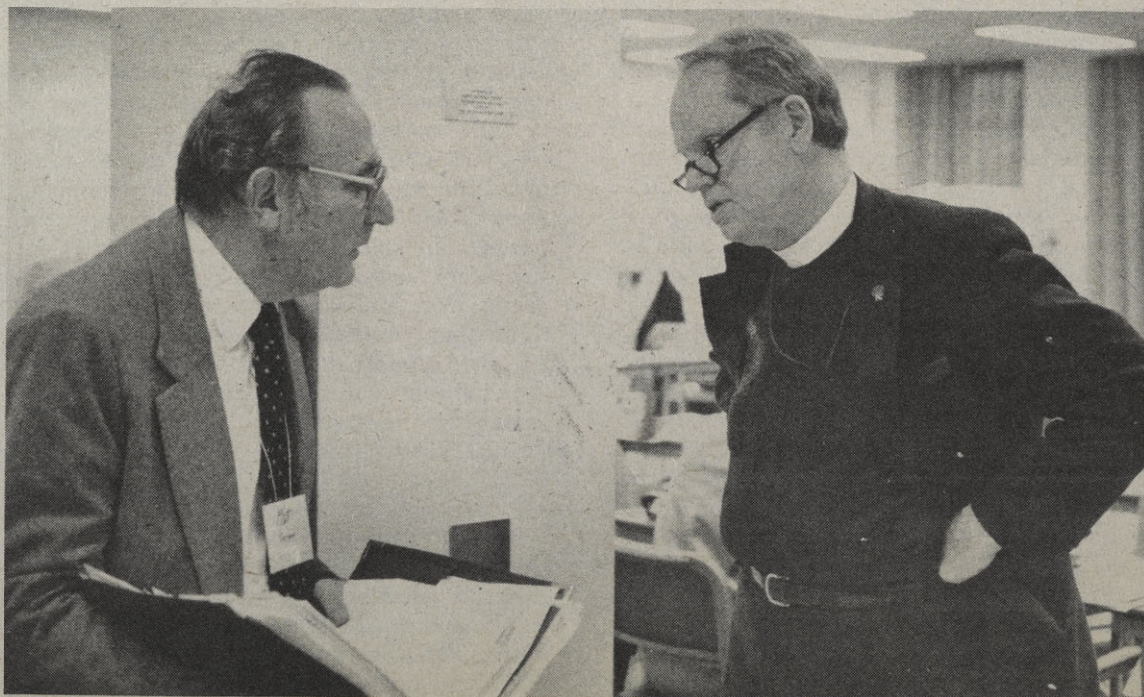
Costigan's competence in the treasurer's office

and Allin's pastoral and reconciling approach have combined in the last decade to bring the Episcopal Church's national and international mission to a time of financial health and stability. Sound management of investments has brought top income figures from this source, and all but a handful of dioceses have full acceptance of financial apportionments.

"It's a demanding job," said Costigan. His tone, however, implied that it is a job he enjoys. "The biggest headaches are in overseas finance, such things as the devaluation of United States currency. We are a \$50 million-organization with a balance sheet of over \$100 million. About half of our financial operation is concerned with the Episcopal Church's general budget. The other half of our time is spent with Venture in Mission, the United Thank Offering, and the like. . . ."

The interview was interrupted with a call from someone in a diocese, probably a treasurer. Costigan used the caller's first name and asked about his wife's health before going into the subject of the call. He later said he knows many of the diocesan treasurers on a first-name basis.

Seated behind his desk, wearing a three-piece conservative suit, Costigan looks like a man of finance. His office—with carefully coordinated subdued paintings, furniture and carpet in brownish and gold tones, looks like a finance office. All of which led Costigan into talking about “the thing that bothers me the most.”



Costigan and retired Presiding Bishop John M. Allin worked closely during the past 12 years.

"The only thing that bothers me," he began, "is I am always seen as a dollar sign. I'm really concerned about the whole mission of the Church." He told about an incident in the Philippines when a priest wanted to close a mission congregation because of lack of money. Costigan, the finance-oriented layman, argued in favor of keeping it open because of missionary strategy. Members of Executive Council in the early 1970's will remember a letter that came from the Diocese of San Joaquin after Costigan (then assistant treasurer) had been there for a financial task. The letter spoke of the spiritual and pastoral impact he had made on those with whom he worked.

If you ask Matt Costigan about his job, he is likely to respond by saying he is "treasurer of the Society." By Society he means, of course, the Domestic and Foreign Missionary Society—the official corporate title of the Episcopal Church (and probably a good theological one, also). Costigan sees himself as a part of a society, a society that includes diocesan treasurers, members of the Program, Budget and Finance Committee of General Convention, the other executives, and the finance department staff at the Episcopal Church Center—people throughout the Church. He is quick to see himself as a member of a large team and quick to give credit to others.

But just attend any Executive Council meeting. Just sit in on any meeting of the Presiding Bishop's Administrative Group at the Church Center. Just look at the signature on any official Domestic and Foreign Missionary Society check. You will come across Matthew Costigan in all of these places.

It is easy to see that Thomas Costigan did many people a great favor when he urged his son Matthew to sign on as a part-time clerk and runner for the Episcopal Church in 1941.

Those were the days...



For many years Episcopal Church Center staff picnics were held on the grounds of Seabury House in Greenwich. Mary and Matt Costigan had their picture taken during such a picnic in the 1940's. At the final Seabury House picnic in 1982 the couple posed at the same spot for The Episcopalian's camera.

Beware the dangers of consumerism...

by R. DeWitt Mallary

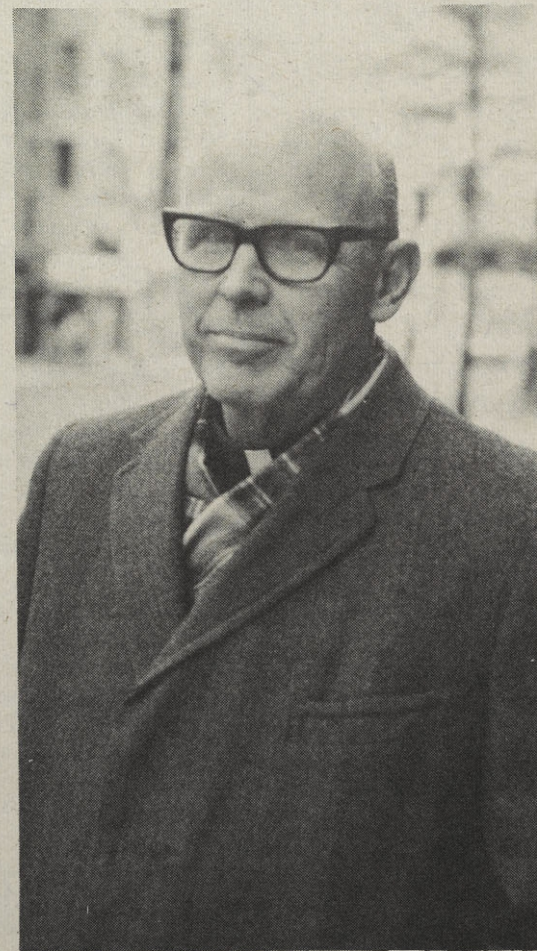
With the warnings of the season just past—when stridency and glamor and avarice reach their highest peak—we Americans need to look hard at our lives and see where our priorities really lie. Our consumer society is a threat to your soul and mine.

At the same time, the underbelly of American life grows blacker and poorer and sicker daily. The contrast right here, right around us, is plain and painful. We need privately and corporately to do some plain and fancy repenting and transforming, or the Day of the Lord may well be darkness and not light.

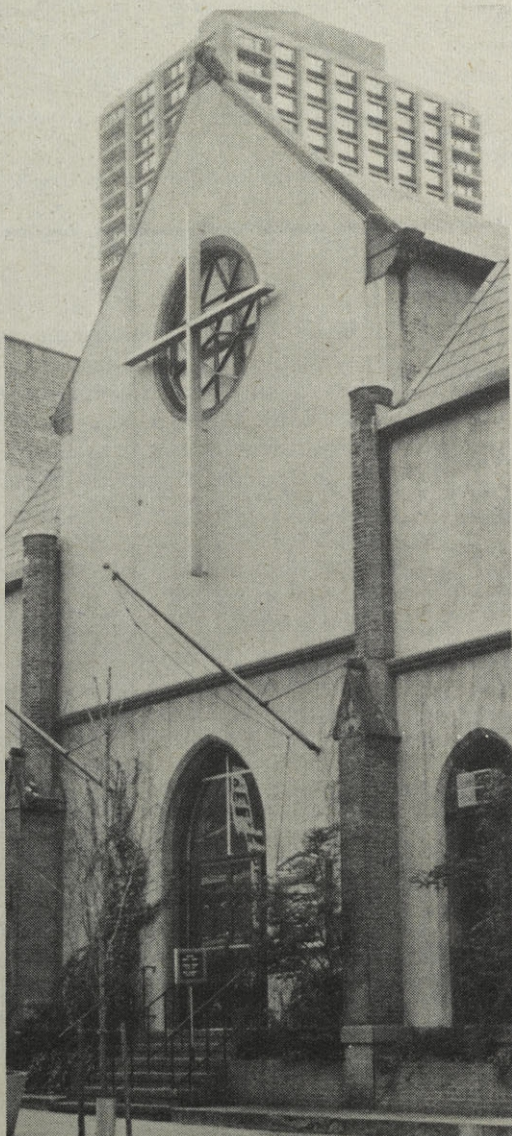
People of the intelligence and potential influence of many of you cannot be content with the usual round of checks, the present for a child at some ghetto parish or settlement house, the Christmas dinner shared. This is a year for more drastic searching of our hearts and more penetrating observation of what is happening—in Manhattan and in Minnesota as well as in Ethiopia and in us.

An obscenity, a gross violation of any standard of decency and certainly of Christian love, exists in the contrasts that mark our city and nation. The glut of shiny catalogs, the condominiums at astronomical prices, the gloss of Madison Avenue—and beside it thousands of homeless, thousands in filthy welfare hotels, thousands of squatters trying to keep warm in abandoned buildings, thousands of junkies, millions (the exact number is not the point) who have neither enough nor proper food to eat.

Repent, for the Kingdom of God is at hand. What we have not done for the least of these our brethren, we have not done for Him, for the Lord. May God have mercy on us.

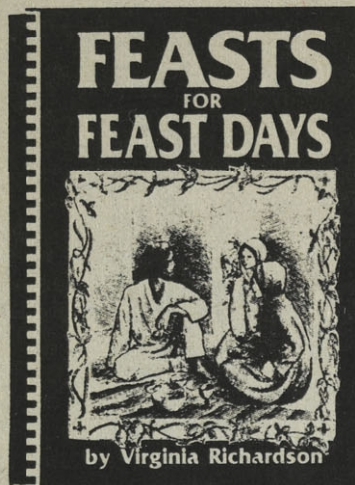


The Rev. R. DeWitt Mallary is rector of All Saints' Church in New York City where the above article was part of a sermon he preached on the Second Sunday of Advent. The season of the church year has changed, but the point of the sermon has not.



All Saints' Church, New York

An All New— Completely Different Cook Book



Add a special touch to special Holy Days with this unique book. Here are more than 40 menus related to saints and Holy Days... each combined with a biographical sketch or explanation of the day.

FEASTS FOR FEASTS DAYS range from Biblical saints to more recent Christians who are included in the church calendar... and are related to the country identified with the person or day, giving the book a truly international flavor.

Easy to read... easy to use... spiral bound to open flat.

Here is a book you'll treasure — and use — and want to give to friends.

\$6.50 includes U.S. postage and handling. Add \$1.25 for Canada and overseas postage.

PAYMENT MUST ACCOMPANY ORDER.

Use the convenient order form.

Special quantity discount prices for orders of ten or more books mailed to one address. Book stores, Cathedral gifts shops, churches, dioceses wanting bulk order for sale at fairs, conventions or bazaars should contact FEASTS FOR FEAST DAYS, The EPISCOPALIAN, Box 2122, Middle City Station, Philadelphia, PA 19103, or call (215) 564-2010.

FEASTS FOR FEAST DAYS
The EPISCOPALIAN
Box 2122 Middle City Station
Philadelphia, PA 19103

Please send _____ FEASTS
FOR FEAST DAYS.

\$6.50 each (includes U.S. postage and handling). Add \$1.25 per book for Canada and overseas postage. **PAYMENT MUST ACCOMPANY ORDER.**

Name _____
Address _____
City _____
State _____ Zip _____

Richard Manoff's ad agency sells nutrition to the third world

by Nancy Nichols

Richard Manoff sits in a high-rise office overlooking Manhattan's East Side. On the table is a bowl of fruit, part of this man's practice-what-you-preach approach to life. Manoff is a social marketer who uses Madison Avenue techniques to sell new farming and health practices to the developing world. His client is humanity.

"People are slaves to custom," says the 69-year-old executive. "Social marketing is the marriage between science and communication to the public on a mass basis. It gives us the possibility of interpreting scientific discovery, to interpret it and deliver it as actionable information to the public."

In 23 years as head of his own New York advertising agency, Manoff helped sell such products as Welch's grape juice and Bumble Bee tuna. In 1967 the Johnson Administration sent him to Rome as a member of a delegation to the worldwide Food and Agriculture Organization, and he began to learn the "tragedy behind the facts" he had been reading in the papers.

Two years later he left for India where he started the Radio Farm Forum, an early morning program which broadcasts to farmers. At the time development officials were trying to introduce a new strain of wheat, and Manoff saw it as a marketing problem—"How are you going to get farmers to buy this stuff? To use it?"

The radio program boomed out the wheat's praises, and farmers could have questions answered in the fields by group leaders. Some of their questions were then aired in later programs. "This was motivating because they had a chance to talk back," says Manoff.

During another project in Nicaragua, Manoff helped devise a new formula for a homemade drink to cure diarrhea. The old recipe was difficult to make and tasted terrible. Manoff called the new one—easier and tasting like lemon—"Super Lemonade" and promoted it with an American-style advertising campaign. The method worked; the health problem cleared up.

"In advertising they work with parity products," says Manoff. "In health education we try to penetrate to the heart of what we want to teach people and at the same time penetrate to the core of the perceptions of the target audience. While advertising plays on people's perceptions and prejudices, social marketing tries to get beyond awareness to change behavior in a major way."

Manoff also helped develop an international marketing code for infant formula with the World Health Organization (WHO). Marketing formula in the Third World and encouraging mothers to bottle-feed their babies instead of breast feeding caused controversy and contributed to infant diarrhea, malnutrition, and death.

Writing in *Advertising Age*, Manoff labeled the diseases "commerciogenic because their causes were indiscriminate advertising and marketing. The now familiar litany was of bad water, unsterilized bottles, and lack of refrigerated storage compounded by widespread illiteracy and poverty. Mothers improperly prepared formula, often overdiluting it to amortize the



prohibitive costs," Manoff wrote.

Manoff helped WHO draft a code to govern industry marketing practices. When it was adopted in 1981, the U.S. was the only country that voted against it.

Manoff's agency—with six employees in Washington and four in New York—is currently working on a weaning project to develop new strategies for feeding infants solid foods at 4-6 months and a family planning project in Bangladesh.

Of the famine in Africa and American attempts to aid the area, Manoff says, "The problem isn't the money; it's not even getting the food. Even when the food gets there, they have trouble getting it distributed."

When asked about efforts by rock musicians to raise money for the drought-stricken area, Manoff launched into a near tirade the depth of which surprised him. "I gotta tell you, I hate it. The whole thing to me smacks of the worst kind of philanthropy in the world. Philanthropy never solved any problem."

"First of all, I can't tell you how much I detest the notion of solving the problems of hunger with a bunch of rock stars. It's the saddest comment on the state of western culture that this is

what we have to do to arouse people. That kind of money, compared to the kind of money any country in the developed world could give, is nothing."

In his new book, *Social Marketing: A New Imperative for Public Health*, Manoff turns his attention to the health problems in the U.S. "Combating smoking only with education is aiming a garden hose at a forest fire," he writes.

He applauds the intense social pressure now put on people to quit smoking. "In my opinion this is a situation that calls for a local ordinance banning smoking in public places. Give those who are opposed to smoking a real legal sanction and support. I think that's what smoking needs. That's another kind of social marketing that says the problem is bigger than just trying to urge people with education to quit because the habit is so insidious that people have a tough time shaking it off."

When education cannot meet the goals, Manoff believes marketing must rally public support for necessary policy initiatives. "If we had a sound and sensible agriculture policy in this country, we would pay farmers to grow food based on their nutritional imperatives. Consider the insanity of a policy that last year paid \$18 million to grow tobacco at the same time the surgeon general tells us it is dangerous to our health."

While Manoff is pleased that the media is now spending much more time on health, fitness, and nutrition, he recognizes the limits. "The constraint is that the media establishment of America looks upon this as a sort of haphazard social obligation they have which is a nice thing to do. We don't look upon the mass media as a tool which must be used to convey such information to the public."

Manoff is a living testament to St. Francis of Assisi who said, "It is in giving that we receive." And with a smile the effervescent ad man says, "I learned more about advertising and communication in general in this work than I did in all my years in advertising."

Nancy Nichols is a reporter for the MacNeil/Lehrer Newshour.

PB's Fund aids Uganda

by Janette Pierce

With "cautious hope that the peace accords will hold" in Uganda, Canon Samir Habiby, executive director, has announced that the Presiding Bishop's Fund for World Relief has released \$604,459 in development, training, medical, and emergency grants that had been held until the situation stabilized following Uganda's recent coup.

In addition, the Fund approved a grant of \$150,000 following Canon Charles Obaikol's visit to the U.S. in December bringing an appeal for help from Uganda's Anglican Archbishop Yona Okoth.

In his letter, written before the peace accords were signed in mid-December, Okoth detailed the hardships facing the Church and the Ugandan people after months of internal unrest. At that time, the prelate reported, he was cut off from the 10 western dioceses and "in Kampala we have many displaced persons. . . . There is great need for food, clothing, transport, shelter, and medicine. Most of the schools are closed, and there is great loss of life."

A meeting of the Ugandan House

of Bishops issued a memorandum to the government, pleading for a peaceful settlement to internal disputes, and Okoth appeared on television, appealing for an end to the fighting.

Okoth wrote a pastoral letter to all Christians, asking them to work and pray for peace. About four-fifths of Ugandans are Christian, most either Roman Catholic or Anglican. Many of the leaders are Anglicans, including the present head of state.

Okoth also said, "We appealed to all citizens of Uganda, and particularly to our Christians, to radically change their bad attitudes toward people of other faiths, political affiliations, and tribes in order to live together in peace."

A New Dictionary for E'pis'co'pa'lians, John N. Wall, Jr., paperback \$9.95, Winston-Seabury, Minneapolis, Minn. Whether walking through the *narthex* or *nave*, seeing *priests* wearing *albs* and opening *missals*, hearing a *versicle*, using a *lectionary*, or helping make a *Jesse tree* for Advent, all the *Episcopal Church's* rituals and practices of polity are gathered here by a Raleigh, N.C., priest, once a newcomer himself.

IN MY OPINION

Churchpeople can help combat terrorism

by Michael T. McEwen

Almost before the shock of one terrorist incident fades, another bursts forth to spread new headlines and horror. All the security measures of the world's governments cannot provide certain protection from fanatic terrorists and this uncertainty causes a measure a fear in any rational person. What better defense than a positive faith which not only gives strength in the face of the threat of violence, but also could help change public policy?

Terrorism is an attempt to direct violence or the threat of violence at non-military targets in order to force a change in political policy or behavior. The essential evil of terrorism is that innocent people are the targets chosen for its attacks. Even military personnel usually are innocent victims because they are involved in peacekeeping or advisory rather than combat roles.

Many terrorist groups attempt to justify their actions by appealing to "revolutionary justice." Regardless of the propaganda to the contrary, terrorism cannot be excused by appeals to such noble sounding rhetoric.

The Church's first role in responding to terrorism is the basic task of private and public prayer—for the repose of victims and for strength for their survivors, for the resolution of problems behind political unrest and for the souls of the terrorists them-

selves. Each person must also pray for the personal strength to respond with faith and courage to pressures terrorism may bring. For most, that may be for the strength to make careful decisions about public policy. For those directly affected by acts of terrorism, prayers can be for the courage to act in a just and loving way and to continue in the confidence of life in Christ.

The Church and its people must speak out in clear condemnation of terrorism wherever it exists, by whom ever it is perpetrated, and for whatever rationale. The non-violent means the Church holds so dear are not negated by the fact that some terrorist and insurgent groups espoused a perverted "liberation theology" as part of their justification. Christians must vigorously condemn social justice as a rationale by terrorists who murder and maim. Terrorism is simply not a Christian tactic, and that point should echo from every pulpit.

The Church should undertake action programs that directly address root causes of terrorism—missionary

and assistance programs in troubled regions; educational programs to assure that church members understand the nature of the problems behind terrorism; and even involvement in boycott and stock divestiture movements to demonstrate opposition to corporations and governments that fail to oppose terrorism.

While the Church should also formulate and clearly articulate statements that condemn terrorism, churchpeople should help formulate public policy—in Congressional committee hearings, on radio and television public affairs programs, and in newspaper letters to the editor pages. And, of course, the electoral process guarantees everyone the opportunity to vote.

Terrorism is a tragedy of the 20th century that tests religious conviction and faith. The response of churchpeople should be to pray and work for a solution in an area that is clearly filled with evil.

Michael T. McEwen, who lives in Springfield, Va., worked in terrorism counteraction in the military and specialized in terrorism studies in a master's degree program. He is now studying to be an Episcopal priest.

C. S. Lewis classic now on HBO

The Lion, the Witch, and the Wardrobe, an animated television version of the beloved C. S. Lewis children's classic, has been sold to Home Box Office (HBO), a pay cable network which began broadcasting it during the holiday season. HBO has exclusive rights to the program for the next 28 months. The show premiered on national television in 1979.

In announcing the sale, the Rev. Louis Schuëddig, executive director of the Episcopal Radio-TV Foundation, which owns TV and film rights to Lewis' seven chronicles of Narnia, expressed pleasure at the show's "resurrection on national TV. Our churches have rented it faithfully, but now this beautiful story can again touch the hearts of the unchurched."

Schuëddig added, "The sale of *The Lion, the Witch, and the Wardrobe* to HBO will help us in our efforts to develop the rest of the series. It is evident the stories are growing in popularity."

AIDS conference set for March

Episcopalians from around the country will gather in San Francisco, March 5-7, to attend the Church's national conference on the AIDS (acquired immune deficiency syndrome) crisis.

Participants will receive information from those who have had first-hand experience working with AIDS victims and their loved ones. The goal of the conference, which will be held at Grace Cathedral, is to establish a national Episcopal network to share resources and support. The planners also hope to encourage other dioceses to hold conferences to in-

form church members about the medical, social, and spiritual aspects of AIDS.

Working with the Diocese of California, sponsor of the conference, is the newly-appointed House of Bishops' Task Force on the AIDS crisis. Bishop William Swing of California is convenor of the group which also includes Bishop Maurice Benitez of Texas, Bishop William Burrill of Rochester, Suffragan Bishop Oliver Garver of Los Angeles, Bishop Paul Moore of New York, and Bishop Calvin Schofield of Southeast Florida.

Funding for the conference comes from the diocese; the Episcopal Church Foundation; The Parsonage, a diocesan ministry to homosexuals in San Francisco; and Integrity, the national organization of homosexual Episcopalians and their friends.

Co-chairing the conference will be Bill Lorton, an AIDS resource team member at General Convention, and Marion Cedarblade, a California deputy who worked on Convention's AIDS legislation. Others working on the conference include Tom Tull, chairman of The Parsonage, and Holly McAlpin, the diocesan social ministries coordinator for California.

EPISCOPAL CHURCH TIES

Superbly woven in England. Ties with Episcopal shield on Navy or Burgundy background. Also ties with the shield of ANDREW, CHRIST, GRACE or TRINITY on Navy background. An ideal gift. \$18.00 including gift box and shipping. Write for brochure.

CHURCH TIES

P.O. Box 1445, Tryon, NC 28782 803-457-4613

SAINTS' NECKTIES

STS. PETER, PAUL, JAMES, LUKE, JOHN, MARK, GEORGE, ANDREW, ALL SAINTS, TRINITY, CHRISTCHURCH

A pleasing full color use of Saints symbol with stripes on Navy background. **IDEAL FUND RAISER** each US \$12 inc. mailing **GOOD QTY. DISCOUNTS.** Also Diocese & Seminary Gold wire Blazer Badges and wall Plaques. | **Brochure: HERALDIC CO.** 2180 Marine DR. #1503 OAKVILLE, ONT. CANADA L6L 5V2 (416)827-4020

KEYSTONE TOURS PRESENTS HOLY LAND PILGRIMAGE 1986 MONTHLY DEPARTURES

Every seventh seat **Free**
to clergy person and
spouses


Earn money for your diocese
reserve your Alamo Rent a Car
Call Alamo (800)732-3232
request Plan BB ID#80001

For brochures & details Contact:
KEYSTONE TOURS
12872 Biscayne Boulevard
Miami, FL 33181 (305)893-4000

**CONTINUING EDUCATION
FOR CLERGY**

DOCTOR OF MINISTRY PROGRAM
Summer Courses
The University of the South
For information write: The Director's
Office, School of Theology, Sewanee,
TN 37375

PEOPLE +



PEOPLE PLUS, A SPIRIT-FILLED EXPERIENCE IN FAITH FORMATION FOR PRE-ADOLESCENTS, IS AN OPPORTUNITY TO:

- Increase Feelings of Self-Worth.
- Discover Jesus as a Personal Friend.
- Discuss Loving Ourselves and Others.
- Have a Whole Lot of Fun!

PEOPLE PLUS is excellent preparation for confirmation, appropriate for ecumenical groups, an exciting opportunity for shared ministry.

THE PEOPLE PLUS MANUAL presents the information needed to conduct the program. For program brochure and ordering information contact:

PEOPLE PLUS, INC.
7216 Valley Drive
Bettendorf, Iowa 52722
(319) 332-4820

A NEW RESOURCE FOR CHRISTIANS

CEPHAS

CHRISTIAN ENRICHMENT AND PSYCHOLOGICAL HEALTH ASSISTANCE SYSTEM

COMPREHENSIVE PROGRAM

- Synergistic Bible Study
- Faith Formation
- Spiritual Direction
- Value Assessment
- Covenant Community
- Life Affirmation
- Creative Workshop
- Group Therapy
- Individual Counseling
- Family Therapy
- Occupational Recreational Therapy
- Medication Therapy
- Aftercare Planning

PROFESSIONAL TREATMENT TEAM

The treatment plan is coordinated by a highly skilled ordained professional with clinical pastoral training and experience and a committed Christian psychiatrist.

AN INVITATION

We invite your inquiries about CEPHAS and the services available at HSA Cumberland Hospital.

Yes, I'd like more information on your CEPHAS program:

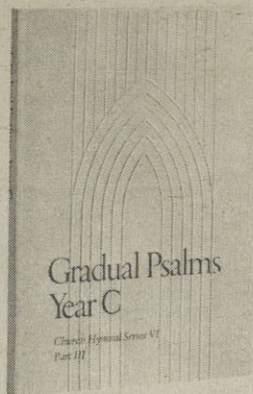
NAME _____

STREET ADDRESS _____

CITY _____ STATE _____ ZIP _____

HSA Cumberland Hospital

3425 Melrose Road
Fayetteville, North Carolina 28304
(919) 485-7181



Gradual Psalms, Year C

(CHS VI, Part III)

All of the Gradual Psalms, Alleluia Verses or Tracts, complete with refrains, for the Sundays and major Feasts and Fasts of Year C, conveniently printed on perforated pages to facilitate regular reproduction for choir and congregational use.

Complete Edition (6 x 8 1/4) Green . . \$10.95

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017



Brother John

Software Systems

Brother John provides such standard features as:

- Census Recording and Reporting
- Contribution and Tuition Recording
- General Accounting
- Labels and Reports
- Word Processing
- Scheduling

Unlike other church software, Brother John also offers such special features as:

- Automatic Updating of Ages, etc.
- Interfacing with Word Processing
- User-Defined Titles, and Fields
- Contribution Envelope Printing
- Attendance Tracking
- Special Help Keys
- An On-Screen User Guide
- Security by Passwords
- Periodic Upgrades
- No Sorts Required

The most comprehensive software support in the industry.

- On-Site Installation and Training
- Free Software Support
- A Toll Free 800 Number
- On-Going Seminars

Grow from one terminal to many with the same computer and software.

Call or write for a demonstration or more information today.



COMPUTA
INCORPORATED

5301 Tacony Street, Arsenal Business Center, CompuData Building, Philadelphia, PA 19137
800-223-DATA, In PA 215-535-2800

ATTENTION ALL ORGANIZATIONS



- Effective Results
- Does usual tasks better
- SELL SUNFLOWER DISHCLOTHS to build organizations.
- Help needy, etc.
- EP, Cohoes, New York 12047
- Sangamon Mills, Inc.
- Excellent Profits

**Yes, we can design
and produce a
custom piece . . .**



**... within
your budget and
worthy of your purpose.**

Medallions, Door Signs, Plaques,
Key Tags, Pendants, Lapel Pins, Book
Marks, Desk Items . . . You-Name-It!

TERRA SANCTA GUILD

858 Sussex Boulevard
Broomall, PA 19008

Call Toll Free: 1-800-523-5155

SUNNY FLORIDA \$39 Month \$100 Down

High, rolling, wooded mobile home & single family homesites from \$2495

- 80' x 115' Avg. Lot • Country Setting
- 22 Miles E. of Gainesville

TROUT LAKE VILLAGE

P.O. Box 838

Interlachen, FL 32048

Muriel J. Hale, Lic. Broker

TOLL FREE: In Florida 1-800-245-4585

Out of State 1-800-824-3105

Open 7 Days A Week.
AD #19650 B



BOSTON COLLEGE
Institute of
Religious Education
& Pastoral Ministry

ALREADY A TRADITION in preparing
and renewing Christians for Ministry
SUMMER COURSES JUNE 23 - AUGUST 1, 1986

Two week courses for credit or audit, for
continuing education or a degree (M.A.,
M.Ed., C.A.E.S.)

SUMMER 1986 FACULTY

- | | |
|--------------------|---------------------|
| Bernhard Anderson | Thomas H. Groome |
| Mary C. Boys | Maria Harris |
| Margaret Brennan | Rosemary Haughton |
| Don Browning | David Hollenbach |
| Walter Brueggemann | Frederick Lawrence |
| Michael Cavanagh | Claire Lowery |
| Bernard Cooke | Mary Malone |
| Sean Freyne | Johann Baptist Metz |
| Kathleen Fischer | Thomas O'Meara |
| John Gallen | |

Also Available:
Academic year degree and non-degree
programs. On-campus housing. Substan-
tial financial aid for degree students.

Call or write for further information:
**INSTITUTE OF RELIGIOUS EDUCATION
AND PASTORAL MINISTRY**
BOSTON COLLEGE, DEPT. W
CHESTNUT HILL, MA 02167
(617) 552-8440

SMALL BYTES

HERE'S THE WORD: The New International Version (NIV) of the Bible is now available for version 3.0 of The Word processor. With The Word, which has been available since 1982, and the NIV version of the Bible, a reader can now search the NIV for words or phrases, print any portion of the text, and create permanent cross-references to study Scripture. The program runs on over 60 brands of computers from Commodore 64 to Apple to the IBM-PC. Price is \$199.95 plus \$3 for shipping. Cross-references for NIV called "People" and "Topics" are available for \$49.95 each.

Write Bible Research Systems, 9415 Burnet Rd., #208, Austin, Texas 78758, or call (512) 835-7981.

NEW SOFTWARE: The Samaritan Church Management System is a software package for church accounting, record-keeping, and member communications for all denominations. It comes from Word & Data Software, Inc. The Episcopal PAROCHIAL REPORTer is a series that tracks data from the annual Episcopal Parochial Report. It's from Membership Services, Inc. (MSI).

Word & Data Software, 333 S. 78th St., Omaha, Neb. 68114, or call toll free (800) 531-5086.
MSI, P.O. Box 152130, Irving, Texas 75015, or call toll free (800) 527-9919, ext. 0581; in Texas, (800) 442-7950, ext. 0581.

NEW BOOKS: For educational presentations, a manual on *Interactive Computer Programs for Education* is available from Addison-Wesley Publishing (paperback \$14.95). Using UCSD Pascal, the authors—Jurg Nievergelt, Andrea Ventura, and Hans Hinterberger—show how to create and implement interactive programs. The book is designed for use on the Apple II series. *The Pastor & the Personal Computer* by William R. Johnson (Abingdon Press, paperback \$10.50) is an introduction to organizing church membership and financial data written by the United Methodist Church's assistant general secretary for management information systems.

COMPUTER BULLETIN BOARD: "The Grapevine" is a bulletin board designed by the Rev. Rod Kochtitzky, pictured,



of St. Mark's, Nashville, Tenn., to serve the Episcopal Church. On it computer users can share information and resources on Christian education, parish administration, youth work, the lectionary, and computer use in the Church. Kochtitzky also has an on-line message center. User fee is \$30.

For information and application: The Grapevine, Box 17178, Nashville, Tenn. 37217; On-Line: (615) 352-9006.

ESKIMO BYTES: In the Anglican Church of Canada's Diocese of the Arctic Archdeacon Chris Williams, editor of the diocesan newspaper, *Our Family*, uses a software package called Superbrain for what the Rev. Laurie Dexter calls "one of the most specialized regions of computer word processing in the world, namely producing materials in Eskimo syllabics." Now a computer company in Yellowknife has devised a program for Apple Macintosh that not only can produce syllabic script with the same convenience as English word processing, but also, with the aid of a dot matrix printer, allows Dexter—stationed at Fort Smith, the most southerly parish in the Northwest Territory—to produce the graphics below. Computers, too, are helping print a new hymn book, the first revision in Eastern Arctic Eskimo since 1970. As "we tackle this melodic enterprise," Dexter says, "we take a deep breath and begin to sing a song of RAM and ROM."



Moose



Seal



Polar Bear

VIDEO GAME VIOLENCE: Violence and aggression aren't the only ways to handle conflict, but most video games seem to teach otherwise. To counteract the values shown in these games—such as hitting a frog with a car or smashing things with a hammer—the Division of Christian Education of the United Church of Christ has prepared a packet of analytical aids which includes a Video IQ Test, role playing scenarios, and Bible passages for study and reflections.

The packet is available for \$3 from Youth Education Office, UCCBHM, 132 W. 31st St., New York, N.Y. 10001.

ALWAYS MORE

by Thomas John Carlisle

Jesus' stories
never come out even
with pat and perfect answers.
There is always one to carry
or two or three or four!

The infinite possibilities,
the open-ended
requirements
and insights
leave us breathless
as we discover
how far far far ahead
He always is
of us.

SWITCHBOARD

Continued from page 4

of pride—the sin of Lucifer—to presume that we can understand God as He understands us? Don't we live by faith? Many answer that we only live by that which can be proven true. Almost every "law" of logic and of science has had to be changed by additional scientific fact, yet men have made fantastic strides by building on scientific laws and theories that were in error.

We establish our relationships upon faith, not fact. How much did I really know about my wife before I married her? And even though I had to change some of my perceptions of her, I still trusted her with my life.

I too have three children—a doctor, a nurse and a marine—to whom I would speak. In their questioning search I have asked them to look at all the evidence. I have tried to teach them that if God is God He is the source of truth and can withstand real scientific inquiry.

They have tested the Gospel in the test tube of their lives and found that God—Father, Son, and Spirit—was present to them to give them His presence, His strength, and His courage for their lives. They have learned to doubt their doubts and trust Him whom they don't understand.

Richard H. McGinnis
Jacksonville, Fla.

Bishop Spong says he is "something of an agnostic," a technical term that implies ignorance of the existence and nature of God and of an unseen world. A believer in Jesus Christ ought not to use that word. For whom does Spong write? Certainly not for me. Scholarship requires more than a chicken in the barnyard picking up a grain here or there, wandering all over the lot. One challenge after another is given without proper documentation. No effort is made to inform "uninformed believers" who might not have had a college course in Old and New Testament interpretations.

William F. Corker
Quogue, N. Y.

Brooks: Did his singleness contribute to his preaching skills?

How interesting to note that both Phillips Brooks (December, 1985) and the Rev. Theodore Parker Ferris, two men who hold the honor as the Episcopal Church's greatest preachers, not only both preached from the same pulpits in Philadelphia and Boston with equal acclaim, but both were single. Might we not be allowed to conjecture that the very thing which enabled both Brooks and Ferris to develop their geniuses as preachers was that they were single? Contrast their greatness in the pulpit with the majority of priests in their denomination who are mostly given to marriage (and divorce) while remaining lackluster preachers, then and now.

Henry C. Ruschmeyer
New York, N. Y.

Liberal and Conservative: A look at definitions

Some recent letters to the editor leave me uneasy especially in the way in which "liberal" and "conservative" labels are used in pejorative ways rather than historically familiar definitions.

Not all liberals are "leftist and Marxist" though a few are; not all conservatives are "rightist and obsessed with greed" though some are. The founders of this good nation, together with the leaders of our Church of that time—many of whom were the same—were both liberal and conservative. Edmund Burke, for instance, was liberal in supporting the American Revolution in Parliament but later vigorously opposed the French Revolution.

Burke and the Founding Fathers knew liberty is a fine balance between tyranny at one extreme and anarchy at the other. Some of your writers seem to forget that Lenin observed, "Bolshevism grows best in the well-rotted manure of tyranny."

And thanks for Dick Crawford's editorial (December, 1985)!

Ward McCabe
San Jose, Calif.

A few cheers but mostly jeers for Convention actions

As an Episcopalian living in Geneva, Switzerland, I eagerly read the news of the General Convention (October, 1985) and was cheered by the election of Bishop Browning. However, I was appalled by the reporting which combined Browning's statements [on two resolutions], one on AIDS and one on the House of Bishops' action on "not withholding consent to the election of a bishop on the grounds of gender." There was not even a comma between these two most important issues in either sentence. I think it is a grave mistake to link them together.

Lois Young
Commugny, Switzerland

The House of Bishops' Pastoral Letter seemed to be a testimony to the bank-

ruptcy of its own ideas and rationality. Instead of being either a presentation of the bishops' views of the state of the Church or a treatise "on points of Christian doctrine, worship, or manners," it was portions of three addresses clumsily tied together. The House apparently had nothing coherent to say to the Church at large and as such it might have been preferable to have said nothing.

Edgar Alan Nutt
Charlestown, N.H.

I feel delegates to the General Convention showed a special sensitivity to the spiritual, as well as the physical, needs of handicapped people when they adopted a resolution on accessibility for disabled people. Action on this is heartily welcomed by the 1 million members of the Disabled American Veterans which I serve as national

Continued on page 24

Two Gifts to Delight Any Cat Lover!



Holy Cats

Those whimsical, witty, perceptive Episcocats are back again in a completely new book filled with lovely observations on the lighter side of life in the church.

Long time Episcocat fans will welcome HOLY CATS . . . and anyone with a sense of humor who is not already acquainted with the Episcocats will delight in meeting them.

72pp \$4.75 including U.S. postage and handling
Add \$1.25 per book for Canada and overseas postage

The Episcocat Calendar for 1986

Your friends will thank you 365 days next year, for each month there's a new photo and lighthearted caption featuring everyone's favorite Episcocats.

Calendar pages help focus on the more serious side . . . and the deeper meaning of the church year, with a complete listing of all feasts, fasts and saints days clearly marked, along with the liturgical color for every day.

\$4 includes U.S. postage and handling
Add \$1.25 for Canada and overseas postage

Episcocat Books and Calendars
Box 2122 Middle City Station
Philadelphia, PA 19103

Please send _____ copies of Holy Cats
@ \$4.75
_____ Episcocat Calendars
@ \$4.00

PAYMENT MUST ACCOMPANY ORDER

Name _____

Address _____

City _____ State _____ Zip _____

Attach separate sheet for additional orders

Episcocat Books and Calendars
Box 2122 Middle City Station
Philadelphia, PA 19103

Please send _____ copies of Holy Cats
@ \$4.75
_____ Episcocat Calendars
@ \$4.00

PAYMENT MUST ACCOMPANY ORDER

Name _____

Address _____

City _____ State _____ Zip _____

Attach separate sheet for additional orders

Now there are two...

The Episcopal Eucharistic Lectionary is now available in two editions — **Revised Standard Version** or **New English Bible!**

Both editions contain all Collects (both traditional and contemporary); Proper for all Sundays; principal Feast Days; Holy Days for yearly cycles A, B and C; and a listing of appointed Psalms. They are available in stitch-bound pew copies and/or spiral-bound clergy/lay reader copies, professionally printed with clear, easy-to-read type and durable, attractive covers.

ORDER NOW!

1 - 9 stitch-bound\$10.00 ea.
10 - 99 stitch-bound9.00 ea.
100 or more stitch-bound8.00 ea.
Spiral-bound12.00 ea.
*Please specify RSV or NEB edition.

EPISCOPAL EUCHARISTIC LECTIONARY
ST. MARKS' CHURCH
2040 Westridge • Wichita, KS 67203

FOR MAXIMUM RESULTS IN PARISH STEWARDSHIP

- Improve Annual Giving
- Obtain Capital Funds

CHURCH FUNDING CONSULTANTS
Box 1012 • Mission, KS 66222 • 913-362-9535

SEE ENGLAND YOUR WAY WITH PILGRIM'S WAY

Rent your own flat or cottage in London or southern England. Comfortable, affordable, and enjoyable. Brochure: Pilgrim's Way, Box 1307, Havertown, PA. 19083. Phone: (215) 649-1868

REGENT SILVERSMITHS

Designers and Craftsmen producing Church Silver and Metalware. We specialize in working to your own drawings and ideas. Please contact us at: 11 Regent Studios, Regent Place, Hockley, Birmingham B1 3JN England

SEMINAR - TOUR
New & Beautiful
ORTHODOX ACADEMY
by the sea in
CRETE, GREECE
July 28-August 7, 1986

- Lectures & Trips led by Orthodox scholars & hierarchy, in English
- Visits to Heraklion & Palace at KNOSSOS
- All meals, private bath & balcony at Academy
- Several travel options including Greek Isle cruises.

\$649 per person
Another unique program of
INTERNATIONAL SEMINARS
106 S. Fraley Street,
KANE, PA. 16735
814/837-9178

STAINED GLASS Artists & Craftsmen since 1857

J&R **Lamb** Studios

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

SWITCHBOARD

Continued from page 23

chaplain. The implications of this resolution [in removing barriers to handicapped people] will probably make more than a few senior wardens and vestries nervous, but such actions need not be expensive. Talk with handicapped parishioners and ask what they need.

Carl E. Bergstrom
Framingham, Mass.

I am absolutely opposed to any applauding of Bishop Tutu's efforts. I believe he is a front man for the African National Congress, a terrorist organization. I do not pretend to know the solution to South Africa's problems. It seems to me that the present government is trying hard to find a solution under difficult circumstances.

Convention resolutions concerning Nicaragua seem to be saying we should once again abandon our friends and allow an oppressive, revolutionary regime in our back yard. Apparently Convention is not concerned with atrocities committed against Christians by the Sandinista government.

Taken collectively the resolutions regarding national defense, chemical weapons, and the Strategic Defense Initiative are most disturbing. Convention apparently could not bring itself to permit ordination of homosexual priests although the Presiding Bishop-elect has been quoted as saying that homosexuality should not be a bar to priesthood. Homosexuals deserve our prayers and help, but in neither case do they qualify for the highest calling, priest.

Jan S. Monningh
West Chicago, Ill.

I agree with Alfred Lindh (December Switchboard) regarding the lack of clarity as expressed by certain actions of the recent General Convention and by statements attributed to the new Presiding Bishop on the issue of homosexuality. Several years ago a Canadian archbishop pointed out to me, "The vital distinction between orientation and practice is unfortunately ignored by persons on both sides of this debate." Sentiments such as, "I do not believe we should put anybody down....We shouldn't legislate against people," are just not precise enough.

Lowell J. Satre, Jr.
Kansas City, Mo.

The ill-worded resolution which nearly approved the ordination of practicing homosexuals should never have come up. The failure of even a whimper of a pro-life resolution to come out of committee shows how out of touch we are with the concern of Scripture, let alone the American public. Our bishops failed to form any pastoral or disciplinary guidelines regarding the mushrooming clergy divorce rate. It has been said, "He who denies nothing believes nothing." In our eagerness to affirm every point of view, we appear to stand nowhere and believe little.

John B. Haug
Jacksonville, Fla.

In the running battle over the Church's "stand" on political questions, one fact is never mentioned: no Church has



Arizona welcomes a new congregation

by Ruth Rolf

Light streamed through the stained glass windows, brightening the whole scene as Bishop Joseph T. Heistand of Arizona led 245 worshipers into the new Church of the Advent in Sun City West, Ariz. Heistand ordered the doors open and with his pastoral staff marked the threshold with the sign of the cross. The choir and procession followed him into the church, reading Psalm 122 responsively.

Advent is the third Episcopal parish in the Sun City-Sun City West retirement complex in this diocese where a church dedication is not such a rare event. After Heistand consecrated the font, baptism of an infant in this first

service seemed most appropriate.

The Rev. James P. Price, vicar of Church of the Advent, said the dedication of the Spanish-style church, which has large heavy beams that support the tiled roof, "is the result of enormous effort and activity on the part of many people for many years. It is the wonderful celebration of the beginning of our full ministry in our Lord Christ in the world."

A bell for the tower—sharp in tone and manually pulled—is now being made in England by Maas-Howe. Members chose it after listening to a tape recording of bell tones.

Ruth Rolf is an Arizona-based free-lance writer.

ever taken such a stand. No Church has ever taken a poll of its members and used that as a basis for action. Instead church officials and convention delegates consistently misrepresent their own opinions as those of the entire body.

Gertrude V. Martinez
Ft. Collins, Colo.

Letters from readers discouraged and filled with anguish in response to General Convention greatly raised my spirit! I am delighted to know others are as distressed about the politicizing, secularizing, puritanizing trends which mark the more visible leadership of the Church today. I want to reassure them that many of us, like them, are praying and working hard to find ways to remain loyal in love and service to a Church which more and more appears to want to squeeze its orthodox members out of the picture, to purge its people of the religion which formed them in order to pour in a new one from the top. We will resist with every charitable tool we can find: no desertion, no surrender.

We orthodox churchmen are the ones squarely in step with virtually all the rest of Catholic Christendom. Do not be discouraged. These aberrant times will pass.

Bruce W. Coggin
Cleburne, Texas

Lay eucharistic ministry: Decently and in order?

I had mixed feelings about the article on lay eucharistic ministry (November, 1985). Some of us "worked through channels" for the change authorized by General Convention. It is a delight

to hear how well it works in the shadow of one of our seminaries, but doesn't the Church in giving such uncritical publicity to an existing ministry in its official paper give a rather mixed message to those of us who believe such a major step should not be taken in defiance of canon law? General Convention asked bishops not to license lay persons for this ministry until an appropriate liturgical form is developed.

This ministry is important to the life of our Church as more and more of our members survive into old age. Many of us are waiting, perhaps impatiently, for the time when it can be undertaken "decently and in order," in accordance with the expressed will of the Church.

Nigel A. Renton
Oakland, Ca.

Author Richard Comegys responds: Mr. Renton's concern is shared by all. St. Stephen's continued its home Communion venture beyond the 1982 Convention only after studied and prayerful consultation by the Bishop of Rochester with others similarly situated. Such collegiality is certainly short of General Convention action, but it is neither isolated nor defiant. We did not expand an ongoing ministry, but hoped the continuing experience would prove useful to those likely to be charged with the task of developing an appropriate liturgical form. And so, I trust, it has.

Kudos from Maine

I always look forward to the coming of *The Episcopalian*. Thank you for doing such an excellent job.

Samuel N. McCain
Peaks Island, Me.

FEASTS FOR FEAST DAYS

by Virginia Richardson

Cornelius the Centurion February 4

The first Gentile called by the Lord was perhaps not what we might have expected—no thoughtful scholar or philosopher, but a Roman soldier, one of the hated conquerors of Israel.

Luke describes the centurion Cornelius in the 10th chapter of Acts. On the surface Cornelius appears to be a study in contradictions—a soldier who was “devout and God-fearing,” a member of the occupying army who “gave generously to Jewish causes,” a non-Jew who “prayed constantly to God.”

Of the man Cornelius we know little, but his position and the nature of his duties are well documented. In the Roman army a centurion was a working officer usually promoted from the ranks, a commander of 100 men. No matter his origin, his position granted him Roman citizenship. Cornelius may well have been Italian because he was “of the Italica cohort [a contingent of 420-600 men] stationed in Caesarea.”

Because of the position he had earned, one might assume that—ideally—a centurion would be intelligent, disciplined, courageous, and loyal in duty. A devout, thinking man could discover in the God of Israel the truth he had been seeking.

In describing Cornelius, Luke uses the phrase “devout and God-fearing,” a term applied to non-Jews who believed in God but were not circumcised. Circumcision was a commitment an officer in Cornelius’ posi-

tion probably could not make. The very fact of his non-circumcision made his acceptance by Peter significant.

An angel of the Lord called Cornelius and told him to send for “Simon, known as Peter.” As a good soldier, Cornelius obeyed at once, without questions. At the same time, Peter was shown in a vision that none of God’s creatures, animal or human, is “unclean.” Even while he was “worrying over the meaning of the vision, . . . the men sent by Cornelius arrived.” Accepting this as a sign, Peter went to Cornelius and told him and his household that “. . . all who believe in Jesus will have their sins forgiven . . . for they have received the Holy Spirit as much as we.”

The conversion and baptism of this Roman soldier and his household were a milestone in the history of Christianity for Peter, by accepting a non-Jew, forced the apostolic council held in Jerusalem to admit that all human beings are equal. God does not have favorites. Anyone of any race or nationality who accepts Him and His son Jesus Christ “is acceptable to Him.”

Because Cornelius came from the Italian corps, remember him with a typical dinner from central Italy—chicken caporetto served with pasta, fried zucchini, flag salad, and Neapolitan cake. The chicken and pasta dish was given to me by the mother of an old friend and has been a family favorite for over 30 years. Its origin is a small mountain village north of Rome.

Chicken Caporetto

4-5 lbs. chicken parts
¼-½ cup flour
⅛ tsp. nutmeg
¼ tsp. pepper
¼ cup olive oil
½ cup chopped onion
2 cloves garlic, halved
24-28 oz. can tomatoes
6 tbs. white wine
½ tsp. dried basil
½ tsp. dried rosemary
¼ tsp. dried oregano (or more to taste)
1 tsp. salt
Cooked pasta
6 tbs. white wine

Spaghetti with Cheese

1 lb. spaghetti
2 tsp. olive oil
Boiling salted water
½ cup heavy cream (or sour cream)
1 cup freshly grated Parmesan or Italian cheese

Fried Zucchini

1 ½ lbs. small to medium zucchini
¼ cup flour
¼ cup oil, olive or plain
1 onion, halved vertically and sliced
1 clove garlic, minced
½ tsp. dried basil
¼ tsp. dried oregano

Flag Salad (green-white-red)

1 10-oz. pkg. frozen green beans (not French style)
¼ cup water
1 ½ cups cauliflowerettes
1 ½ cups chopped peeled tomatoes
¼ cup olive oil
3 tbs. lemon juice
½ tsp. white pepper
½ tsp. chicken bouillon powder or salt

Preheat oven to 350°. Rinse and dry chicken. Mix together flour, nutmeg, and pepper; rub mixture into chicken. Heat oil in a large ovenproof skillet; add onion and garlic and cook, stirring until brown, then discard. Brown chicken in remaining oil. Add tomatoes, 6 tbs. wine, herbs, and salt and cover skillet. Bake chicken 1 hour or until tender. Remove chicken from skillet and arrange on platter around pasta. Return pan to top of stove; add remaining wine to tomato sauce and cook over low heat, stirring until sauce is thickened; drizzle over chicken or serve in gravy boat. (Serves 8.)

Add spaghetti and oil to boiling water; stir with fork. Cook uncovered until tender but firm; drain. Turn spaghetti into deep bowl or platter; add cream and cheese; toss well. (Serves 8.)

Scrub zucchini, snip off ends, halve, then quarter lengthwise. Toss with flour until lightly covered. Heat oil in a large skillet; add zucchini and shake pan until zucchini is light brown. Add remaining ingredients, turning with spatula until well mixed and onions are pale gold, about 5 minutes. (Serves 8.)

Place beans and water in small saucepan; cook over medium heat until beans are crisp-tender; drain and pat dry. Put each vegetable in a separate bowl. Blend remaining ingredients thoroughly; pour one-third of dressing over each vegetable and marinate. To serve: Arrange beans, cauliflower, and tomatoes in wide stripes on serving platter. (Serves 8.)

FREE BOOKLET ON WILLS AND ESTATE PLANNING

By careful planning of your bequests, outright or in trust, you can take advantage of present tax law to design your will and estate plan so your family and your charities can benefit.

Do you know also that a trust set up by your will can provide income to a charity for a period of years, then be paid over to your heirs and yet give your estate a substantial estate tax deduction? Our free booklet, “Planning your Bequests” will give you details.

Just tear out this message and mail it with your name and address to:

THE EPISCOPAL CHURCH FOUNDATION

Dept. EP-286, 815 Second Avenue
New York, N.Y. 10017

Cloisonne Church Emblem NECKLACE



16" Sterling	\$ 9.95	\$ 8.95
18" Sterling	\$10.95	\$ 9.95
18" Silverplated	\$ 6.95	\$ 4.95
Lapel Pin	\$ 4.95	\$ 2.95
Charm	\$ 4.95	\$ 2.95
Key Holder	\$ 3.00	\$ 2.00
Purse	\$ 4.00	\$ 2.00

(folded size 7½" x 3")

All Plus Postage and Handling \$.95

Order: **PAN ASIA PRODUCT CO.**
P.O. Box 49182
Atlanta, GA 30359

When you buy palm crosses made in Africa, you help people whose incomes average \$55 annually to buy the necessities of life and to assist with agricultural, educational, health and vocational projects. All work in USA is volunteer. Orders are acknowledged, must be received by March 15 to assure delivery by **Palm Sunday**. Cost: \$8 per 100; \$4 per 50, in multiples of 50; including shipping. Include street address for UPS delivery. Only palm crosses are available; inquiries invited. Non-profit, church related.

African Palms

P.O. Box 575, Olney, MD 20832

ANNUALLY IN THE "CITY OF SONG"

9th Vienna Int. Seminar

Austria - July 14-25, 1986

- ★ European Theologians, lectures in English
- ★ Day Trips & Philharmonic Concert in Schonbrunn Palace included.
- ★ Pre-and post-session tours of Alpine Europe & "Lutherland" Prague & East Germany optional

\$649 includes room, meals, tuition, \$629 for spouse or student trips

INTERNATIONAL SEMINARS

106 So. Fraley St., Kane, PA 16735

phone:

814/

837

9178



Episcopal Marriage Encounter A Weekend To Make A Good Marriage

"GREAT"

Contact:

560 Peterson, Wichita, KS 67212

(316) 722-3644 or (316) 722-0270



WHAT HAPPENS WHEN A GROUP OF PEOPLE AT A CHURCH SERVICE DECIDE TO TELL YOU WHAT THEY'RE REALLY THINKING?

"A CELEBRATION!...A WARM FULL-BODIED BUOYANCY THAT REACHES TO THE RAFTERS...COMMUNITIES WILL BE PRESENTING TO WHOM IT MAY CONCERN FOR YEARS TO COME."—NEW YORK TIMES

"A MELODIC SCORE...A JOYOUS COMMUNAL SPIRIT!"—ASSOCIATED PRESS

"WITTY, INSPIRING, ENGAGING. IT'S APPLICATIONS ARE UNIVERSAL, FOR IT DEALS WITH THE ONE QUALITY THAT SHOULD SURPASS ANY OTHER ON THIS EARTH: THE NEED FOR AND THE GIVING OF LOVE."—NEW YORK DAILY NEWS

"IT SHOULD BE VISITED FOR A UNIQUE THEATRICAL—AND INDEED, RELIGIOUS EXPERIENCE. DIRECTOR GERALDINE FITZGERALD HAS FASHIONED WHAT MIGHT BE COMPARED TO A STAINED GLASS WINDOW..."—WILLIAMSTOWN ADVOCATE

"A MASS OF HIGH SPOTS...A LIVELY, LOVABLE NEW MUSICAL BY CAROL HALL MIGHT JUST BE THE BEST LITTLE CHURCH HOUSE ON THE WEST SIDE."—NEW YORK POST



To Whom it May Concern

a musical celebration

By **CAROL HALL**

Directed by **GERALDINE FITZGERALD**

TICKETS: \$16 & \$18

CALL CHARGIT (212) 944-9300 OR BOX OFFICE (212) 315-5020 • GROUPS (212) 315-5021
ST. STEPHEN'S CHURCH 122 W. 69th ST. • NEW YORK CITY • BETWEEN BROADWAY & COLUMBUS AVE

MY CHURCH OR GROUP WOULD LIKE INFORMATION ABOUT A THEATRE PARTY
MAIL THIS COUPON TO: **BEDDA ROSES CO.** 1600 BROADWAY SUITE 500 N.Y. N.Y. 10019

Parish or Organization _____

Name _____

Address _____

City _____

State _____

Zip Code _____

'To what Gospel-furthering end do we run remarried clergy out on a rail?

Most Reverend and dear Father,

First, I offer you my congratulations and prayers on your election as our 24th Presiding Bishop. In particular, I am moved to give you personal thanks for your words to the General Convention. Your promise "to be a listener," not just to some but to all, and your insistence that "there will be no outcasts" in the mission of the Church—that "the convictions and the hopes of all will be honored"—give me a lighter heart.

The subject of this letter is the disastrous way in which the Church is currently dealing (at least in some jurisdictions) with the increasingly common phenomenon of divorce and remarriage among the clergy. My qualifications for writing about it? Well, if I am not the chief of sinners in this difficult business, I am at least one of the more considerable debenture holders. Eight years ago I divorced my wife of 27 years and married my present wife. Even though I was not proceeded against canonically in any way, I was dismissed from the ecclesiastical posts I held and have since supported myself as a freelance writer. It was not until a year and a half ago that I was able to obtain regular (albeit part-time) church employment.

I have no complaints about the course of my life. I firmly believe the Holy Spirit presides over our personal histories and never ceases to take of the richness of Jesus' death and resurrection

No scandal could be worse than hiding the light of grace under a bushel of law.

and proclaim it to us. I have thought many times—with only slight irony—that I could say of the ecclesiastical authorities who dealt with me what Jesus might have said of Caiaphas and the Sanhedrin: namely, that what they provided me was a personal inconvenience but a career advancement. I reasoned that if I believed in the risen Lord, it would ill behoove me to spend even 10 minutes objecting to the death that is the only ticket anyone needs to the resurrection.

Nor do I complain on behalf of other clergy who have been similarly dealt with. When I counsel priests in such situations, I simply urge them to get on with their deaths so the life of Jesus can raise them up. They can, I tell them, get a shoe-selling job off a matchbook cover and still be perfectly safe. Jesus meets us not in the plausible, rickety contraptions of the lives we have so sloppily put together, but in the utterly dependable mystery of His death in our deaths and of our resurrection in His.

What I do have to complain about is the practical effects of the apparently increasing enthusiasm for running remarried clergy out of their congregations on a rail. As I see the problem, these effects are three. Perhaps, Sir, if you have the inclination and the opportunity, you

will find it in your heart to scotch some of the causes that lie behind them.

The first and most serious effect is the scandal to the Gospel occasioned by getting rid of a priest who divorces and remarries. Let me take the worst possible case in order to avoid ethical hair-splitting: Consider the priest who is chargeable with divorcing in order to marry a partner in a love affair. Everyone gasps, of course, but to what Gospel-furthering end? Unless we believe that the Lamb of God has taken away all sins except hanky-panky, then

We are all no good. The life of every last one of us, when we finally come face to face with it, has the glide angle of a dead duck.

the divorcing and remarrying cleric is just one more sinner whom Jesus, in being lifted up, has drawn to himself. Accordingly, even for such a sinner, there is nothing but Good News: He or she is saved—and acceptable and uncondemned in Christ Jesus—simply by trusting grace. There is no need to jury-rig some moral mainsail in order to stay in the race.

But when the ecclesiastical authorities fire a priest out of a parish for remarrying, they effectively say that grace is *not* the all-sufficient power that draws us to the finish line. They simply confirm, alas, what most of the world and half of the Church already thinks: that the race is, in fact, only to those with swift behavioral boats; that the Church should not tolerate leaky dinghies at its club dock; and that, if it has any relationship to the world at all, it is that of a rules committee whose purpose is to disqualify anyone who doesn't sail by the book.

I submit that no scandal—not even heedless, heartless hanky-panky—could be worse than such a hiding of the light of grace under a bushel of law. A Church that cannot keep sinners (clerical or lay) in its bosom makes no more sense than a hospital that won't accept sick people, a poorhouse with an entrance fee, or a soup kitchen with a cover charge. We are *all* no good. Fecklessness is our middle name. The life of every last one of us, when we finally come face to face with it, has the glide angle of a dead duck. If Jesus does not offer us salvation on the basis of our goodness, what, in God's Name, is the Church doing when it kicks out clergy for their badness? For my money, it is doing nothing in God's Name. Rather it is, in its own scrawling, blotted, misspelled name, kicking the stuffing out of the Gospel.

But enough. My second complaint is brief. In denying ecclesiastical employment to the divorced and remarried priest, the authorities flout not only the Gospel, but plain logic. They claim to have sympathy for the wife or husband of so many years whom the straying cleric has unceremoniously dumped.

(Again, I state the worst case so as not to get involved in quibbles.) However, if their concern for the unfortunate is genuine, why do they insist on firing the priest? What does that insure except hardship all around? All it means is that, in addition to whatever dereliction he or she has already committed, yet another—namely, failure to provide support by reason of no income—will be laid at the priest's door, not to mention on the spouse's back. The whole business is stupid, punishing, and pointless. That we so often sit still for it, nodding in pious somnolence, makes me yearn for the company of turkeys. At least they're not supposed to have the sense to come in out of the rain.

Finally, my last complaint is that getting rid of clergy because they remarry is nothing less than an insult to the laity. Even though laypeople are often among the earliest entrants in the blame contest—especially in the Jumping-to-Conclusions event and in the First-Stone throw—a moment's thought will show them that when the hierarchy fires a priest for taking a second wife, it betrays

When the authorities fire a priest for remarrying, they are saying that the Church should not tolerate leaky dinghies at its club dock.

a low view indeed of the Church's rank and file.

It can hardly escape the notice of persons in the pew that a rather hefty number of persons in other pews have been given the Church's smiling

welcome after doing exactly what the priest on the end of the ecclesiastical boot has just done. Not only that, but if the persons in question have themselves been thus welcomed—and remarried, and communicated, and, for all we know, elected to the vestry—then it will be just as obvious that they received no such special treatment as did the clergy. All they got was some counseling from the rector urging them to a sense of responsibility for all concerned and an effort not to repeat the mistakes of the past. There were no harangues, no alarms, no excursions, no rummaging in the closet for the details of who did what to whom. Just a bit of encouragement to get their act together, a routine consent from the bishop, and hugs and kisses all around.

But if they really take notice of such apparently kind treatment, there is only one possible interpretation of it. It is *indulgence*, pure and simple, for when the Church fires priests for remarrying—or even suggests that they should go do their priesting anyplace else but here—it effectively tells the world it considers the laity to be either second-class citizens who aren't worth talking to or children who can't be expected to do anything important right. It says to them, "Sure, we'll let you remarry and still stay on board, but when a real Christian comes along, we'll tie his or her shoelaces to an anchor and give him or her the sendoff of his or her life. In short, the Church will proclaim its conviction that the laity really are turkeys. They are not important Episcopalians who, in case of a moral accident, deserve the personal ministrations of a bishop. Rather, they are amateur Christians, ecclesiastical dabblers so slow on the uptake they will not notice they are being kept on, at least in part, to bolster the body count and keep the farm solvent.

Once again, though, enough. Thank you, Sir, for listening. Maybe someday, by your example, the Church will learn to listen to itself and, with a little luck, decide it really doesn't like what it hears.

Warm regards in Jesus,
Robert Farrar Capon

Louisiana parish gets Irish window

by Harriet Green

When the Rev. Kerry Waterstone bought a deconsecrated church in Northern Ireland, he found himself with too many stained glass windows. One of them, a depiction of the Archangel Michael, was dedicated and hung this fall in St. Michael and All Angels Episcopal Church in Lake Charles, La.

Waterstone sent the window to St. Michael's as thanks for the parish's participation in the Ulster Project which brings Irish teenagers from the five northern counties of Ireland to the U.S. for summer visits with American families.

Because St. Michael's is a modern, A-frame building, the window could not be hung in a traditional manner. Communicants Bobby Whitney, Nancy Peace, and H. L. Hutchison solved the problem by designing a frame so the window can hang from the church's ceiling.

Skip Simon and St. Michael's rector, the Rev. Ralph L. Masters, are shown as they prepare to hang the window.



Lake Charles American Press

HAVE YOU HEARD . . .

The wilder fellowship

Phil Mason from England sends notice of a small book he's just published called *Christian Crackers* which chronicles the unintentional humor of church life through previously unpublished anecdotes collected throughout Great Britain. Sample: "A lady who died left a note in her will that she should be cremated and her ashes scattered over Harrods Department Store to make sure her daughter visited her at least twice a week." Another recounts the letter from a boy in boarding school: "Dear Mum, Last week the Bishop came for confirmation. I could see him well from my seat in Chapel. Now I know what a

crook really looks like." *Christian Crackers* is available by mail for "60p plus postage" (perhaps a \$3 check might cover it) from Norheimsund Books and Cards, 1 Whitney Rd., Burton Latimer, Kettering, Northants, NN15 5SL, England.

For basic training

If not the cradle of bishops, the University of the South can surely claim it is a training ground: Bishops John Hines, John Allin, and Edmond Browning are all alumni. The small university has produced 10 percent of all Episcopal clergy, and 85 alumni have become bishops.

To tuck in your Prayer Book

The Rev. Almus Thorp, writing from retirement in Rochester, N.Y., notes the difficulty of finding good prayers on such subjects as those taken hostage. He

shares the following which he wrote himself:

"Almighty and most merciful God, look with pity, we pray, upon all captives and hostages who must live with terror, torture, and death as daily companions. Grant them and their loved ones hope, courage, and the assurance that your loving hand is ever over them. Guide with your wisdom the hearts and minds of all who work for their release and, by your great might, frustrate the designs of all tyrants and terrorists and establish your rule of justice, mercy, and peace; through Jesus Christ, our Lord. Amen."

On beyond Moses

In this Age of Communications, an Australian editorial and graphics service has printed the 11th through 20th com-

mandments aimed at church newsletter editors. Originally appearing in *The Newsletter Newsletter*, the commandments are: XI—Thou shalt try to publish as few pages as possible; XII—Thou shalt insist on deadlines and enforce them; XIII—Thou shalt not dwell on past events; XIV—Thou shalt report on rites of passage in a personal way; XV—Thou shalt not publish meeting minutes; XVI—Thou shalt enlist the help of laypeople; XVII—Thou shalt sharpen thy skills; XVIII—Thou shalt use quality supplies; XIX—Thou shalt not regard thy newsletter as thine only communications tool; and XX—Thou shalt distribute thy newsletter widely. For more information on the Australians' service: MediaCom Associates, Inc., 6 Sheffield St., Malvern, South Australia 5061. Subscription price is \$27 Australian.

EDUCATION GUIDE

SCHOOLS FOR BOYS

Christ School

- An Episcopal all boys boarding school for grades 8-12
- Traditional college preparatory curriculum
- 600 acre campus in mountains of North Carolina
- Strong religious life, work, outdoor, and athletic programs
- 10:1 student-teacher ratio



Christ School
Box E
Arden, NC 28704
(704) 684-6232

COEDUCATIONAL SCHOOLS

WEBB SCHOOL

Bell Buckle, Tennessee 37020
(615) 389-9322

- Coeducational
- Boarding & Day School
- Grades 7-12
- Advanced College Placement
- Structured Study Atmosphere
- Daily Chapel - Nondenominational

Intensive Academics

Challenging Outdoor Program

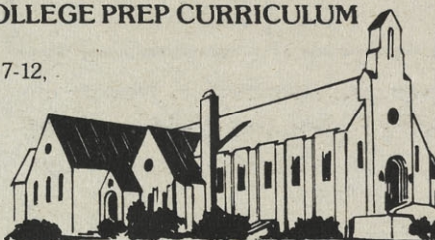


SCHOOLS FOR BOYS

CHURCH FARM SCHOOL

BOYS BOARDING SCHOOL COLLEGE PREP CURRICULUM

For students of average ability or better, grades 7-12, where natural mother and father no longer live together, or who are sons of any clergy or active military personnel. Financial aid available to all qualified applicants. Work program. Sports. Over 90% of grads enter college. 25 miles west of Philadelphia. Write:



Director of Admissions, Box S-5, Paoli, Pennsylvania 19301. Telephone 215-363-7500

COEDUCATIONAL SCHOOLS

STONY BROOK SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL

where building strong Christian character and attaining high academic standards have priority. Coeducational Grades 7-12



Write: Director of Admissions
The Stony Brook School, RT. 25A, Stony Brook, N.Y. 11790. Phone 516-751-1800



SAINT ANDREW'S SCHOOL

BOCA RATON, FLORIDA 33434

Saint Andrew's School is an independent co-educational college preparatory school. Enrollment is 350 day and 100 boarding students in grades seven through twelve. The school was founded in 1961, and is located on approximately 100 acres in Boca Raton, on the Gold Coast of Florida.

Emphasis is placed on educational excellence through:

- a demanding traditional curriculum.
- a varied athletic and extra-curricular program stressing lifetime skills.
- development of leadership abilities.
- a student faculty ratio of 10:1, with an average class size of 15.
- three-fourths of the faculty reside on campus.

For information contact:

Director of Admissions, Saint Andrew's School
Box E, 2707 N.W. 37th Street, Boca Raton, FL 33434
(305) 483-8900

COLLEGES



An Episcopal related four year, coed, liberal arts college offering the BA & BS degrees. For more information write:

Office of Enrollment and Records, 406 Windsor Ave., Lawrenceville, VA 23868 (804) 848-3111

SOUTH KENT SCHOOL



MAINTAINING THE BELIEF THAT AN INDIVIDUAL PERFORMS BEST WHEN HE FOCUSES HIS ATTENTION ON THE COMMUNITY RATHER THAN HIMSELF, SOUTH KENT HAS REMAINED VIRTUALLY UNCHANGED IN ITS SIXTY-ONE YEAR HISTORY. THE SCHOOL OFFERS A STRONG TRADITIONAL ACADEMIC CURRICULUM AND A SOLID INTERSCHOLASTIC ATHLETIC PROGRAM. THE STRONG COMMUNITY SPIRIT EMANATES FROM THREE TRADITIONS: THE DAILY CHAPEL SERVICE, THE BELIEF THAT BOARDING-SCHOOL IS A SEVEN-DAY-A-WEEK EXPERIENCE, AND THE SELF-HELP PROGRAM WHICH IS RUN BY THE STUDENTS.

**BOARDING: GRADES: 9-12
ENROLLMENT: 170 ALL
BOARDING**

**JOHN B. THAYER, DIRECTOR OF
ADMISSIONS (203)-927-3530**

SOUTH KENT, CT 06785

COEDUCATIONAL SCHOOLS

ST. JAMES SCHOOL

A coed day and boys boarding school situated on an 80 acre campus five miles southwest of Hagerstown, Maryland was founded in 1842 by Bishop Whittingham as a Diocesan Episcopal Preparatory School. The present college preparatory school of 170 students still holds to the founder's precept of "sound mind, strong body and deep religious convictions." For further information contact Don Woodruff, Saint James School, St. James, Maryland, 21871 phone (301) 733-9330

UNIVERSITIES

BRITISH DEGREES IN THEOLOGY

Somerset University offers the Bachelor of Divinity by special study and the Master of Theology and Doctor of Divinity by thesis. For a prospectus send \$8 to:

**Somerset University
Independent**



Ilminster
Somerset TA19 0BQ
England

Co-op Education

You earn a future when you earn a degree.



For a free booklet write: Co-op Education • P.O. Box 999 • Boston, MA 02115
A Public Service of This Publication • ©1985 National Commission for Cooperative Education

"THOSE CRAZY
EPISCOPALIANS"



For church promotion . . .

Available as a series of 14 news-paper ads (in two sizes) and/or corresponding booklets, the "Crazy Episcopalians" offers a unique, light-hearted appeal to the non-Episcopalians in your community.

Introduced by the Diocese of Northwest Texas in the late 60's, these materials have been used and re-ordered by hundreds of churches in all 50 states.

For information kit, including booklet, sample ads, helpful hints on advertising your church, and order-blank, please send name, and full, clear mail address, along with \$3.50 to cover materials, postage and handling to

Freeland & Associates, Inc.
219 W. Fourth / Odessa, Texas 79761

She directs lay ministries in San Antonio

by Anne Long

Betty Anne Cody was over 50 years old in 1981 when she obtained her master's degree in social work. She had the job she wanted fixed clearly in her mind, and she went out and created it. Now she's full-time professional director of lay ministries at Christ Episcopal Church, San Antonio, Texas.

With her husband, Cody came to the Episcopal Church as an adult because "we developed a real yearning to celebrate the Eucharist, and we were particularly impressed by the authenticity of the people and their commitment. We discovered within ourselves a deep hunger for the liturgical service."

For 16 years Cody had participated in Bible study at Laity Lodge, a retreat center for lay ministry, and wanted to get the ideas "out of teaching and into ministry." With the idea of combining Christianity and social work, she approached the Rev. John H. MacNaughton, rector of Christ Church.

Continued on page 15



TRINITY CHURCH WALL STREET PRESENTS

SOUTH AFRICA: AN AMERICAN DILEMMA

A Four-Part VHS Series for Parish and Home Discussion Use

Four 15-minute VHS video segments feature business, government and religious leaders from the United States and South Africa, including Sheena Duncan, Mfanasuthi Makatini, Dr. Beyers Naudé, Louis Nel, Desmond Tutu, and others.

COST: \$49.95 (shipping included)

Order from:
Trinity Bookstore
74 Trinity Place, New York, NY 10006
Tel.: (212) 349-0376



The EPISCOPALIAN

...brings the whole church HOME

SEND CHANGE OF ADDRESS WHEN MOVING

Mail to:

The Episcopalian
Box 2122
Philadelphia, PA 19103

When you move,
please let us know
four weeks
in advance.

To subscribe, mail
this form and check
☐ New subscription
☐ Renewal

Subscription rates:
1 year \$5 2 year \$9
Payment enclosed Bill me

ATTACH LABEL	
name	(please print)
address	
city	
state	
zip code	
diocese	

No label? Print OLD address here!

NAME			
ADDRESS			
CITY	STATE	ZIP CODE	
PARISH	DIOCESE		

The EPISCOPALIAN

FEBRUARY, 1986

1930 CHESTNUT ST. • PHILADELPHIA, PA 19103

OUR 25TH YEAR • CONTINUING 150 YEARS

Diocese of Springfield Edition

The Springfield Current

