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The EPISCOPALIAN

JULY, 1986 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 26TH YEAR • CONTINUING 151 YEARS

IN THIS ISSUE

Sail into Summer with Reading and Relaxation

As summer rolls in, thoughts of vacation and travel fill us all with expectations of relaxation and discovery. If boarding a plane or hopping on a boat seem less appealing in our currently uncertain world, why not treat yourself this summer to the comfort of stability? Stay grounded and let your mind wander and explore. With this issue you can:

TRAVEL:

- on a flight of prayer, **page 6**
- with James Michener's novels, **page 13**
- to Zimbabwe for a double-header, **page 6**

PLAY:

- Hymnal Trivia with 20 musical questions, **page 14**
- a game of "What-If" with a South African bishop who wonders why his country doesn't write its own love songs, **page 10**

EXPLORE:

- with Onell Soto on a visit to Rome, **page 16**
- cultural differences—and similarities—with Loren Reid on a visit to Japan, **page 8**
- with the Presiding Bishop, the bonds family sharing can build, **page 7**

PONDER:

- a debt earned and a lesson learned from a lottery, **page 12**
- summer's benefits for spiritual growth with James Fenhagen, **page 12**

FEAST:

- on the flavors of Holland in honor of Thomas a Kempis, **page 15**

Take a safe summer trip. Find a good book, and let it take you away!

Coming Up

CONFERENCE: Exploring the riches of *The Hymnal*, 1982, the 1986 Evergreen Music Conference brings together qualified faculty, church musicians, and worship leaders for two identical one-week sessions: July 6-12 and July 13-19. Write or call: P.O. Box 366, Evergreen, Colo. 80439, (303) 674-3525.



—Virginia Churchman photo
Three students of Tokyo's Rikkyo University—left to right, Ei-ichi Shimoda, Yoshiharu Kamoshita, and Tatsuo Kanou—ended a bicycling pilgrimage at the grave of Bishop Channing Moore Williams, founder in 1874 of their alma mater. The three students left Los Angeles February 17 and two months and several flat tires later arrived at St. Stephen's Episcopal Church in Richmond, Va., where the Rev. William L. Sachs met them and took them to the grave of the first Protestant missionary and first Anglican bishop of the Nippon Sei Ko Kai.

Canada elects Peers



Meeting in Winnipeg, the General Synod of the Anglican Church of Canada elected Michael Geoffrey Peers to succeed Archbishop Edward Scott, who formally stepped down as Primate 24 hours earlier. The new Primate took up his duties immediately and was officially installed at the Synod's closing Eucharist.

Peers, 51, was born and educated in British Columbia. An accomplished linguist, he served in Ottawa and Winnipeg before being called in 1974 to the Diocese of Qu'Appelle, in southern Saskatchewan, to be dean of St. Paul's Cathedral. He was elected Bishop of Qu'Appelle in 1977 and Archbishop of the Province of Rupert's Land in 1982. His international experience includes a term on the Anglican Consultative Council. Peers is married and has three children.

Maria Cueto comes home to California

by Ruth Nicastro

Epiphany Parish in East Los Angeles gave a homecoming party in May to celebrate the return to their midst of their friend and fellow church member, Maria Cueto, who had been released from the Federal Correctional Institution in Pleasanton, Calif., two days earlier.

It was a family sort of party with lots of hugs and a few tears, an occasion for prayer and thanksgiving and rejoicing. It began with a Eucharist celebrated by Epiphany's rector, the Rev. Patricia O'Reilly, and four con-celebrants, all friends of Cueto's: Epiphany's co-rector, the Rev. Bryan Jones; its former rector, the Rev. Roger Wood; the Rev. Noble Owings, a former assistant at the parish; and the Rev. Richard Gillett, not only a friend, but pastor during Cueto's imprisonment.

Those attending were mostly from the parish, but others were out-of-state friends who had shared her struggle and now came to celebrate with her. Letters came from Presiding Bishop Edmond Browning and from Bishop Robert Rusack of Los Angeles. Rusack's letter said in part, "Today we give special thanks for you, Maria, and for your ministry. It is an honor and a pleasure to welcome you back."



Her aunt Virginia Ram, left, helps Maria Cueto celebrate her homecoming.

Afterward, at a festive supper in a gaily decorated parish hall, everyone of every age had time to greet the guest of honor.

Maria Cueto's crime was refusing to testify before a federal grand jury with regard to FBI inquiries about members of the Episcopal Church's National Hispanic Commission. She had been staff director for the commission at the Episcopal Church Center in New York. Her work involved the Church's ministry with various Hispanic groups, including one whose members were advocates for Puerto Rican independence.

In January, 1977, Cueto and her secretary, Raisa Nemikin, were

subpoenaed before the grand jury. They were asked questions about material in the commission's files which related to the Puerto Rican independence movement, in particular the group known as FALN. Church Center staff had granted the FBI access to the files with the apparent approval of the then Presiding Bishop.

Cueto and Nemikin refused to testify and were imprisoned for 10 months. A federal judge who reviewed the case found no reason to connect them with any criminal acts, such as terrorist activities attributed to FALN, and released them.

Continued on page 11

Continuing **Forth**
and **The Spirit of Missions**
in our 151st year of publishing.

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Milwaukie, Oregon

"His life seemed to center around creating communities of people," said the Rev. Jon Goman at services here for his brother Thomas who died on Mt. Hood with nine students from the Oregon Episcopal School. Thomas Goman, an ethics teacher who headed the school's climbing program, began mountain climbing at age 15. This was his 18th climb on Mt. Hood.

Melbourne, Australia

An Anglican layman who has worked on social issues and the rights of this country's aborigines has been named project officer for the International Project on Family and Community. Trevor Hogan of the Diocese of Melbourne will lead the project, whose aims are to set up a Family and Community network for the Anglican Consultative Council and produce a study document for the 1988 Lambeth Conference of Anglican bishops.

New York, New York

A gala fund-raising dinner for 900 marked the 100th anniversary of the decision to begin construction on the still uncompleted Cathedral of St. John the Divine. The evening's entertainment included a 35-minute dance by aerialist Philippe Petit on a high wire stretched across the Cathedral's nave. Petit is one of many artists-in-residence, a program instituted by Dean James Morton who wants the Cathedral to be a place that "binds together compassion, science, spirituality, and the arts."

Ambridge, Pennsylvania

Roberta Kenney, director of an organization called Episcopalians for Biblical Sexuality, will relocate the group's office here when she begins studies at Trinity Episcopal School for Ministry next fall. The new group was formed by renewal clergy and laity to minister to men and women who have come to believe their homosexual behavior is not compatible with their Christian faith.

Elko, Nevada

On its first ballot the convention of the Diocese of Nevada elected the Rev. Stewart C. Zabriskie, rector of Church of the Epiphany, Plymouth, Minn., to be its next bishop. He will succeed Bishop Wesley Frensdorff, who resigned last September to become Assistant Bishop of Arizona.

Washington, D.C.

Twentieth-century Episcopal Church history, with special emphasis on the period since World War II, drew Episcopal historians here for a joint conference. The Historical Society of the Episcopal Church, the National Episcopal Historians' Association, and the Episcopal Women's History Project sponsored the conference which featured such topics as Christian education in the 20th century and splinter groups and schism from 1963 to 1985. Participants also held business meetings, worshiped, and went sightseeing.

Hobart, Tasmania

Three women were ordained deacons here at St. David's Cathedral on February 24. Earlier eight women were ordained to the diaconate in St. Paul's Cathedral, Melbourne, Australia, despite a petition from 30 General Synod members to delay the ordination. Last August the General Synod approved a canon allowing women to be ordained deacon.



Racine, WI—Bishop Roger J. White of Milwaukee has appointed a task force to explore the future of the DeKoven Foundation property here. The Community of St. Mary transferred ownership to the diocese, which is exploring the possibility of a 200-unit, middle-income housing unit on the northern portion of the property.

Houston, Texas

During its annual meeting here, Episcopal Communicators attended workshops, heard speakers, elected Ruth Nicastro of Los Angeles to be convenor, and presented 42 Polly Bond Awards to church publications and video projects. *The Communicant*, newspaper of the Diocese of North Carolina, won six awards. Other multiple winners were *Jubilee*, Southern Ohio's *Interchange*, Los Angeles' *Episcopal News*, *The Witness*, Massachusetts' *Episcopal Times*, Minnesota's *Soundings*, Connecticut's *Good News*, and Kansas' *Plenteous Harvest*.

Beckley, West Virginia

For the first time in its history the Diocese of West Virginia has more parishes (46) than missions (44), Bishop Robert P. Atkinson told delegates to the diocesan convention here. In a stewardship challenge, the bishop urged people to reach out to help end poverty in Appalachia without losing sight of the world view. He praised diocesan trustees for divesting stock of companies doing business in South Africa.

Bridgetown, Barbados

Two Anglican theological institutions have established a mutual visitation program. In the spring Canon Nowel Titus, four students, and a faculty member from Codrington College here were guests of General Theological Seminary in New York City. Next January, faculty and students from General will visit Barbados.

Washington, D.C.

The special convention of the Diocese of Washington elected the Rev. Ronald H. Haines to be its suffragan bishop; the Rev. Mary Chotard Doll ran second in the six-ballot election. Haines, 51, who is deputy to Bishop William Weinbauer of Western North Carolina, will assist Bishop John Walker in clergy

pastoral care and parish visitation and have other mission and ministry responsibilities.

Providence, Rhode Island

Bishop George N. Hunt told a conference on AIDS here that he feels "anyone eligible for baptism is eligible for ordination," and he urged the Episcopal Church to move toward the "qualitative equality" of homosexuals by accepting them for ordination. The Church, he said, is ambivalent in that it accepts homosexuals in congregations but officially bars them from ordained ministry although the church has had a long history of homosexual clergy.

New York, New York

Presiding Bishop Edmond Browning has announced the resignation of three executives from the Episcopal Church Center here. Leaving in mid-summer will be the Rev. Richard Anderson, executive for communication; Bishop Alexander Stewart, executive for administration; and the Rev. Edward Geyer, executive for national mission. Browning praised the men's work, saying, "Each has made valuable contributions to the life of the Church at home and abroad."

Buffalo, New York

The Diocese of Western New York's special convention elected the Rev. David Charles Bowman to be bishop coadjutor on the second ballot. Bowman, rector of Trinity Church, Toledo, Ohio, is a Virginia Theological Seminary graduate who was president of Ohio's standing committee and has been a General Convention deputy since 1979. He will assist and later succeed Bishop Harold Robinson who, has been diocesan since 1970.

New York, New York

Pamela Chinnis, vice-president of the House of Deputies, will convene the task force Presiding Bishop Edmond Browning appointed to study the participation of women in all levels of church life and to recommend policies to insure women's full participation.

Jerusalem, Israel

The Anglican Peace and Justice Network is completing an important study resource for the 1988 Lambeth Conference of Anglican bishops, according to a report given at St. George's College here. The Network, chaired by the Rev. Charles Cesaretti, assistant to Presiding Bishop Edmond Browning, has representatives of 17 of the Anglican Communion's 28 member Churches. To be distributed in November, the report deals with national sovereignty and identity, human rights, economic relationships, and peacemaking.

Morristown, New Jersey

After extensive study, United Methodist bishops soundly condemned using nuclear weapons for deterrence. In a document called "In Defense of Creation: The Nuclear Crisis and a Just Peace," the 58 bishops say nuclear

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deterrence "is a position which cannot receive the Church's blessing." Called "unprecedented" by a Methodist spokesman, the document will be read in each of the Church's 40,000 congregations and hand-delivered to every Methodist member of Congress.

London, England

The Church of England has named a panel to begin inquiry into whether the

relationship between Freemasonry and Christianity is acceptable. If the panel, expected to complete its work by the end of the year, advises church members to break with Freemasonry, it could be a turning point because members of all denominations are placing great weight on the panel's report. The Church of England was once believed to be an ecclesiastical stronghold of the secret movement.

COCU calls plenary

The executive committee of the Consultation on Church Union has called for a plenary meeting Dec. 5-9, 1988. The official representatives of COCU's nine participating Churches will there make final proposals for "visible unity" which will then be submitted to the Churches for action.

The member Churches, of which the Episcopal Church is one, are currently studying the COCU proposals, which will be revised in the light of the Churches' responses and will then be resubmitted to the Churches for final action. The proposals do not depict a merged denomination, rather a new relationship among Churches

which COCU calls "covenanting."

At a recent meeting the COCU executive committee established a commission to help the Churches understand the proposals. COCU general secretary Gerald F. Moede said, "It is essential that the Churches have the clearest understanding possible of the emerging proposal."

The draft proposal now being studied is contained in two books, *Covenanting Toward Unity*, which contains proposed steps to visible unity, and *The COCU Consensus*, which defines a theological consensus in matters of faith. Both volumes are available from COCU, Research Park, 151 Wall St., Princeton, N.J. 08540-1514.

Four bishops die

In recent weeks friends and families mourned the deaths of three bishops of the American Church as well as that of Assistant Bishop John Malon of Rumbek in the Sudan, who was one of seven passengers who died when their helicopter was shot down by a missile over Rumbek. The southern Sudan is the scene of a brutal civil war complicated by Arab raids from the north and Ugandan rebel forces from the south, but no one has claimed responsibility for the air attack.

Retired Bishops Leland Stark of

Newark and Wilbur Hogg of Albany both died early in May. Stark served the New Jersey diocese as coadjutor, then as diocesan, from June, 1953, until his retirement in 1973. He had been in poor health for several months prior to his death following a heart attack on May 8. Hogg, 69, had led the New York diocese from 1974 to 1984. He died May 10 in Portland, Me., following a long illness.

In the Episcopal Church's Province IX, Bishop Leonardo Romero of Northern Mexico, 55, died June 2 following brain surgery.

The little church with the big summer ministry

In the summer of 1880 the first missionary of the Episcopal Church in western North Carolina made his way from his new home in Murphy, N.C., to the beautiful Cashiers Valley. Confederate General Wade Hampton, who had established his summer residence there after the Civil War, asked the missionary, John Archibald Deal, to begin Episcopal services on a monthly basis in a small schoolhouse already used by the Methodists.

Over 100 summers later Church of the Good Shepherd in Cashiers is now a year-round mission but con-

tinues to challenge summer communicants by drawing clergy from across the country to minister, preach at the small church, and enjoy the beautiful weather.

Few churches of its size—or any size—can claim having had so many dynamic clergy in its pulpit: More than 20 bishops from Arkansas, West Texas, Western North Carolina, North Carolina, Alabama, Chicago, South Florida, Louisiana, Georgia, South Carolina, Kentucky, Atlanta, Indianapolis, and Newark have preached there. Former Presiding Bishop John E. Hines continues to be a frequent guest at Good Shepherd where his son, the Rev. John Stephen Hines, is rector.



Among the many visiting preachers at Good Shepherd are, left to right, three bishops of Arkansas—Christoph Keller, Robert Brown, and Herbert Donovan—and one former Presiding Bishop, John E. Hines, pictured with the rector, the Rev. Stephen Hines.

... As God Has Loved Us ...

Adapted from ST. JOHN, 13:12 RSV



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Headline draws jeers

I wish to correct a serious error in your issue of May, 1986. On page 1 appeared this headline: "Female bishops in U.S. 'just, appropriate' Anglican bishops say." Again, on page 16 appeared this statement: "In the statement the primates agreed that it would be 'just and appropriate' for the Episcopal Church to ordain female bishops."

As a matter of fact, the primates made absolutely no such statement. The quoted language is found in the official statement [which] reads: "The movement towards women in the episcopate was not thought in the *Episcopal Church* to be precipitate, but was seen as appropriate and just." (Italics mine.) In other words, the Episcopal Church sees this as appropriate and just; however, the primates of the Anglican Communion never said they thought it was appropriate and just.

As a matter of fact, the *Canadian Churchman*, published in Toronto just four days after the primates' meeting, carried a quite different headline. It read, "Primates hope to postpone election of a woman bishop." In that story, Archbishop Ted Scott of Canada, an avowed proponent of women's ordination, stated he "had counseled women priests not to allow their names to stand in previous elections for bishops in Canada and would continue to do so until the Lambeth Conference."

At a time when such a sensitive issue threatens to divide the Church, accurate reporting is absolutely essential.

William C. Wantland
Eau Claire, Wis.

Your [headline reporting] the Anglican primates' statement on the possibility of women bishops in this Church was biased. It implied the primates agree women bishops are "just, appropriate." Such is not at all the case.

The document says: "The movement towards women in the episcopate was not thought in the Episcopal Church to be precipitate, but . . . appropriate and just." The sentence simply summarizes the thinking of this Church; it does not imply concurrence by the rest of the communion. Quite to the contrary, the rest of the statement clearly

draws repeated distinctions between "the position of the Episcopal Church" and the reservations of the rest of the communion, continuously urging caution.

With the rest of the Anglican primates urging restraint, you serve this Church ill by pretending there is no dissent. There is much.

B. W. Coggin
Cleburne, Texas

I think it would have been fairer and closer to the truth if the headline had read: "Female bishops in U.S. 'just, appropriate,' some Anglican bishops say." As printed it suggests a unanimity which doesn't [really exist].

Thomas G. Russell
Clearfield, Pa.

Ed. note: Other readers expressing similar views are: James Bailey Parker, New York, N.Y., and Eleanor T. Andrews, Philadelphia, Pa.

Criminal justice: don't mince words

In his article on criminal justice (May), Bishop Robert Spears appeared to let his humanitarian sympathy distract him from the moral dimension of punishment. He also exhibited some squeamishness about capital punishment.

In 1777, a vain, fashionable, frivolous priest, Dr. William Dodd, ran himself into debt through extravagance and forged a check to save himself from bankruptcy. Forgery was a capital offense, and Dodd was sentenced to the gallows. He expected leniency to be shown him, but he was disappointed—at which point he realized, perhaps for the first time in his life, the meaning of moral responsibility. Samuel Johnson, taking pity on a fool, assisted Dodd with his appeal for clemency. When this campaign failed, he noticed the change in Dodd's demeanor and made the famous statement, "When a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully."

The old Prayer Book office for the Visitation of Prisoners didn't mince words: "You are shortly to suffer death in such a manner that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punish-

ments in this world, that your soul may be saved in the world to come."

T. John Jamieson
Evanston, Ill.

Rocking the cradle

If I have offended anyone when I occasionally mentioned my status as a "cradle Episcopalian," I am truly sorry. However, I must take issue with Eldred Johnston's statement (May) that baptism is what makes us members of the Episcopal Church. When asked what I was baptized, I respond, "Christian." We are baptized in the name of the Father, Son, and Holy Spirit—not the Episcopal Church. Perhaps our efforts to achieve Christian love and unity will be furthered if we remember that when baptized, we become members of One Whole Body, not our own small part of it, however proud we are to be Episcopalsians!

Micki Hoffman
Hartford, Wis.

A closed episcopate?

Paul S. Wilson (June) makes the common argument that the fact that the disciples of Jesus were all male indicates it was Christ's intention that the episcopate be forever reserved to the male sex. We do not assume the episcopate is forever closed to gentiles, blacks, orientals, or those of Anglo-Saxon background. Why should we make that assumption in the case of women?

I search the Gospels in vain for a single word or action of Jesus which relates in any way to the ministry of bishops at all. An equation with the ministry of the apostles is simplistic. Bishops are not apostles, but successors to the apostles. The sex, race, or, for that matter, hair color of the apostles cannot logically be assumed to be determinative for all time for their successors.

[I pray] our branch of the Church, under the guidance of the Holy Spirit, may soon extend the ministry of bishop to include the leadership and servanthood offered by women.

John E. Borrego
Charlotte, N.C.

EXCHANGE

Wanted: Handbells

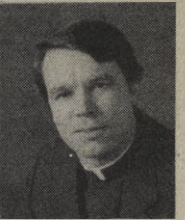
For a very musical group of orphaned boys in Honduras at the Home of Love and Hope, any handbells that could be donated would bring some special beauty into the lives of Hondurans. Please write: The Rev. Robert Miller, Apartado Postal 764, Tegucigalpa D.C., Honduras.

Original prayers sought

The World Council of Churches' subunit on Renewal and Congregational Life is seeking "original, local" prayers for the revised edition of the *Ecumenical Prayer Cycle*, a book of weekly intercessions for churches throughout the world. The EPC, whose working title is "For All God's People," can be ordered for \$6.95 through the WCC distribution center in Kutztown, Pa. Prayers should be sent to WCC RCL, 150 route de Ferney, P.O. Box 66, 1211 Geneva 20, Switzerland.

Sullivan code doesn't work for South Africa

by John Stubbs



The decision of the Church Pension Fund not to invest in companies rated by Arthur D. Little Company as Category III under the Sullivan Principles, or non-signatories, is nothing new. To look reality squarely in the face, democracy will triumph in South Africa and the 86 percent black South Africans are going to control that country soon. Americans should cease provoking the hostility of black South Africans and begin to ally the U.S. with majority South African interests.

Partial divestment based on Sullivan Code compliance is ineffective. The companies rated in the top two Sullivan Code categories are the most strategic supporters of apartheid, including IBM, General Motors, Ford, Mobil, Fluor, Control Data, and Citibank. The logical place to start a phased divestment plan is with these companies, not with non-compliers to a public relations code that hasn't stopped the sale to the regime of a single computer, truck, or drop of oil.

The trustees of the Pension Fund also say they will "not abandon or weaken their primary purpose [protecting and serving each beneficiary of the Fund] no matter how worthy the cause." If this is the concern of these beneficiaries, it seems to me to be selfish in the extreme for them to place their own financial interests above those of the victims of the constant stream of four apartheid-related deaths a day in South Africa.

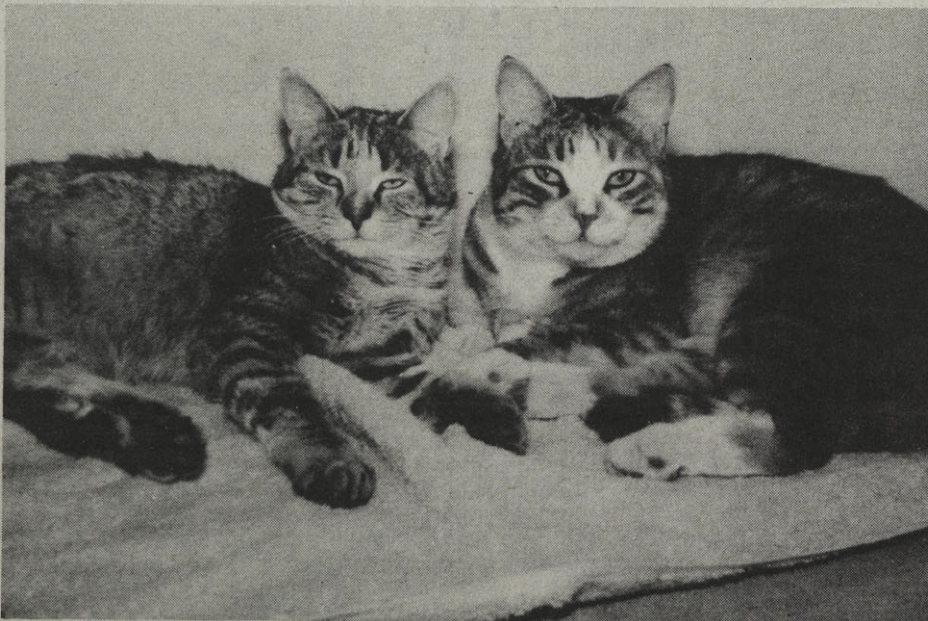
Historically apartheid is a direct descendant of, and remains consistently comparable to, Nazi Germany in philosophy, methodology, and the numbers of human beings slated for extermination. Are the beneficiaries of the Fund so desperate for money that this is a torture chamber they have to take advantage of?

South Africa is no longer a profitable enterprise even for those prepared to invest in, finance, or automate this systematic murder. IBM itself has not made a profit in South Africa for years. Barclays Bank, an apartheid financier of long duration and deep penetration, has reduced its holdings to 40 percent and continues to do so. Many others are leaving by droves. General Motors board member Leon Sullivan himself, who conceived the Sullivan Principles, is voting that the company leave South Africa.

Many other reasons exist to rid ourselves of our associations with apartheid. We have waited so long as to find ourselves among very unsavory company. Let us be more humane, more logical, and more forthright and remove Church Pension Fund funds from corporations operating in apartheid South Africa completely and immediately.

John Stubbs, assistant at Church of the Heavenly Rest, New York City, was born in Johannesburg, South Africa, and reared an Anglican. As a layman he did youth work. He left the country because he, who is white, and his wife Nommso, who is black, could not have their marriage recognized in that country.

THE EPISCOCATS



Karen Kuykendall

Well, no, he doesn't share my enthusiasm for charismatic renewal. How did you know?

People on the move

For the second time in its history the Episcopal Peace Fellowship has elected a bishop—**William Davidson**—to serve as its chairman. The Rev. **William C. Heffner**, rector of St. Mark's Church, Mt. Kisco, N.Y., former missionary to Okinawa, and former Episcopal Church Center staff member, died in May. **Jeffrey H. Kitross** succeeds **Frederick Redpath** as executive vice-president of the Episcopal Church Foundation when the latter retires June 30. The Rev. **David Works** won the 1986 Sam Shoemaker Award for his "outstanding contribution to the Church in the field of alcoholism and other drug addictions." The Rev. **Carol Ann Kerbel** of New Jersey is the new president of the North American Association for the Diaconate. Bishop Coadjutor **David Johnson** of Massachusetts received an honorary doctorate from Trinity College, Hartford,

Conn. The Rev. **Jim C. Wooldridge** of St. Paul's Church, Burnet County, Texas, received the St. George Award and Medal, the Episcopal Church's adult Boy Scouting award.

Actor-playwright **Ossie Davis** was commencement speaker at St. Augustine College. Bishop **Herbert Donovan** of Arkansas has been re-elected chairman of the board of Heifer Project International. Bishop **James Ottley** of Panama, the Rev. **R. Francis Johnson**, and the Rev. **Clifford Waller** received honorary degrees during commencement exercises at the Episcopal Theological Seminary of the Southwest. The Rev. **Michael McCue** was named Outstanding Chaplain of 1986 by the Southwest Region of the American Protestant Correctional Chaplains Association. Dr. **Estelle Ramey**, 69, of Georgetown University was featured speaker

at the mid-May national Conference on the Empowerment of Older Americans. Senator **Lowell Weicker** of Connecticut, an Episcopal layman, received an award from the National Council on Communicative Disorders for his commitment to improving the lives of the handicapped.

The Rev. **Charles M. Seymour, Jr.**, recently celebrated the 50th anniversary of his ordination at Trinity Church, St. Augustine, Fla., where he served as rector from 1949 to 1964. **Dwight Stephenson** of the Miami Dolphins' football team, the first black center in the National Football League, received an honorary doctorate during commencement exercises at St. Paul's College, Lawrenceville, Va. The Rev. **Benjamin P. Campbell**, former editor of *Virginia Churchman*, is now serving as assistant to Bishop **Peter Lee**

of Virginia. Noted Anglican theologian and teacher **John Macquarrie**, Lady Margaret Professor of Divinity at Oxford University, received an honorary degree from Nashotah House for his contributions to theological scholarship; Macquarrie retires from Oxford in September.



Ramey



Ottley

IN CONTEXT

Aid for hunting

by Dick Crawford



Many of us have lived through the pain of belonging to a parish in which the marriage between priest and congregation has not been good. Those whose job is to come from the bishop's office to consult with the vestry and search committee hear a lot about such relationships from members of the congregation and from the priests who are departing. They range from "Father never really understood this parish" to "That parish is a priest-killer."

Rarely is a break-up simple. Some good assistance in the next calling process is always needed, usually sought, and generally available. The source of help is usually the bishop's office where at least one or more staff persons or diocesan volunteers are listed as trained consultants in committee selection, the search process, and calling.

The same people are usually available to prospective clergy who are either being considered or who are interested in being considered.

A lot of study and work have gone into helping parishes and missions choose the right pastor. The Episcopal Church, like all other denominations, has its share of winners and losers among the ordained. It also has its share of winning and losing congregations. Knowing that, a lot of research has gone into helping clergy and people find, as nearly as possible, the right match.

The Church's strength in the search process is found in the successes that result from obtaining help from well-trained people. The Church Deployment Office at the Episcopal Church Center and such expert organizations as the Alban Institute in Washington, D.C., have done a great deal toward making a search a time for self-study and, in turn, real growth.

Anyone who has been through the job of looking for a new minister knows it is not easy, but it does have rewards when done well. The success of a congregation's future lies in a search process that is not rushed and which takes into account the ideas of every parish constituency.

Help is always near to make the hunting happy.

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An in-flight lesson on prayer power

by Charles M. Priebe

The bishops of Venezuela, Colombia, and Ecuador had done an excellent job at the conference, and the three Venezuelan priests—Fathers Ricardo Lubina, Orlando Guerrero and I—went to catch our flight at the airport just outside of Quito, Ecuador.

We were all inspired by the retreat and looking forward to the next day's services. The others had two services, and I had five, two of them on the coast of Lake Maracaibo where there was no other Anglican priest within 400 miles so I had to be there.

Bad news awaited us at the check-in counter. We had to catch a later flight which would still make our connections but would be cutting it close. We took off for Bogota where a 15-minute layover stretched to two-and-a-half hours, making it impossible to catch the last flight to Maracaibo. To say the least, I was fuming. Padre Lubina was, too. But Padre Orlando, the youngest, kept saying, "Tranquillo! Tranquillo!"

Padre Lubina thought he had a solution. I should not go into Caracas with them but stay at Maiquetia Airport all night and catch the early morning flight to Maracaibo. Orlando said nothing except, "Tranquillo. I'll pray again."

At that I fumed again, "Orlando, why pray? It's not sensible nor fair to ask God to do the impossible."

Orlando ignored me and started praying up a storm. I couldn't hear a word he said, but he was praying in English, Spanish, and Hebrew. Padre Lubina and I gave each other a knowing look, tacitly agreeing we should let the youngster do his thing.

We sat quietly for a long time. I made plans where I could sleep in the airport, knowing I had to get to those services even if it killed me. Suddenly about half an hour from the Venezuelan border a voice announced that technical problems at Caracas might prevent the plane's landing at Maiquetia.

With these words I blew my stack. I frowned at Orlando and thought, "You and your prayers. I hope you're learning something from this—talking down to two priests many years your senior." Orlando never batted an eye, but he knew what I was thinking. I think he breathed "Tranquillo" once more, but it was probably for himself

this time.

When the voice announced that we would definitely be diverted to another airport, Orlando didn't look my way at all. Now I was planning the message I would phone my wife so she would have something to say in explaining the situation to my three congregations. I felt so defeated.

Suddenly it happened. The voice on the public address system said, "Your attention please. We have final word. We are definitely being diverted. We will land at the International Airport at Maracaibo!"

I looked at Orlando. I looked and looked and looked. I know my mouth was wide open. I half rose from my

was concerned about what had happened to all those other people on the plane, many of whom were going on to Europe the next day. Why should they be put out for the likes of me, a priest who had shown so little faith?

As I was saying these words an English petroleum engineer sitting in the front row was shaking his head in disbelief. He lifted a finger to indicate that he wanted to interrupt—a thing that had never happened to me during any sermon in the 35 years of my ministry.

He said with a shy grin, "Father Priebe! You don't have to worry about those other people. Don't you think

Joy Schwab photo



seat and let out a decorous "Yippee" and hugged Orlando. He looked a little dazed, but he was nodding his head up and down ever so slowly.

Some of the sequels to the story are almost as unbelievable as what had happened so far. My sermon notes were in bags that could not be opened until the next day at Maiquetia, but a steward managed to get them for me. At the airport not a taxi was in sight, but as I went to call my wife, a voice beside me said, "Do you need a ride to Maracaibo?" That man not only took me right to the door of my house, but carried my bags right into the living room, leaving my vestments and sermon notes at my feet.

During the five services the next day, however, I didn't use my sermon notes. Instead I told the people of Orlando's faith and my lack of it. They loved it. Their faces were priceless as I repeated the steward's words, "We will land at Maracaibo."

At the last service that Sunday I ended my account by saying that I

Orlando's God sorted that all out, too?"

I can't resist a little sermonizing at this point. Whatever your problems, remember not only Orlando's prayers, but his words, too. "Tranquillo, tranquillo!"

For his service to the Church in Venezuela, Charles Priebe was appointed an honorary canon of the Pro-Cathedral there with a stall dedicated to St. David, patron of Wales.

Good Lord, It's Jesus

by Dick Schmidt

Hello? Yes, this is St. Peter's. I'm sorry, we've got a bad connection. Could you say your name again?

Oh, good Lord! Uh, I mean that seriously—good Lord, Sir! I didn't expect you to call on the phone. Don't you usually communicate through lightning bolts or visions or something?

Oh, you're coming to St. Louis! Please allow me to handle the accommodations. We have some fine

hotels—I can get you one with a lovely view of the river or an elegant one in the fashionable district or how about the Cheshire? It's very English.

Oh, no. I really wouldn't recommend that. In the first place, most of those people wouldn't know how to behave in the presence of royalty. The beds aren't comfortable; it's probably noisy; most of the people there are drunks or on drugs. The Homeless Men's Shelter at the Cathedral will simply not be suitable.

I have the perfect idea. Why don't you stay at St. Peter's? The church is all decorated. All will be dressed in their best, and we'll bring out our finest silver and linen. You'll love the music. You'll feel right at home.

Hello? Hello? Operator?

Dick Schmidt is rector of St. Peter's, St. Louis, Mo.

Double blessings in Zimbabwe

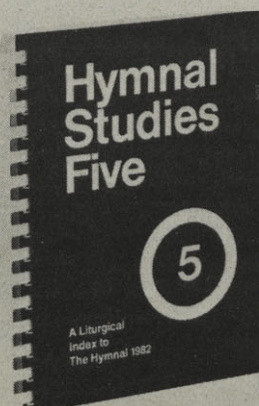
The Rev. Edward French of the Diocese of Massachusetts recently spent six months in Zimbabwe and sent a letter about his experiences to the Sisters of St. Margaret in Boston. Portions of it follow.

Holy Name is the location or township parish where the workers of Mutare live, perhaps 2,500 homes with as many as eight or 10 people in most of them. Our parish has about 1,200 families, so about 5,000 souls. On Sunday at the 7:30 Eucharist we are usually about 700. It is quite festive. The choir sings well, there are drums, the people join in easily. We usually have about five subdeacons and 11 acolytes and do the High Mass as you know it. Communion takes a while, but the chalice bearers are fast and keep up.

In many of our parishes, the children come up to the altar for a blessing. The first Sunday I was here they said to me, "It is time to bless the children, Father." And at the altar rail, back from Sunday school, was a row of children, perhaps 45. Expectant, I went down and started blessing each, then another row came, then another. Blessing 18 per minute, it took me 25 minutes to do the blessing. I mentioned this to a priest and he said, "You should bless two at a time, one under each hand, and a shorter blessing." The next week I was down to 8 minutes.

We are proposing that we become an apostolic congregation; that is, we practice Christianity in the manner of the early Church of Acts. That means everyone daily praying, gathering by neighborhoods for group prayer and intercession, healing teams, broadened leadership, tithing

Continued on page 8



Hymnal Studies Five

In this volume, *A Liturgical Index to The Hymnal 1982*, Marion Hatchett has provided hymn suggestions for almost every liturgical use. Hymnal Studies Five is an invaluable planning tool for all those involved in the musical/liturgical life of the Church.

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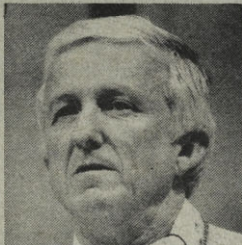
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From the Presiding Bishop

Families are our links with love



I was recently invited to tape an interview for television distribution. The taping was held in a high school. The students managed the studio and did all the camera and audio work. From my side of the lights I could sense the pride with which they performed their functions. Throughout most of the interview they were busy but disinterested, and I thought that from my experience of these events this was normal.

Toward the end of the 28-minute session, I was asked a question about my family. I talked a little about my family and what our move to New York would mean to us all. Then, to my surprise, I was asked a question about the quality of family life today. As I launched into an answer, I began to notice a difference in the studio. No longer were the students passive participants in the event, no longer were they sharing quiet hand signals. They were listening with intensity, and all of a sudden I felt a link was established across the hot spotlights because we had a vital, common concern—our families.

Over the next few years you are going to hear a lot about my family. I was proud to introduce Patti and our five children at the installation service last January. I hope Patti will be able to travel with me so you can all come to know and love her as I do. Our love and the love we have for our children is something we think we have to share with you. We think our times need the bond of love and affection possible in our families. I have learned every family is different. I have ministered in diverse cultures and in a wide range of civilian and military communities. Families come in all shapes and sizes. Each has its own strengths and weaknesses. Whether we call our family traditional or extended or intentional or single-parent, each family has the God-given potential to be our basic unit of shared love, intimacy, and support. We need to affirm and strengthen the "family" in our society.

The Browning family has come to reflect the pressures of the time in which we live. Our children did not live in quiet towns where they went to the same school for 12 years. We lived in Okinawa, Japan; in Frankfurt, Germany; in Greenwich, Conn.; and in Honolulu, Hawaii. We moved,

we made friends, we tried to hold onto relationships as we moved again. The seven of us traveled together, and we grew together. We have come to know, respect and appreciate each other. We have come to celebrate our differences and to embrace passionately the gifts and talents we each have. I have learned that I am made whole through the gifts my wife and children have brought to me.

In June, Mark, our eldest, will marry, and John, our youngest, will graduate from high school. Our family grows and changes. God has been good to us.

Summer is the time when many of us have the opportunity to share special time with our family and friends. I pray this time will bring

you the richness of relaxation and recreation in the company of those you love. Patti and I are looking forward to our time together after the hectic past months. We look forward to being with each of our children so we may renew our relationships and be renewed by them. My prayer for you is you, too, may find the quality time this summer to be refreshed and renewed in the company of those you love.

Faithfully yours,

Edmond L. Browning
Presiding Bishop

A prayer for retirement

O God, our Creator and Sustainer, remember before you your servant, N., as *he/she* retires from *his/her* former work. May *he/she* remember with joy tasks well done and satisfaction gained. May *he/she* look with eagerness to the new life you entrust to *him/her* and abound in all good works you have prepared for *him/her* to walk in. Grant *him/her* patience and wisdom, courage and vision all the days of *his/her* life. Fill our lives with the single motive of service and use us all, Lord, as you will, to your glory and the welfare of your people, now and forever. Amen.

Almus Thorpe, who wrote this prayer, is former dean of Bexley Hall, Rochester, N.Y.

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.
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A child needs your love!

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

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

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

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



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

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☐ Colombia ☐ Guatemala ☐ Africa

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

☐ Please send me more information about sponsoring a child.
☐ I can't sponsor a child now, but wish to make a contribution of _____.

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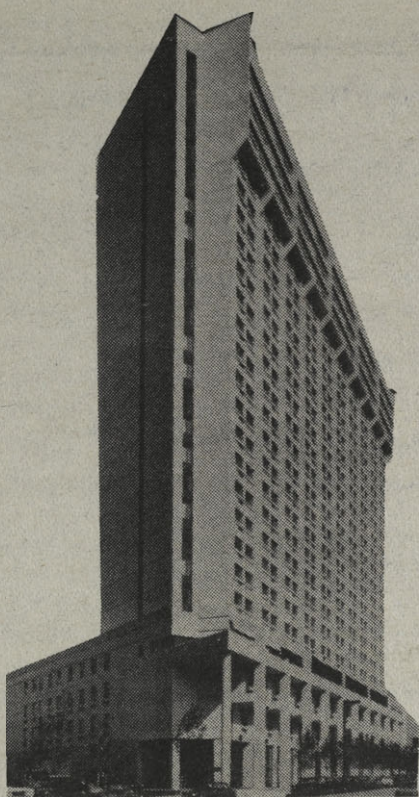
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Zimbabwe

Continued from page 6
for all the leaders, an outreach ministry for those in need, Scripture study. The church warden thinks the vestry will take it on. What could not God do with 750 dedicated, praying followers of Jesus? Pretty exciting.

Many people are involved. They love prayer and do it easily. We go with four or five to the hospitals, all praying and ministering.

Visiting is great fun. A vestryman, ward leader, and sometimes a sub-deacon go with me to a house. We enter, exchange greetings, have a Gospel story or hymn, inquire about any problems for prayer, then pray. If I don't ask, they do. Then we get up and go. Rarely more than 10 minutes. When we leave, one or more of that household often joins the team, and we are on to the next.

By the time we have gone to four or five houses, we are quite a group. At the end of 15 or so we end at the house of someone with whom we have arranged to have Communion, and people are gathered. At Mr. Mlaka's house we managed to crowd in 72 in two small rooms and a few out the door. Then singing and clapping, and I go home.

Reprinted from St. Margaret's Quarterly.

Learning to play a player for peace

by Loren Reid

When we met Yamagata, a retired executive who was to be our guide in Tokyo, he proudly told us, "I have recently taken English language lessons." Here was the subtle difficulty Japanese people have interchanging "R" and "L" in full bloom. We boarded our Chevy air-conditioned sedan and set out, contending with the 9 o'clock lush hour.

Yamagata's dialect was contagious, irresistible. I found myself saying to my wife Gus, "Every day in Japan you get more srant-eyed," and she would reply, "Well, your brond hair is bracker."

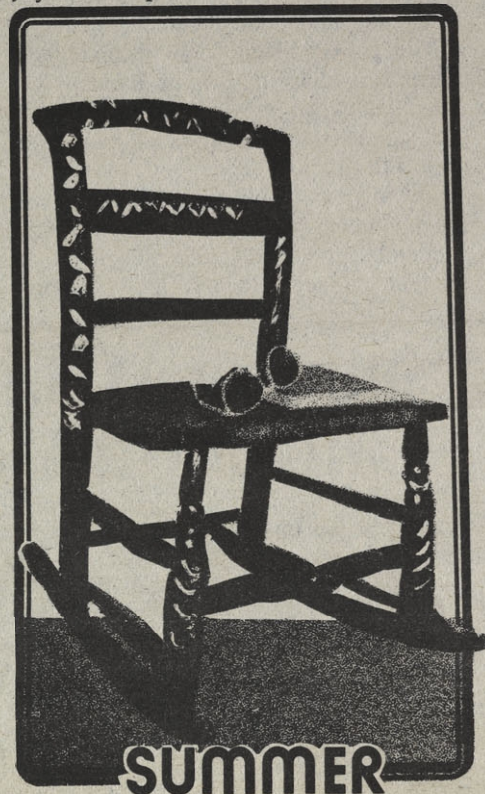
At our first stop, a temple where scores of Japanese men and women dressed western style were going to morning prayer, we left our shoes

outside alongside dozens of other pairs. The Japanese people would go to the front of the temple, reach up, grab a rope, jangle a bell, and stand quietly, praying inwardly.

When we got back to the Chevy, I asked Yamagata why people jangled the bell. "That's to get attention of the Supleme Being," he told us.

We use a hymn, a procession of the choir to do the same thing, but the thought intruded that both ring-

Joy Schwab photo



ing a bell or singing and processing are also ways of getting the worshiper's attention so he or she will know what to say.

"What do Japanese people pray for?" I asked, expecting that the needs and worries would be as different from ours as the method of worshiping.

"We play for the health of our friends and families, for success in our work, for peace in the world. What do American people play for?"

That question stopped me. I had to reflect. Then I replied, "We play for the health of friends and families... for success in our work... for peace in the world."

In this Japanese setting we learned that the world over we are one people. In the weeks that followed we prayed in other circumstances—sticking a col-

ored piece of paper on a nail ("for peace in the world") or dropping a token down a well ("for peace in the world") or twirling a prayer wheel ("for peace in the world") or heads bent in a mosque ("for peace in the world"). We came home much more sober Episcopians.

Loren Reid, retired professor of speech communication at the University of Missouri-Columbia, often finds interesting thoughts in the Church's new Player Book.

'Let's be an Easter people'

West Virginia is a pilot diocese to bring together evangelism and advocacy, an integrated ministry of service and renewal. At a recent diocesan convention Bishop Robert P. Atkinson told his people of Project Cruciform. It is advice that works anywhere in the Church.

"Cruciform is cross-shaped, vertical and horizontal, converging upon the spiritual and social in the form of a cross, the Cross of Christ. And our vision is that we are Easter People: Evangelism, Advocacy, Service, Theology, Education, and Restoration. That's the acronym: EASTER. The stone is rolled away, and the tomb is empty. The Lord is alive and raised from the dead.

"And the restoration of the land and people of our state is a restoration of a right relationship with our risen Lord. We are a five-talent Episcopal Church, called to be Easter people! To bring hope, light, dignity, and a quality of life to all our people with whom we are privileged to work and serve."

Puzzle and provoke by Thomas John Carlisle

Jesus enjoyed his inconsistencies since each involved a generous helping of the ambiguous truth. He knew that parables make better and less lucid guides than proverbs. And his words still puzzle and provoke us and provide the clues which trouble and redeem.

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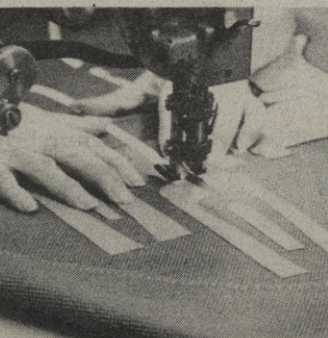
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Editor's Report



A board has two ends, a story two sides

by John D. Lane

A wise old attorney once reminded me that in life, as in law, every story has two sides. A few years ago the rector of a neighboring parish made a presentation to our vestry. At one point he

confessed he was divorced and mused that might diminish him and his views in the eyes of those present. I looked around the table and noted to myself that half the members of the vestry had themselves been divorced. I concluded that the priest's opinions would not be cast aside because of his marital status.

Comedy movies of my youth almost always included the slapstick scene of a workman carrying a piece of lumber. The end of the board that wasn't in front of him would hit (or nearly hit) an innocent bystander who happened to be in the wrong place at the wrong time.

Church pronouncements—whether in sermons, bulletins, or press releases—can be like those 2 x 4's. We are purposeful with the end in front of us but give no thought to who might be hit by the other end of the board. For instance, a diocese will issue some edict about divorced clergy, often seeming to forget that many of the faithful in the pew are themselves divorced.

We seem to be saying, in such cases, that the Church operates on a double standard, that the clergy need to be (or at least seem to be) purer than the laity. Pronouncements of this sort have more impact than 22 articles on "the ministry of the laity." The message reinforced is the one we are

trying to counter, that clergy are first-class Christians and laypeople are second-class Christians, and if you really want to be a Christian, get yourself ordained. The standards are of course higher for first-class Christians. An attempt to deal with a real concern—the tragedy of clergy divorce—has hit the laity with the other end of the board.

Two of this issue's articles concern the relationship between the Church and the business world. We in the Church have been pretty good at swinging the front ends of those boards at the evils of business and businessmen—businesswomen usually aren't condemned in this sexist society—while we seek the support of businesses for our social programs and rely on the pledge payments and expertise on the vestry of those who make their money through the business world. Gene Geromel wonders how those scions of business manage to sit there and take it. We don't hear this side very often, and it's no surprise that *The Wall Street Journal* published his article.

I commend the following articles to you and leave you with this question: When you're striking out with the front end of that board at the evil you see, what innocent people are you bopping over the head with the end you aren't watching?

Professional Pages

July 1986

Does the Church have the same responsibilities it asks of business? One priest says yes.

by Gene Geromel

It was my first diocesan convention as an Episcopal parish priest. There were the obligatory resolutions about U.S. foreign policy. Various bills before the state legislature were weighed. Then it was time for industry to take its licks. Thirteen years ago, in a diocese in Pennsylvania, the villain was a local coal company.

A rather short, plainly dressed man walked to the microphone. "Every time I come to a diocesan convention," he began, "I feel as if I should be crawling out from under a rock. I must be some kind of ogre. I'm the treasurer of that coal company." He said much of what was in the resolution was untrue. His company had spent a considerable amount of money on reforestation and was committed to the environment. When he finished, the resolution was voted on. It passed.

Since that first experience I always leave a convention with a feeling of discomfort. The same thought is always in the back of my mind: "How faithful those businessmen must be to endure all that abuse and still remain in the Church." It is never said, but there is a strong suggestion that one must choose between Christianity and capitalism.

Fortunately, or perhaps unfortunately, the Episcopal Church is not the only mainline Church to take this position. From reading the papers, one

can see that one of the favorite activities of conventions and synods is to attack industry. For several years, Nestle was under attack for its marketing of baby formula in third-world countries. Campbell Soup is still mentioned with disdain for its treatment of migrant workers.

For five years I served in a rural parish near Campbell Soup's largest plant—in Napoleon, Ohio. In spite of countless resolutions and statements, no one from the diocese ever asked the local representative for his assessment of the situation. To my knowledge, no local pastor was questioned by anyone from any church body. Which raises the question: Where do all these "facts" against firms come from?

Many business practices are also criticized by church leaders. Any time a corporation closes a local facility, no matter how sound the reason, a resolution is written. No matter whether the union has priced workers out of the market or if consumer demand has shifted, a sermon is always preached. When a layoff occurs, there are demands for retraining and extended unemployment benefits. Corporations are called sexist or merely insensitive if they fail to provide day-care centers or ask their workers to work long hours at overtime rates or fail to provide a complete fringe-benefit package. If executives are given hefty pay

increases, a stink is raised.

None of this is to suggest that American industry is free from sins of omission or commission. Nor could anyone who reads Scripture deny that the Church should perform the role of a prophet. But is industry the devil incarnate? Are the issues so simple that the solution can be found on one double-spaced sheet of paper fraught with "whereases" and "therefores"? Perhaps most significant, how does someone involved in corporate decision making continue to be part of a Church that chooses to treat his company as anathema?

Looking at Christ's ministry is instructive. He doesn't speak disdainfully about businessmen. The religious leaders of His time are the ones for whom He had the strongest words. In speaking to the Pharisees, He suggested they take the log out of their own eyes before they looked at the speck in the eyes of their neighbors. Today the Church should be reminded that it, too, has a log in its eye.

The Church must be asked to live by the very same values it demands of others. For instance, when a resolution is offered condemning a particular industry for paying substandard wages, an amendment could be offered. That amendment could demand that the Church examine the wages

Continued on page B

Davis Fisher melds corporate, Church worlds

by Mary Buzard

Davis L. Fisher of Wilmette, Ill., is one of a growing number of ordained clergypersons who earn a living in the corporate world. He sees no dichotomy between his role as an Episcopal priest on the clergy team of St. Matthew's Church, Evanston, and his full-time position as a training consultant with Sales Development Associates, Inc., based in Rolling Meadows. In fact, each profession reinforces the other.

Fisher does sales consulting and conducts tailored sales training and sales management training programs for a variety of corporations nationwide. During the past year he and SDA president Theodore Zemper faced one of their most challenging assignments: In a pilot program designed to train clergy, they presented effective techniques for "selling" religion.

"Clergy are recognizing that it takes more than promises of salvation to increase church attendance," Fisher says. "The skills that produce success in the corporate world also apply to the clergy and include positive methods of communication."

"Most of the clergy don't perceive they are selling a product or a service," Zemper says, "but they deal constantly with people who claim they don't have time for church or who believe churchgoing has no real value for their families. The clergy—faced with these negative attitudes—must use positive selling techniques to win these people

over by explaining how religion can benefit them and their families."

As president of a company that has trained thousands of professionals for the corporate world, Zemper believes we should all give something back to our communities. "By encouraging our clergy to become more professional, we are helping indirectly to improve our society."

Church leaders throughout the Chicago area are learning the basic rules of salesmanship in special seminars conducted by Sales Development Associates. Archdeacon Erwin M. Soukup of Chicago describes his experience as a seminar participant: "It is a very how-to oriented program that teaches practical skills associated with the selling each of us faces in daily parish work. Included are modules on making a parish call, reading the needs of the person we're approaching, dealing with objections and rejection, and how to gain commitment—all skills that SDA has taught to thousands of professionals in the secular world."

"Many aspects of the seminar have special application for the clergy: the focus on communication skills, particularly listening and giving presentations; the opportunity to be critiqued on several videotaped role plays and presentations; and receiving feedback from questionnaires distributed to people with whom we work. The Good News warrants skilled communicators, and this program is a superb resource for professional development."

Dean Mark S. Sisk of Seabury-Western Theological Seminary, Evanston, approached a recent SDA seminar with a good deal of skepticism. He agreed to participate only because he knew one of the seminar leaders and trusted his integrity, and he came away from the seminar impressed that the underlying theme was not so much "how to sell," but "how to listen." The point, he explains, was not how you hoodwink someone into buying what you want to dump, but more importantly, the mutually beneficial bringing together of need with source.

"There are no tricks," he says, "but there were effective methods of communication, the first of which is to listen—not a bad thing for Christians to do."

"In the context of the parish church, the issue wasn't so much how you persuade people to attend your church, rather it was hearing them out and providing them the opportunity to apprehend the Good News which God offers through that particular parish."

In addition to his work with Sales Development Associates, Fisher is on the board of directors of the Center for Ethics and Corporate Policy. An ecumenical, interfaith organization devoted to exploring and promoting the role of ethics in business practice and policy-making, the Center has its headquarters at Grace Episcopal Church, Chicago.

Fisher and David A. Krueger, director of the Center, frequently conduct workshops for men and women in the corporate world. Held primarily in Chicago-area churches, these workshops examine central concepts from Scripture and the Judeo-Christian tradition that might inform a modern ethical perspective on business.

Fisher has a master's degree in business from the University of Chicago and a master's in theology from General Theological Seminary, New York City. Ordained to the Episcopal priesthood in 1967, he served as curate for two years at Church of the Holy Comforter, Kenilworth, Ill. Since 1969 he has worked full-time in the business community while continuing to serve part-time in parishes.

Krueger is a doctoral candidate in ethics at the University of Chicago Divinity School and co-author of *Religion and the Economic Order: Contemporary Tensions*.

Mary Buzard, former University editor and publications manager at Northwestern University, is an occasional contributor to the church press since her retirement last January. She is the wife of the Rev. Clifford Buzard, a member of the clergy team at St. Matthew's Church, Evanston, Ill.

Church's responsibilities

Continued from page A

it pays its very own employees. Does any industry pay its workers as poorly as the Church? How many church secretaries or janitors get a living wage?

When a church leader condemns a corporation for closing a local plant because it isn't economically viable, he then should be questioned about the number of churches that have closed. In every denomination, small churches have been closed because they are not "viable." This has caused great hardship for those who have worshiped there for their entire lives. Industry at least admits it is ruled by the profit motive. Church leaders should be asked their reasons for closing a local church.

In the Church it is very difficult, if not impossible, for a clergyman to get a new parish after he has reached age 55. Under law, industries aren't permitted to discriminate against individuals on the basis of age. Yet they are consistently berated for their treatment of the older worker. When a church task force asks for information on the number of older workers who have been hired, perhaps a similar request should be made of the task force.

No one would underestimate the pain and suffering caused by a plant's closing. Employees who have worked faithfully, perhaps for 30 years, are suddenly without jobs. Yet before rushing to condemn, the Church should be asked to provide data on how it treats its laid-off workers. Every mainline Church, except the Roman Catholic, has an overabundance of clergy. What training programs and vocational counseling programs have been mandated by the Church for those workers? An acquaintance was once shocked when his bishop told him the Church does not have a responsibility to provide him with a job. If the president of GM or Ford said that, what would the Church's reaction be?

Certainly I am asking a great deal of those in business who already face condemnation in their Church. The continued presence of these men and women bespeaks the love and commitment they have for their Church. But by raising these questions they will not only help church workers and small churches, but also show church leaders that complex issues cannot be solved through simplistic solutions. And in helping the Church solve some of its problems, they may even find answers to the very same problems that plague industry.

Gene Geromel is an assistant at St. Paul's, Flint, and vicar at St. Bartholomew's, Swartz Creek, Mich., as well as a member of the faculty at Spring Arbor College. This article, which first appeared in *The Wall Street Journal*, is reprinted here by permission.



Photos by Dick Bragaw

The Rev. Davis L. Fisher, above, a member of the clergy team at St. Matthew's Church, Evanston, Ill., is a full-time consultant with Sales Development Associates, Inc., sponsors of the clergy training programs held in the Diocese of Chicago. Participants at a recent seminar, right, included, left to right, Dean Mark Sisk of Seabury-Western Theological Seminary; the Rev. John Spruhan of St. Cyprian's, Chicago; the Rev. Paul L. Heal, Jr., of St. Gabriel's, Vernon Hills; and Bishop Coadjutor Frank Griswold.



Clergy Changes

ALARD, Leopoldo J., from St. John's, Homestead, FL, to non-parochial
 ALTIZER, Caryl J., from Holy Cross, Trussville, AL, to Episcopal Counseling Center, Memphis, TN
 ANDERSON, Jesse F., Jr., from St. Philip the Evangelist, Washington, DC, to St. Monica's, Hartford, CT
 BECK, Jacob D., from St. Philip's, Laurel, MD, to St. Dunstan's, McLean, VA
 BESHEER, Kimbrough A., from St. Stephen's, Longview, WA, to C. G. Jung Institute, Zurich, Switzerland
 BOEVE, Philip D., from St. Thomas, Battle Creek, MI, to St. Mary's, Cadillac, MI
 BOSMYER, Peggy S., from director of program, Diocese of Arkansas, Little Rock, AR, to St. Michael's, Little Rock, AR
 BULL, John H. (retired), to St. Alban's, Hixson, TN
 CLARK, Frank H., from Trinity, Pierre, SD, to dean, Gethsemane Cathedral, Fargo, ND
 CLIFF, F. Graham, from Christ, Denton, MD, to St. Philip's, Plum Borough, PA
 COYE, Alfredo L., from Holy Covenant, Baltimore, MD, to St. Luke's, Washington, DC
 ELBERFELD, Richard B., Jr., from Christ, Boonville, and St. Mary's, Fayette, MO, to Christ, Richmond, KY
 GERDAU, Carlson, from archdeacon, Diocese of Missouri, St. Louis, MO, to graduate studies
 GIBSON, Joel A., from Ascension, Silver Spring, MD, to Trinity, New York, NY
 GILKEY, Sam B., Jr., from Ministry to Middle-East Christians, Limassol, Cyprus, to Life in Jesus Community, Frederick, MD
 GRIESMEYER, Walter J., from non-parochial to All Souls, Edgerton, WY
 HARMON, Joseph A., from Grace, Newark, NJ, to All Saints' Cathedral, Albany, NY
 HASTINGS, Thomas L., from Epiphany, Tunica, and Holy Innocents, Como, MS, to St. Stephen's, Batesville, and Nativity, Water Valley, MS
 HAYCOCK, Randall H., from Holy Comforter, Kenilworth, IL, to Redeemer, Elgin, IL
 HONAKER, Martha A., from All Saints, Aliquippa, PA, to St. James, Penn Hills, PA
 HUTCHISON, Jonathan S., from non-parochial to diocesan youth minister, Diocese of Indianapolis, IN
 JAMES, David L., from St. George's, Hellertown, PA, to St. Paul's, Westfield, NJ
 KENWORTHY, Stuart A., from Heavenly Rest, New York, NY, to St. Thomas, New York, NY

LARSEN, Richard J., Jr., from St. Ambrose's, Ft. Lauderdale, FL, to Holy Trinity, Kenwood, OH
 LEDERHOUSE, H. Bruce, from St. Elisabeth's, Memphis, TN, to St. Matthew's, Covington, TN
 LEIGHTON, Christopher P., from All Saints, Aliquippa, PA, to St. David's, Bethel Park, PA
 LIPSCOMB, John B., from St. James, Baton Rouge, LA, to Christ, Bastrop, LA
 MAGNUS, Robert F., from Good Shepherd, Amanzimtoli, South Africa, to Christ, New Brunswick, NJ
 MAHLAU-MARS, Franklin A., from St. James, Hyde Park, NY, to non-parochial
 MARTIN, D. Antonio, from Diocese of Nassau and the Bahamas to Calvary, Northern Liberties, PA
 McCREIGHT, Douglas G., from chaplain,

Little Company of Mary Hospital, Evergreen, IL, to Trinity, St. James, MO
 McLEAN, William D., III, from St. Michael's, Barrington, IL, to St. Boniface's, Siesta Key, FL
 MEGLATHERY, Paul E., from St. James, Bradley Beach, NJ, to non-parochial
 MENCER, Charles H. (retired), to Grace, St. Francisville, LA
 METZGER, Carl E., from Holy Trinity, Philadelphia, PA, to St. Luke's, Kensington, Philadelphia, PA
 MILLER, Donald S., from Our Saviour, San Gabriel, CA, to St. Matthew's, San Mateo, CA
 MURRAY, Robin G. E., from St. Paul's, Lynnfield, MA, to St. Andrew's, Spring Hill, FL
 MURRAY-LAIRD, Randall L., from Advent, Westbury, NY, to St. James, Derby, and Immanuel, Ansonia, CT
 PENNEPACKER, Wallace E. (retired), to Grace-St. Luke's, Memphis, TN
 PENNY, William G., from non-parochial to Christ, Bethlehem, CT

POWERS, Lee, from non-parochial to St. Mark and All Saints, Absecon Highlands, NJ
 RECECONI, Jon S., from St. Clement's Pro-Cathedral, El Paso, TX, to Holy Faith, Santa Fe, NM
 RICHARD, George S., from St. Michael's, Suncook, NH, to St. Ann's, Windham, ME
 ROBBINS, Lance D., from St. Augustine's, Edinboro, and St. Peter's, Waterford, PA, to Calvary, Columbia, MO
 SCHUSTER, Franklin P., III, from St. John's Cathedral, Albuquerque, NM, to St. Clement's Pro-Cathedral, El Paso, TX
 SHOULDERS, David I., from St. John's, Speedway, IN, to canon to the ordinary, Diocese of Indianapolis, IN
 SINABULYA, George, from Church of Uganda to Redeemer, Bryn Mawr, PA
 SMITH, Allyne L., Jr., from Incarnation, Chesterton, IN, to St. John's, Sturgis, MI
 SMITH, Edwin E., from St. Thomas, Philadelphia, PA, to St. Andrew's, Bronx, NY

Continued on page E

An Armento Columbarium revives an ancient tradition:

"BURIAL in THE CHURCH not from THE CHURCH"

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



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

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

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

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

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

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

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



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

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

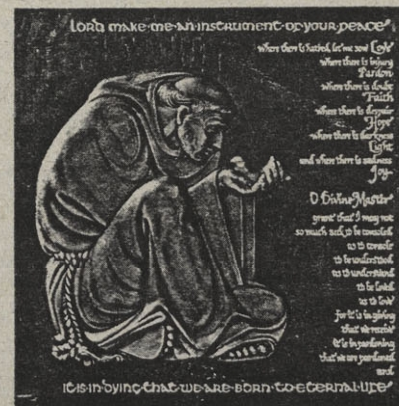
"The Episcopal Church views cremation as in no way conflicting with the doctrine of the Resurrection. Deeply resident in the human spirit through all civilizations has been the hunger to defeat death and live a life that transcends it. In Christ Jesus we have the Son of God, our Redeemer, who put death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

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

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

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

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



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

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Perils of parish ministry

by William C. Morris

"Four aspects of ministry make time so precious: a heavy workload, diversity, a need to be responsive, and a lack of consensus about priorities," said Tom Sherwood in the August-September, 1985, issue of *Action Information*.

Pastoral ministry is a *function* as well as a *job*. A job is being rector of a parish. It has stipulated duties. The function, taking care of people, often competes with the job. The workload, therefore, is not neatly proportionate to the size of the parish. Many other factors affect it: congregational needs, location, how active the parish is, the perceived abilities of the priest, the number of people on the parish staff, what members of the parish are involved in, how long the priest has been there, whether he or she is active or reactive in his or her approach.

People want a wise counselor, an accomplished scholar, a family friend, a relaxed raconteur who "always has time," a crisis minister, a good preacher, an able liturgical leader, good planning, interesting teaching, good administration, an effective problem-solver, an eager visitor, sensitivity, leadership, and so on—no matter what the particular priest is actually good at. There are more hats here than anyone can carry, much less wear. Yet they are all legitimate needs. Fortunately, the return of the idea of shared ministry lets us think in terms of who does these things best rather than putting them all on one person. Diversity adds to the workload nonetheless. The priest must be ready to do 10 or 12 things extensively rather than one or two things intensively.

The need to be responsive and a lack of consensus about priorities are the rival siblings of pastoral ministry. We do need to be responsive. No one wants a church which cannot hear needs and has nothing to say. However, mere responsiveness looks much better than it is. It appears to be deeply caring. In fact, it squanders time and resources without really helping many people or producing a healthy community of faith. A need to be needed is confused with an ability to help, and an inability to say "No" involves us with people we cannot help.

A focus, a sense of the limits of ability and resources, and a capacity to make appropriate choices are needed. Lack of consensus about priorities makes these decisions difficult. People become upset about what *isn't* being done, but they cannot think about it realistically because they are not aware of what *is* being done or of the choices which must be made. The notion lingers that the Church and the clergy cannot ever make critical judgments or tell someone "No."

Clergy and vestries can improve the situation. They can:

1. **Stress good communication.** Clergy and vestries often resist collegiality, communication, and mutual accountability. That's sad because that's where spiritual growth and maturity are found. Communication is also essential to long-term healthy ministry. The work of the clergy is highly visible on Sunday but largely hidden during the week. Vestry members know specifically what the rector does with his or her time only if he or she tells them. Assumptions—that everyone knows what the rector does or agrees about what the rector should do—are often a problem. The elected leaders who are responsible for providing and supporting ordained ministry may understand very little about the practice of it.

2. **Discuss priorities routinely.** They matter. Few people say they disagree, but if American church life exhibits a chronic and general weakness, it lies here. Some parishes won't define priorities. Therefore, the rector has no job description and the parish has no focus. Effective ministry comes to be equated with pleasing parish opinion makers. Some parishes produce nice little lists which are not the result of serious work. Then the rector has a misleading job description and the parish has an official self-understanding which

isn't real.

Priorities are produced by balancing assessment (What *can* we do?), needs (What *should* we do?), and intention (What do we *want* to do?). All three are essential. A genuine priority can be done, should be done, and we want to do it. That is why it usually happens. A false priority lacks something and is usually a gesture, not a decision to act. If we can't do it, we either don't try or we try and fail. If it meets no identifiable needs, it receives little support and is ignored. If we don't want to do it, we will avoid it.

3. **Pay attention to unobvious essentials.** You can't have good dinners if the cook doesn't have time to do his job. Prayer, study, reflection, and preparation are important parts of a priest's work. If they are not publicly identified as important, they may be left undone or intruded into personal and family time. Because they are usually done alone, the process is invisible even though the results are not.

Our tradition discourages pointless martyrdom. It stresses wholeness and balance. The over-busy, over-tired workaholic priest rushing frantically about is not our idea of "the good priest." He is a driven man, pushed by inner needs and by his work. He lacks self-esteem, which is why he won't take care of himself. He may not esteem his family, either, which is why he is so ready to sacrifice them to others. He is flirting with being out of control, and he may eventually blow up or burn out. He communicates a crisis orientation to others, which tends to make parish life chronically tense and often chaotic. Crisis-filled weeks are unavoidable, but they should not become the standard model for pastoral ministry. Adequate personal and family time are essentials, not luxuries, and they should be treated as such by everyone.

William C. Morris is rector of All Saints' Church, River Ridge, La.

A model for pastoral growth-support groups

by Charles E. Higbee

Over the past few years, as clergy have begun to seek the support of their fellow clergy in order to cope with the increasingly complex emotional demands being made on parish priests today, several forms of support groups have emerged. One is the pastoral growth-support group (also called pastoral seminars) which focuses on pastoral counseling and concerns related to the parish ministry. Such groups, which are proving to be an extremely important source of assistance to many clergy, meet regularly (most weekly) and are usually led by either a mental health or pastoral counseling professional.

So those who wish to form such a group in their own area will have a place to start. I offer a model based on research into what clergy have found helpful in the wide variety of formats presently in use. I hope that sharing this model will facilitate some cross-fertilization between existing groups and thus increase their usefulness. I offer the model in this spirit, not as an ideal for all groups.

Model for a Pastoral Growth-Support Group

Purpose:

1. To build counseling skills, facilitate pastoral and personal growth.
2. To provide sharing, emotional support, and a sense of connectedness to fellow clergy and the diocese.
3. To support the priest in his/her efforts to maintain appropriate emotional distance from the parish(ioners).
4. To explore parish dynamics and the special pressures on clergy marriages and family and find ways to deal constructively with them.

Ground Rules:

1. Absolute confidentiality.
2. Confrontations made without judgment and with caring.
3. Attendance at all sessions except for emergency.
4. Weekly meetings October to June.
5. Fee: None to \$15 a week. (Fee is highly recommended.)

Approach:

1. Open with prayer for the presence and guidance of the Holy Spirit.
2. Rotate case or situation presentations. The group members and facilitator function as consultant to the presenter, who maintains ownership. Include some reading, presenting, and discussion of topics that would be helpful to participants. (Time: 1 hour.)
3. Allow time for any problem, issue, need,

or concern to be brought up. (Time: 1½ hours, depending on group size.)

4. Have periodic sessions with spouses to build fellowship and support and to explore the pressures on spouse, marriage, and family and how to handle them constructively.

5. Evaluate each session.

Leader's Role:

1. To share specialized counseling training, knowledge, and experience.
2. To help keep the group on the task.
3. To make sure confrontations are made without judgment and with caring.
4. To see that "gate-keeping" functions are performed.
5. To provide focus on and encourage the exploration of:
 - a. the possibility of physical cause of emotional symptoms;
 - b. what's really going on in the case or situation;
 - c. psychological theories and techniques that might be helpful;
 - d. referrals—why, when, how, to whom, follow-up;
 - e. religious and spiritual growth needs of the person(s);
 - f. biblical truths relevant to the case or situation;
 - g. transference and "role expectation" pressures exerted on clergy and their families;
 - h. limit-setting, objectivity, and appropriate emotional distance;
 - i. ways to support without increasing dependency;
 - j. the existence of defenses, projective identification, splitting and effective ways to deal with them;
 - k. use of the priest's own internal processes to help understand what is going on in counseling and in the parish;
 - l. the priest's counter-transferences and how to use or handle them constructively;
 - m. emotional factors in illness;
 - n. listening for unconscious messages and meaning in the counseling dyad and parish interactions;
 - o. parish-clergy dynamics that put great pressure on clergy, spouse, and the marriage;
 - p. Christian values; and
 - q. available resources.
6. To lead the evaluation session.
7. To close with the Lord's Prayer or other appropriate prayers.

The designated leader must have Christian commitment, experience, training, skills, and concern for clergy. They are necessary if he or she is to provide the leadership functions implied by the

Continued on page F

NNECA XVI: The clergy association movement matures

by John E. Lawrence

Ordinarily, upon arriving for a stay in Boston, one might expect to be welcomed with a cup of tea, a plate of scrod, or a bowl of chowder. For participants in the 16th annual NNECA conference this June, those local amenities were replaced with macadamia nuts and floral leis. The National Network of Episcopal Clergy Associations had been reborn as a truly national confederation.

Western drawls, southern lilts, and midwestern twangs commingled with the traditional speech patterns of "Hahvahd Yahd" in an expression of the rich diversity of the new NNECA. This diversity has symbolized and led to the organization's empowerment as a nationwide body representing clergy concerns from coast to coast and beyond. What better place to share and experience that diversity than Boston, the hub of American democratic values and pluralism and one of the original birthplaces of clergy associations?

The theme for NNECA XVI, "Reforming Our Vision of Priesthood," permeated the four-day conference. Edward Sims, retired rector of Christ Church, Cincinnati, Ohio, helped establish the tone with a series of daily meditations on ministry and vocation today. The group subdivided into four workshops to explore such topics as "recasting our mold," "rebirth in our vocations," "the priest as pastor and prophet," and "evaluating our priesthood."

The workshops were themselves led by a diverse group of priests: Noreen Suriner Craley of Maryland, James Hanisian of Southern Ohio, Joel Gibson of New York, and Kenneth Snyder of Olympia. Increasingly apparent as each of the workshops progressed was the rich diversity within priesthood. The conference underscored the importance of embracing that diversity and called on Episcopal clergy to help empower and lift up the powerless in our midst.

Representatives of most of the Episcopal Church's agencies and national desks played an important part in this year's NNECA conference. Walter Donnelly, executive vice-president of the Church Pension Fund, brought the congratulations and gratitude of the Fund and its president,

Robert Robinson, for NNECA's achievements in restoring clergy housing allowance deductions in the new Congressional tax bill and for providing CPF with information and assistance on a proposed taxation of pension funds.

John Docker of the Council for the Development of Ministry shared his experience in working with former NNECA president James Wilson of Connecticut on the proposed revision of the dissolution canon. That revision was, for 15 minutes in Anaheim, part of the Episcopal Church's canon law before concurrence was withdrawn by the House of Bishops. It is now being further revised and will be presented to General Convention in 1988.

Harold Lewis of the Episcopal Council for Black Ministry reported on his work on recruiting black seminarians and clergy for the Church. While the Episcopal Church in the U.S. has fewer than 500 black clerics, the next Lambeth Conference will find black bishops in the majority within the Anglican Communion.

James Hanisian represented the Church Deployment Office, pinch-hitting for executive director William Thompson who was unable to attend due

Further information about NNECA and clergy associations may be obtained by writing to the Rev. A. Thomas Blackmon, P.O. Box 12385, Dallas, TX 75225, or the Rev. John E. Lawrence, 371 Middle Rd., Bayport, NY 11705.

to a last-minute emergency. Hanisian's report drew a heated reaction when conference participants learned CDO as a matter of administrative decision is screening prospective clergy on the basis of their current compensation. In a resolution, NNECA XVI unanimously called for repeal of this administrative decision and an end to economic and geographic discrimination in the deployment of clergy.

In other actions, NNECA elected A. Thomas Blackmon of St. Michael and All Angels', Dallas, Texas, to fill the office of president previously held

by Robert J. Dodwell of New Orleans, La. Noreen Suriner Craley of Baltimore, Md., and Thomas Wand of Albuquerque, N.M., were also elected to terms on NNECA's board. Continuing board members are Kenneth Snyder of Olympia, Victoria Wells of Massachusetts, David Pollock of Washington, and John Lawrence of Long Island. Dodwell will remain on the board for the next year as immediate past-president. NNECA also approved the initial steps for creation of the position of field secretary.

Among his earliest acts as Presiding Bishop, Edmond Browning met with NNECA's board in two sessions in January of this year to hear and respond to some of NNECA's concerns. He asked for a report from the board on the results of NNECA XVI, and he delegated Richard Chang of the Episcopal Church Center to be his personal representative to NNECA XVI. At the conference, Chang spoke of the Presiding Bishop's desire for integrity and candor in every aspect of the Church's life. He also reemphasized Browning's desire for inclusiveness and his hope that the Church have "no outcasts." Browning plans to be present at next year's NNECA conference, which will be held June 2-5, 1987, in Seattle, Wash.

Throughout the four days in Boston, participants observed that NNECA has clearly come of age as a significant, intentional, and vital part of the Episcopal Church today. NNECA has also come to represent the diversity of the entire Church with a membership distributed throughout the U.S. This conference in Boston was the largest and most inclusive NNECA gathering in recent memory with more associations, old and new, represented than ever before.

As Sims so poignantly reminded the participants and their associations, now is the time to make choices, prepare to take risks, and say "Yes" to the challenges God has set before us all, ordained and lay, in the ministry we've been called and empowered to do.

John E. Lawrence is a priest of the Diocese of Long Island and editor of *Leaven*, NNECA's newsletter.

Clergy Changes

Continued from page C

SMITH, Manning L., from St. Matthew's, Oakland, MD, to director of student services, Garrett Community College, McHenry, MD

SNYDER, Larry A., from Washington Memorial, Valley Forge, PA, to St. Luke's, Newtown, PA

STOLL, Thomas F., from Grace, Traverse City, MI, to St. Paul's, Indianapolis, IN

THROOP, John R., from Mediator, Chicago, IL, to Christ, Shaker Heights, OH

TREHERNE-THOMAS, Rhoda M., from chaplain, Calvary Hospital, Bronx, NY, to St. Joseph's, Bronx, NY

TUSKEN, Mark A., from St. John's, Huntington Valley, PA, to Christ the Redeemer, Montgomery, AL

VAIL, Jean P., to All Saints, Western Springs, IL

YOUNKIN, Ronald W., from St. Paul's Cathedral, Syracuse, NY, to St. Paul's, Monongahela, and St. John's, Donora, PA

YOUNG, Margaret S., to chaplain, Georgian Residence, Evanston, IL

NEW DEACONS

ANDERSON, William N., to Christ the King, Normal, and chaplain, Mennonite Hospital, Bloomington, IL

CARMINE, Barbara, to St. Nathaniel's, North Port, FL

CARTER, David M., to Diocese of Connecticut, Hartford, CT

CLEVENGER, Mark, to Diocese of Northern Indiana, South Bend, IN

DUVAL, Robert J., to Diocese of Connecticut, Hartford, CT

ERHARD, Michael, to Diocese of California, San Francisco, CA

FURRER, Thomas J., to Trinity, Tarriffville, CT

HEHR, Randall K., to St. Mark's, New Canaan, CT

HEIDENGREN, John M., to Holy Comforter, Kenilworth, IL

IVERSON, Marlowe K., to Good Shepherd, Dunedin, FL

KIMBALL, Anne B., to St. Luke's, Darien, CT

KLETZING, David, to Diocese of Northern Indiana, South Bend, IN

KLINE, John W., to St. Joseph's, San Carlos Park, FL

MATTHEWS, Richard, to Diocese of Northern Indiana, South Bend, IN

POSTON, Ron, to Trinity, Ft. Wayne, IN

SCHWARZ, Robert, to Diocese of Northern Indiana, South Bend, IN

SEDDON, Anne C., to director, Guest House, Holy Cross Monastery, West Park, NY

SMITH, Jeffrey, to St. Paul's, Visalia, CA

SMITH, Larry, to Diocese of Northern Indiana, South Bend, IN

STUCKY, Robert H., to St. Matthew's, Wilton, CT

LIFE PROFESSIONS

Brother BONIFACE ADAMS in the Order of the Holy Cross

Sister DEBORAH ANNE in the Society of

St. Margaret
Sister FRANCES ADELE in the Society of St. Margaret

Sister JOELLEN MARY in the Society of St. Margaret

Sister LINDA JULIAN in the Order of St. Helena

Sister SUSAN MANGAM to be a solitary
Father VINCENT SHAMO in the Order of the Holy Cross

RECEPTIONS

DAGLISH, William A., from the Roman Catholic Church by Bishop William E. Sanders of East Tennessee in February

WHELAN, Edgar, from the Roman Catholic Church by Bishop Arthur Vogel of West Missouri on February 2. He serves at St. Philip's, Joplin, MO

RETIREMENTS

AYCOCK, Thomas C., Jr., from All Angels by the Sea, Longboat Key, FL, on April 1. His address is: 1060 Bogey Lane, Longboat Key, FL 33548

CHALLINOR, Robert H., from Trinity, Santa Barbara, CA, on Dec. 1, 1985. His address is: 280 Harvard Lane, Santa Barbara, CA 93111

COOMBS, R. Richard P., from dean, Cathedral of St. John the Evangelist, Spokane, WA, on January 1

DAVIDSON, William, from Assistant Bishop of Ohio, Cleveland, OH, on July 15. His address is: 5008 Derby Lane, Indianapolis, IN

HOLLMAN, Elward D., from Grace, Windsor, CT, on January 31

LIVENGOD, Hugh, from St. Paul's, West-

field, NJ, on January 1. His address is: 9 Rodman Lane, Westfield, NJ 07090

ORPEN, J. Robert, from Advent, Chicago, and St. Stephen's, Chicago, IL, on March 31. His address is: 2739 N. Richmond, Chicago, IL 60647

DEATHS

AANESTAD, O. Herbert, age 93

BIANCHI, John F., age 66

CHARD, Leslie F., age 89

CUSTER, Raymond D., age 79

GREEN, Arthur R. E., age 93

HENNING, Donald G. L., age 78

HOSEA, Addison, age 71

HOGG, Wilbur Emory, age 69

HYDE, James W., age 70

KNAPP, John L., age 81

LEACH, Philip M. P., age 58

MADDEN, Thomas A., age 75

MAIN, Elizabeth W., age 65

MANNING, Edward H., age 63

MATHEWS, Lex S., age 57

METCALF, Elliott F., age 66

MOODY, William Robert, age 85

MOORE, John C., age 92

MORRILL, Grant A., Jr., age 74

PACKARD, Charles D., age 33

RAYNOR, Wendy A. S., age 65

REID, Aubrey D., age 78

ROMANI-CABASSA, Tomas, age 47

SHOEMAKER, Joh-Wilt, age 81

ROMERO-RIVERA, Leonardo, age 55

SMEDBURG, John K., age 62

STARK, Leland William Frederick, age 78

STEELE, Leonard W., age 87

STEINMETZ, Samuel, Jr., age 70

TSU, Andrew Y. Y., age 100

VOUGHT, George F., age 45

WEBB, Mark H., age 45

In time of sorrow, love's what we'll remember

by William Whitaker

Shortly after my wife's death on Good Friday, April 17, 1981, I had to visit my ailing mother at her nursing home in Maryville, Tenn. I was still numb with the shock of not having been home at the time of Bicky's death. It seemed such a sudden, sad, and solitary leave-taking.

On the morning of my flight, I found myself seated by the oval window of a Delta DC-10. We were waiting on the rain-swept runway to be cleared for take-off. Time had somehow stopped for me. I had determined I would shed no tears during the flight. I sat staring at the sightless window, watching the endlessly repeated patterns of the raindrops upon the outer glass until I realized that the teardrops which I would not allow myself to shed were being shed for me, unashamed, by the soft, compassionate rain of this late spring morning.

I prayed inarticulately as I watched the token tears streaming across the clouded glass, and then my own tears come unbidden. I closed my eyelids tightly. A second or a lifetime may have passed. I could not tell, nor did it seem to matter at the moment. Shaken from my trance-like reverie by a roaring of the jets, I felt the sudden forward thrust. The vibration, shuddering through the plane, caused the raindrops on the outer glass to rearrange themselves by some innate knowledge of geometry and choreography.

We were speeding down the runway now. Then at that magical moment of lift-off, just as our crashing into the surrounding woodlands seemed imminent as it always does and, in this case, at least for me, almost immaterial, I watched, and the teardrops did an elaborate, almost ritualistic, dance as if they were somehow consciously expressing joy at this ascent. The raindrops exulted briefly but enthusiastically, and then they suddenly disappeared completely and left the oval stage.

As the plane climbed rapidly to our assigned cruising altitude, the gray clouds outside the window began to glow with a luminous whiteness, brighter and brighter. The sun was obviously still shining somewhere above though it never broke through the heavy cloud cover. Nevertheless the reassuring glow continued like a benediction and a sort of promise for the duration of the flight. I was comforted by that and by remembering those words of consolation: "And He shall wipe away all tears from their eyes."

On a Friday morning last September, shortly after I began playing the piano in the Atrium of the Hyatt Regency Chicago, the concierge handed me a note and said, "I think you'd better call this man right away. He is anxious to talk with you. He sounds extremely distressed."

The caller was one of our pianists, the father of a whole talented family of musicians. His

daughter, a cellist, performed at an important international contest in Budapest later that fall. His wife, a talented violinist, was a part of family trios and string quartets.

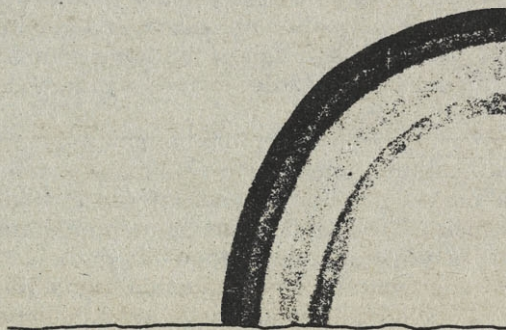
"What's the matter, John?" I asked.

"I have a problem, Bill," he said matter-of-factly. "I promised to switch times with you next weekend." There was a muffled sound that might have been a sob, and then he said dully and with a tone of incredulity which wrung my remembering heart, "but my wife has just died!" There was a long pause and then, "It was so sudden!"

My heart skipped a beat. How familiar that sounded. "It was so sudden!" How could death by cancer, even in a comparatively young patient, ever be "sudden"? But I remembered I had felt exactly as John did on that fatal midnight of Good Friday.

"Why were you surprised by Bicky's death?" my doctor asked me. "You've known all along what the risks were."

His tone was not unkind; he was trying to help through quiet reasoning. I knew that, but I



exploded: "But that's just the point! She was so courageous. So uncomplaining. We had grown used to the crises, and we had become hopeful we could overcome them all as they arose. And then the blow of a sudden death! And my not being there. It seemed sudden to me!" It still does.

John said of his wife, "She seemed so strong. We really thought she'd make it." I knew what he meant. I tried to remember all the words of comfort, to remind him of what our Lord had promised, of what St. Paul had added by way of further interpretation of the glorious hope of the Resurrection.

But John knew all those things. They were a devout family of believers, and this very fact had added a luster to their musical sensibilities.

I assured John that exchanging times next Sunday was unimportant and of course I would play his time as well as my own, which I did. But something had been reawakened in my consciousness that wouldn't go away. The old wounds, the

old pains were still there, though muted. This time, however, they were not my own alone. They were there to give me added understanding of the sorrows of a suffering brother.

When I finished the music for the day at about noon, I rode an express bus home to Belmont Avenue. It was a gloomy day—stormy over the lake, a sky heavy with clouds, gulls circling above crashing waves. I occupied one of those side seats near the front exit with my back to the lake. I closed my eyes and tried to take a short nap.

After a while I became conscious of the fact that the bright sun, having found a rift in the clouds, was battering my closed eyelids while the stygian gloom of a capricious autumnal sky was still glowering at my back.

I turned, expecting a rainbow. And there it was! It was the most perfect rainbow I had ever seen in a lifetime of collecting rainbows. It was glowing against the blackness of the eastern sky.

For once I had a loaded Instamatic in my satchel. I took it out at once and began to shoot at random through the tear-streaked unwashed windows of the bus. I have the snapshots to prove what I saw.

The rainbow was a message for my grieving friend, and it was a message for me as I shared his sorrow. It was a comforting remembrance of God's promise to Noah following the devastation of the great flood. It was also a charming explication of the ancient Greek myth of Iris, the goddess of the rainbow. The Greeks and, if I am not mistaken, the American Indians thought the rainbow was used as a bridge across which newly departed souls made their joyful ascent into heaven amidst shimmering colors. I recalled the dancing raindrops upon the oval window of the ascending plane, how they had shuddered in ecstasy and then disappeared into another dimension beyond my sight.

These thoughts were both my consolation and my message to John. Love is never gone. As we travel on, love's what we'll remember. Try to remember.

Bill Whitaker recently retired as organist of St. Paul's Church, Riverside, Ill.

Pastoral group model

Continued from page D

model. Usually the leader is an experienced mental health or pastoral counseling professional although some groups are led by an experienced clergyperson with extensive training in counseling.

This model, based on what clergy have found helpful, can be used as a starting point in forming a group and for approaching possible leaders. To meet the members' specific needs and to fit the leader's experience and qualifications, some modification may be desirable.

Many mental health and pastoral counseling professionals will volunteer their time to such a worthwhile cause, but members will likely benefit more from the group, increase their self-esteem, and assure continuity of leadership if they pay a reasonable fee.

If no leader is available, clergy can still form a group and have members either rotate or share the leadership. Even a small group of clergy has a lot of collective wisdom and experience to share to the upbuilding of all and for the nurture of their parishes.

Pastoral growth-support groups of the type outlined are bringing numerous important benefits to clergy and their parishes. Many clerics report that such groups have brought them growth, support, and hope. Indeed, many say their membership in such a group is what has kept them in the parish ministry.

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

Letters to the Editors

Facing economic facts

I read with interest of the work being done by the Diocese of Pittsburgh in the Mon and Beaver Valleys in Pennsylvania. The plight of people caught in the dilemma of unemployment and industry-wide plant closings is sad. Those of our clergy and laypeople who are attempting to minister in this situation are to be commended.

As a former rector of Trinity Church, Beaver, Pa., near the Crucible steel mill, and then of St. Matthew's Church, Homestead, a stone's throw from U.S. Steel, I have some acquaintance with the problem. Ten to 20 years ago things were booming in these areas. Workers were concerned about long vacations (13 weeks in some cases), high pay ("\$150 a day in the mill is nothing!"), and job security. Little attention was paid to the fact that

the basic steel-making process used in most areas was of World War II Arsenal of Democracy vintage. Perhaps the Church should spend more time in the future on preparing people to face the economic facts of life.

Edward Lowrey
Foxburg, Pa.

Elected to interface?

Your May, 1986, edition quotes Presiding Bishop Browning thus: "I believe it is the will of God and the mandate of election to interface." Does our primate realize just how very silly that statement makes him sound!

J. Michael Povey
Pittsfield, Mass.

Pray TV performs functions of television, not ministry

by William C. Morris

Televangelism, often nicknamed "Pray TV," is not simply religious broadcasting. It is a highly organized use, for ostensibly religious purposes, of modern media and marketing techniques.

The broadcast (usually videotaped and sent through network, cable, or satellite) is backed up by phone banks and computerized direct mail solicitation. The audience, or market, is precisely identified and aggressively contacted. The broadcast is precisely geared to the audience and almost always consists of simple evangelical messages in an entertainment format, interspersed with appeals for support. The centerpiece of the operation is the televangelist—a photogenic person with a powerful personality who can project himself effectively through that medium. The best known, though by no means the only, are Pat Robertson, Oral Roberts, Robert Schuller, Jimmy Swaggart, and Jerry Falwell.

The audience is variously estimated at between 13.2 million (in a University of Pennsylvania study in 1984) and 30 million (the televangelists' own figures). Income is not made public, but some estimate that it may approach \$2 billion of the \$35 billion given to religion.

Impact is difficult to measure. The televangelists claim to be reaching "the lost," but independent studies suggest that the audience consists chiefly of the already-convinced. Pray TV seems to have little measurable effect on local churches, whether positively or negatively, but it has become a political force. Jerry Falwell actively recruited voters for Ronald Reagan in 1984, and Pat Robertson may try to parlay his broadcast influence into a run for the Republican Presidential candidacy in 1988.

Local and denominational churches rarely try to compete with televangelism. The most ambitious attempt so far has been the Southern Baptist Convention's American Christian Broadcast System (ACTS), now \$8.5 million in debt and reorganizing. When televangelism began to grow large (a

development greatly assisted by computers and broadcast innovations), many assumed it could perform some or all of the functions of the local church. That's why it was nicknamed "the electronic church." The assumption was dead wrong.

Televangelism in fact performs the functions



I WANT OUR COMMERCIALS TO BE OF THE HIGHEST ARTISTIC QUALITY. ARE YOU SURE THE THREE STOOGES AREN'T AVAILABLE?

of television—entertainment, values reinforcement, and market identification. Part of the reason for its popularity is evangelical Christian values and views are vastly under-represented in commercial television. Television is not, as some say, a mirror of America. It is a mirror of how America is perceived by people working in communication who live in

Los Angeles and New York—and that's not most of America.

The movement of Pray TV in a political direction was a surprise, but it makes sense. Its audience is composed partly of people who feel left out—and communication is power! Further, Pray TV has few ways to involve its audience. You can watch and send money. Beyond that, there's not much. It does not develop community, only a mailing list. It is controlled by the televangelist and his staff. It does not educate. Ministry is limited to telephone counseling. It cannot offer common prayer and the sacraments. The viewer is passive. For those who want to act, mobilization around large public issues is one of the few options open, but the format and approach are limiting. A sophisticated treatment of issues won't fly, but candidate advocacy will, and that's what happens.

The political component of televangelism may be a Pandora's Box. Hispanic televangelist Luis Palau worries that incessant fund raising and political involvement identify televangelists in the public mind with greed, not with Jesus Christ. Maintaining, as some do, that God endorses this candidate and not that one is a highly dubious enterprise. If God has ordained self-government in this land, then He does not have a candidate, but has left the choice to us. There are civil issues, too: What about tax-exempt groups which operate as minority political parties?

Finally, broadcast images are fragile. What happens when a televangelist makes a significant error in judgment and begins to be perceived as manipulative and error-prone rather than as trustworthy? From a Christian point of view, something is basically wrong with a cult of personality. "What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." (II Cor. 4:5)

William C. Morris is rector of All Saints' Church, River Ridge, La.



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The language and planning of the Every Member Canvass

by Thomas C. H. Scott

I've been involved with a fair number of Every Member Canvasses, and I expect you have as well. No one needs to tell us they are a chore even under ideal circumstances. Let me say at the outset that I'm not offering any schemes to bypass what really is the true, necessary, and good work of the canvass. I want to present a viewpoint that has helped me approach a canvass and to suggest some practical steps to organize it. I firmly believe both clergy and laity need a way to think about the Every Member Canvass which springs from their faith and is expressed in their lives.

We Christians must go through the translation of what we say on our knees to what we do on our feet. Our faith talks about our way of life so this process is essential. But Christians frequently have a problem. While we can wax poetic about our faith, we are quite prosaic in our execution and practice of what we believe.

The frustration this creates can easily turn into guilt and resentment, the parents of apathy. The experience is one of wanting to make something happen and feeling unable to effect it. Clergy are by no means immune, especially at canvass time which is when a cleric might well see the fruit of that emotional state in the lives of parishioners.

I suggest we clergy quickly and frequently admit, at least to ourselves and to God, that we are aware of the difficulties laypersons have putting into practice what we preach and that they otherwise learn from their faith and worship. Then I suggest we quickly make room for ourselves in that company of the confused and frustrated. Finally, let's look at this from a point of view that may prove helpful.

Translating words said on our knees into actions taken in our lives is similar to the problem of Eskimos and what English-speaking people call "snow." As I understand it, Eskimos have no general word for snow; instead, they have 27 different words for the different kinds of that white stuff in their environment. For them, our word is too general to be useful in the particular. I think the same is true for us when we talk about the Every Member Canvass. We use the word "stewardship," and it is too general to be helpful.

Christians need to develop a vocabulary which describes or names specific acts or phases or expressions of stewardship. We clergy have a special responsibility to direct the attention of our fellow Christians to the fact that, like the rainbow colors a prism makes from a beam of white light, a multitude of good things is contained in and made possible by our stewardship of our time, talents, and treasures.

The light is our resources, Christian stewardship—both personal and corporate—is the prism, and the rainbow is the result. At the risk of taking unjustifiable liberties with Scripture, think of the light-and-prism image in relation to the verse from Matthew: "And you, like the lamp, must shed light among your fellows that they may see your good works and glorify your Father which is in Heaven." (Matt. 5:16 NEB) I believe this applies to our work with congregations as well as with the world.

Another metaphor that might help comes from gardening: a canvass is the annual preparation one does with a garden, and the works of Christ's ministry which result are like the flowering, fruiting, and spreading of what is planted.

These examples provide an opportunity to become specific and concrete about the who, what, when, where, why of that big word,

Pontius' Puddle



"stewardship." Finally we can talk about the product, the purpose, and the outcome of a canvass in ways that can cause people to invest themselves and their resources.

Organizational planning must go hand-in-hand with these efforts to state more specifically the content and rationale for the canvass. I offer 10 suggestions:

1. Plan early (now) for a fall canvass.
2. Pray a lot, read a lot, and talk a lot with others about stewardship; seek ideas, confidence, and moral support for this wonderful and difficult task.
3. Remember you are not doing this for yourself, but for God and God's ministry in the world. If you need to learn this, chances are good your people do, too.
4. Start preaching that God's work is done through our actions and our combined resources. Build on the prism-and-light image or some other that you like.
5. Begin searching for two leaders for the canvass committee, preferably a man and a woman. Choose people who will follow through.
6. Plan and announce a door-to-door, face-to-face canvass. There is no substitute for this because canvassers are not fund raisers or bill collectors; they are commissioned ambassadors of the Church coming to call and to listen and report what people say and do.
7. Ideally, canvassers should come from the largest percentage givers you have. They may be of any age, any financial bracket, either sex. Assign them not to their friends, but to people with whom they will have something in common. Canvass leaders should recruit them by making personal calls.
8. Canvassers should make only three to five calls,

using pledge cards they bring and take away; make sure the pledge cards have been printed with weekly offerings only. People can think about pledging, even tithing, best in terms of weekly giving. What seems large as \$500 a year becomes more easily thought about, budgeted for, and increased when people realize it is actually less than \$10 a week. Never underestimate the need for people to think about things in new and concrete and smaller terms.

9. Make tithing your goal, but present a dollar target which is part of your preliminary financial planning for the next year.

10. Begin the canvass with a parish meal. By then you should have sent out information about what you are doing, have recruited and trained your canvassers, and be ready to do the canvass quickly with a liturgical celebration for the beginning of the canvass and a commissioning of canvassers. Celebrate the end of the canvass, giving thanks to God.

I firmly believe a canvass undertaken in the spirit I have described and put into practice following my 10 points will be a channel for God's will to be known and expressed. The spread of the Gospel and the building up of God's Kingdom are concepts which express the Church's goals. The canvass is a mechanism for accomplishing these goals only if it serves in itself to build up people's faith and understanding. Above all, the canvass is a time to explore intensively part of what we do every day, the constant realization in our lives of how we think about God and how we thank God in everything we do.

Thomas Scott is rector of St. Andrew's Church, Lincoln Park, N.J.

Clerical collegiality is an ideal that requires conscious effort to achieve

by Clark Hyde

When I was in seminary, the buzz word was "community," and the subject was usually good for several hours of bullgeschichte. As one of my friends put it in his senior year, "When I first came here, a few people walked around muttering, 'There's no damn community in this place.' Now there are little groups of people getting together to mutter, 'There's no damn community here.' I think that's progress!"

For all the time I have been ordained, and especially since I've been involved with the clergy association of Southern Ohio, the word that keeps coming up is "collegiality," and it, too, carries a lot of pious verbiage around with it. It's supposed to mean, I think, that we really share in this ministry, that we consciously seek ways to work together and to support one another. It means that we see ourselves as colleagues, not as Lone Ranger clones riding the ecclesiastical range in solitary splendor. In principle, it sounds great. But how do we put flesh on this lovely abstract idea? My wife, who is a university professor, has colleagues, and they are vital to her sanity, but she and her fellow academics have proximity, and that's something most of us don't have with other priests. So how do we do it?

Sometimes, I believe, we just have to decide to make time for our brother and sister priests—scheduling a lunch, making sure we attend Clericus, not despising opportunities to do something in common. Above all, I think, collegiality is fostered when clergy come together to do something of professional significance. Study seems to me an important means to collegiality. The study of Scripture and the preaching of the Word of God are among the foremost duties and greatest pleasures of our vocation. Far too often we think of them as a solo turn. What a difference it makes when we do our study and sermon preparation collaboratively!

Collegiality will be fostered, said a study group at the 1985 meeting of the National Network of Episcopal Clergy Associations, when confidentiality is honored, when diversity is prized, when we take our own prescriptions for our own needs, when a healthy rhythm of life is developed, when a sense of humor is maintained, and when we can share joy, success, and failures.

Clark Hyde is editor of the newsletter of the Clergy Association-Southern Ohio, from which this article has been reprinted by permission.

This doctor followed 'gentle urging' to diaconate

by Eugene F. Foley, Jr.

Eugene F. Foley, Jr., is a radiologist in private practice and a deacon at St. Luke's Church, Jamestown, N.Y., as well as chaplain at two Jamestown hospitals. He was ordained deacon by Bishop Harold Robinson in 1982 after a three-year program in the Diocese of Western New York for the training of deacons who have no intention of becoming priests. Here he describes his dual role.

Theologians talk about a "call" to the ministry. Mine came quite probably during a two-week hospitalization in 1973. Without going into all the gory details, I was convinced I had multiple sclerosis or a brain tumor, at the least epilepsy, or all three at the same time.

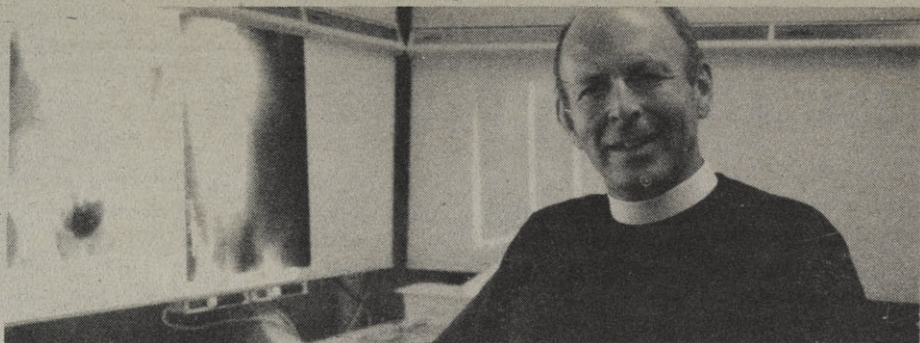
In point of fact, I was suffering from an atrocious life style manifested mainly by too large a consumption of the juice of the juniper. All I had to do to feel better was to stop drink-

ing. But for about 10 days, I was certain I was going to die.

The support of my rector and another ordained friend, along with that of my family and associates, was immeasurable. After this the tug to the ministry was slow but inexorable. To paraphrase Martin Luther, "There I stood, I could do no other."

That was the major reason I took on the dual role of doctor and deacon. But what about other factors? Is this an ego trip? Physicians are often accused of wanting to play God. Am I simply compounding the problem? I have asked myself this question many times.

I had no flare of trumpets, and no



Susan Jones photo

Eugene Foley

voices spoke to me loudly and clearly. It was more a gentle urging. I suspect that something within me is satisfied by my new role; in fact, I know it is. To verbalize it is virtually impossible. But self-aggrandizement? No way!

Patients who pass through the radiology department want to be made whole in the full sense. My clerical garb, while startling in con-

text, speaks oceans to them. Many wish to be touched, comforted, smiled upon. Through the physician and the clergyperson, many wish to glimpse the ultimate source of all healing. Call the source what you will. I call it God.

I receive tremendous satisfaction from my pastoral visits in and out of the X-ray departments of the various

Continued on page 11

Two historic churches begin restoration

Two Episcopal congregations in New England have announced plans for extensive renovation and repair of their historic churches.

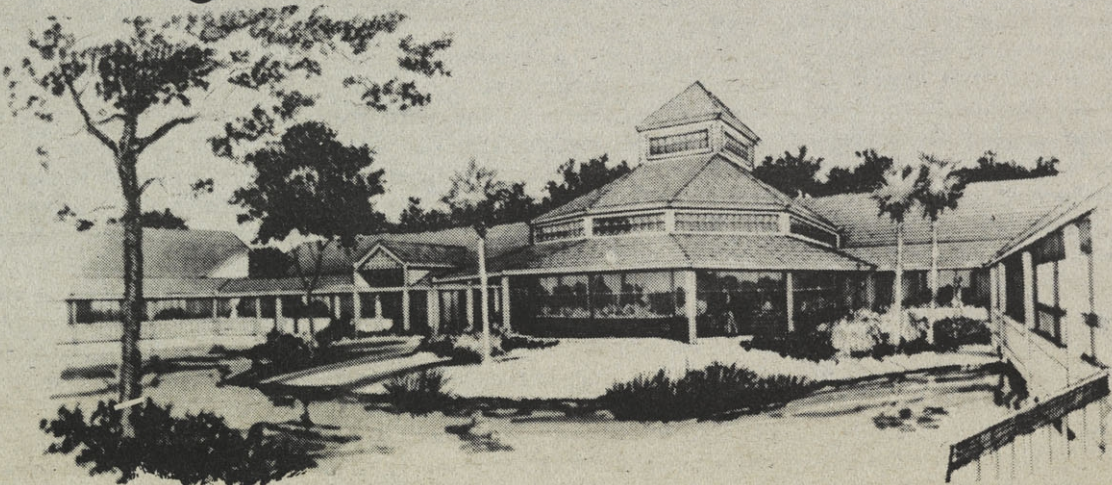
Built in 1726, Trinity Church of Newport, R.I., now faces emergency rehabilitation; the building is in imminent danger of collapse. The scene of many historic events, Trinity was a place of worship for America's first president, George Washington, and present-day peace activist Bishop Desmond Tutu spoke from its pulpit last year. Trinity is the oldest Episcopal parish in New England and houses many of the country's historic artifacts: The altar has been used since the founding of Trinity Parish in 1698; Handel is said to have tested and approved Trinity's organ before it left England; and in 1976, Queen Elizabeth II dedicated Queen Anne Square in front of Trinity.

In hopes of preserving and restoring the graceful architecture, originally designed by Sir Christopher Wren, citizens have formed the Committee to Save Historic Trinity.

In Lanesboro, Mass., St. Luke's Episcopal Church observes its sesqui-centennial this year and celebrates the completion of several restorative projects. Two restored stained-glass windows, painting, and installation of tie rods brought this old stone church closer to its overall goals of preservation and safety; major roof and floor repairs will begin later this year.

St. Luke's, the oldest surviving stone church of Berkshire County, is an outstanding example of American Gothic Revival architecture. Also the home for many historic religious pieces, St. Luke's has a 120-year-old, American-made pipe organ which is still hand-pumped, and its windows contain dozens of pieces of tinted glass from Berkshire Glass Works, an early U.S. manufacturer of cathedral glass. The many events scheduled for its anniversary will help St. Luke's celebrate its American heritage and insure its preservation for future generations.

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Can South Africa learn to sing its own love songs?

by Thomas Stanage

King Solomon was not a particularly gifted or bright leader, and had it not been for his interest in architecture and art and commerce and foreign contacts, he might well have been remembered as "silly old Solly." He focused the loyalty of his people, however, by encouraging them to feel they had a part in all the great national splendor. Despite the fact that they paid through the neck with tribute and forced labor, the people made little or no attempt to bring down the Solomon government. When Solomon died, the glamor died, too, and the country was torn apart in violent revolution.

Many would want to jump at possible parallels in South Africa for most of our splendor is surely in our geography. Not even the Voortrekker Monument can infuse the same excitement as the mention of our rivers, mountains, blue skies, and the inimitable crags of the subcontinent. Young people of all races cannot march to the glory of all this, nor can they dance to it, and so they all depend entirely upon imported music and serenade one another to the twang of the electric guitar and the boom of the disco bomb.

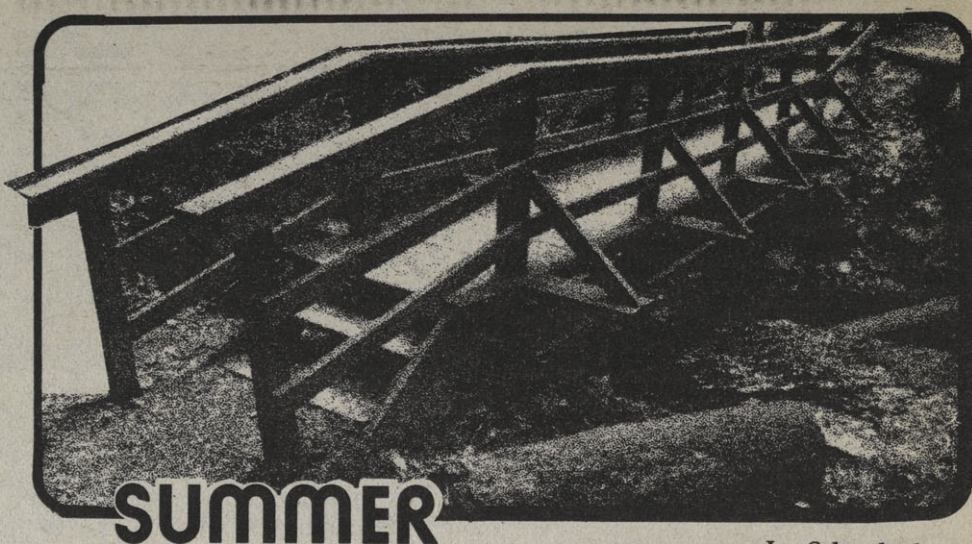
Strange, isn't it, that South Africa has produced so few love songs, so few lullabies, so few poems inspired by human love? Our own Province, to my knowledge, has produced very little that speaks of love and tenderness and caring. Our Golden Gate

may look romantic, but the people who visit it don't seem to be inspired to write folk songs about it.

We are indeed a hard nation. But when your personal affection stops at the color of your skin or when you are forced to go without mutton chops for a week, there is going to be little romance. The Group Areas Act and the difficult separateness of our existences don't help to create romantic love songs. Where fear and insecurity exist, romance flies out the window.

We are all looking forward to the coming of a new way of life in South Africa. That society has got to come, and the sooner we accept this truth, the happier and more loving, tender, and romantic we are going to become. I don't ever read in liberation theology books of the need for romanticism in future society. Perhaps it is just another perversion of western Christendom?

We need to stop conducting exercises in friendship across the color line and become involved with real in-depth friendships with people of other backgrounds. The Christian Gospel tells us that this works and that it is good and that it has power to neutralize prejudice and bigotry. If your neighbor is indecent to you because you have black friends, be sure God is endorsing your caring. If your black culture brakes your enthusiasm for white fellowship, remember your humanity is infinitely more important than your culture.



Joy Schwab photo

Anglican parishes in this diocese have never been forced to integrate, but Anglican parishes that refuse to identify the infinite worth of those who prefer to worship in their own language group or immediate community will eventually die.

May God give us a great sense of romance in our faith and may our children learn to produce their own

songs of love and tenderness. Who knows—we might even witness the miracle of over 20 million people sending the same song to the top of the charts!

Thomas Stanage is Bishop of Bloemfontein in the Church in the Province of Southern Africa. His remarks are excerpted from *The Diocesan Link* of that diocese.

'Good preaching can change the world'

"Six out of every 10 sermons preached in the Episcopal Church on a Sunday, however earnest the preacher may be, are simplistic explorations into the Gospel, loaded with tired clichés . . . and therefore often unbiblical reiterators of the obvious and dreadfully unimaginative." So said former Presiding Bishop John E. Hines at the Episcopal Theological Seminary of the Southwest, Austin, Texas.

Preaching does not have to be polished, artistic, or even grammatically impeccable, but it must be firmly rooted in "the realm of the Spirit, in the realm of being," Hines said. "Jesus himself came preaching, and because of its sacramental power, some people have never again been the same. . . . Effective preaching can still change a person, a diocese, a seminary, and the world."

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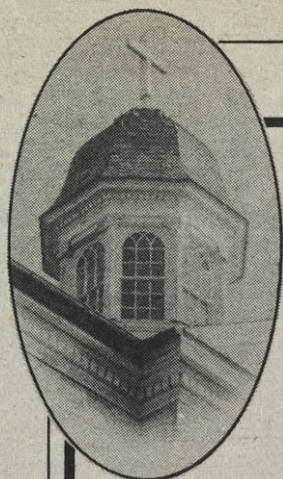
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The priesthood gained another Sherrill late in April when Edmund Knox Sherrill, II, center, was ordained by Bishop Philip Smith of New Hampshire. Edmund, or Ned, a grandson of former Presiding Bishop Henry Knöx Sherrill and a faculty member of St. Paul's School, Concord, chats with his father, the Rev. F. Goldthwaite Sherrill, left, and his uncle, Bishop Edmund Knox Sherrill, who recently retired as Bishop of Northern Brazil. —Photo by Bill Ferguson

Cueto

Continued from page 1

The FBI pursued no further action against Nemikin, who ceased to be involved with any Puerto Rican group or Hispanic Commission work. Cueto did become active in the movement for Puerto Rican independence, and the FBI, interested in a former member of the Hispanic Commission, Carlos Alberto Torres, convicted of seditious conspiracy in connection with FALN activities, continued to seek information from Cueto through harassment and through arrest and incarceration.

Cueto and four others, including another Hispanic church leader, Stephen Guerra, were arrested again in September, 1982. The charge was the same—refusing to testify before the grand jury—but at that time the FBI said they “represented the remaining leadership of the FALN.”

In the court trial which ensued, none of the five was ever accused of membership in the FALN nor of any criminal act other than refusal to testify, yet the government sought 15-year sentences for them. Despite court testimony of four Episcopal bish-

ops, the five were sentenced to three years in federal prison. Cueto served two years and one month of that sentence before her release with time off for good behavior.

Cueto's refusal was based upon her conviction that to testify would violate the relationship of confidentiality and trust necessary to the religious ministry carried on through the Hispanic Commission. The federal court always rejected that claim because she was not ordained.

Cueto's story has brought forth a tremendous wave of support throughout the Episcopal Church, culminating in a resolution passed in her behalf at last September's General Convention. It affirmed the Church's solidarity with her and the four arrested with her in their struggle for justice and its respect for their right of conscience.

For the moment, Maria Cueto is home, enjoying the warmth of her church family whose generous support now permits her a period of respite in which to begin picking up the pieces of her life.

Ruth Nicastro is editor of *The Episcopal News*, Los Angeles, Calif.

Doctor and Deacon

Continued from page 9

institutions with which I am associated, but I never feel smaller or more insignificant as a person than when I am asked, in one way or another, to help a person die with dignity. I never feel more humble than I do at a bedside, presiding over a service for the family as the so-called “life-support” devices are purposely withdrawn from a brain-dead patient and all life ceases right in front of us. It happened just the other day.

I never feel shorter than when I stand in the relatively high pulpit of St. Luke's Episcopal Church and try to interpret the word of God in a meaningful way to expectant parishioners. I never feel more inadequate than when I stand as deacon, as a

spokesman for the congregation of our church.

Fortunately, at these times I have a lot of help. I have prayed for it, and it is there. Believe me, the novelty of wearing a black shirt and white collar wears off about as fast as the novelty of hearing yourself paged as “doctor” during the first months of internship and residency.

I join other Episcopal deacons in the Diocese of Western New York for monthly meetings, and we share a strong, tight-knit fraternity and sorority. We come from all walks of life and diverse backgrounds. What is in store for all of us? I am not sure. My curate is certain I will take the required year of seminary that would lead to priesthood. If so, I don't know when. I will go when the Spirit leads me.

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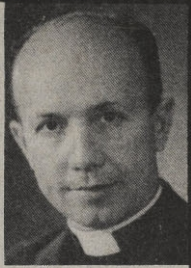


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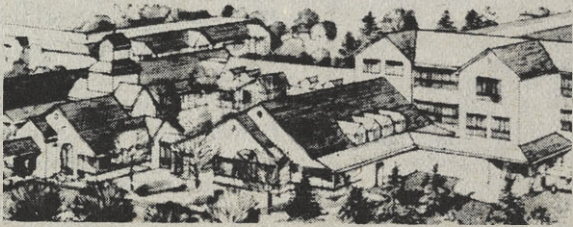


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He's indebted to a painful lottery lesson

by Gordon Dalbey

I have a confession to make. I am a pastor, but I am also a man who knows how easy it is to fall under the spell of rainbows promising a pot of gold. A lottery initiative on the ballot in my home state of California set my mind to replaying a past experience in all its humbling detail.

I had given up a full-time job and moved to Boston to attend Harvard Divinity School, but within the first year I had spent my entire savings and was more than \$1,000 in debt.

As my worries grew, I began paying more than casual attention to the cheerful guy on the TV commercial who proclaimed that every day someone won hundreds, even thousands, of dollars in the Massachusetts State Lottery. All

over town billboards and ads beckoned me to play "The Game."

One day I decided to buy two 50-cent tickets with my lunch money—just for fun. After all, as they said, it was only a game. On the other hand, it would be a great solution to the headache of debt. At home I tossed the tickets onto my dresser and forgot about them.

Yet when the time came for the winning numbers to be announced, I found myself hurrying through New Testament Studies homework. I almost ran to the newsstand where, from an overhead board, the Numbers looked down on me. Quickly I examined my tickets—and at once it was over. Not even close. Maybe if only the third number could be where the first one was, and . . . A strange, hurting sensation crept over me, and I sighed in self-disgust. Pitching my tickets into a trash can, I rushed off to class.

Several weeks later I cashed my university loan check, paid my tuition for the following semester—and found that I had \$50 left over. Just that week this shivering Californian had received a monthly fuel-oil bill for nearly \$80. But almost as soon as the refund cash settled in my hand, the thought crossed my mind that, at 50 cents a ticket, I could buy 100 lottery tickets. Surely with that many I'd win something.

A few days later, still undecided about this "investment," I ran into a casual friend at church, a self-employed house painter. Business had been terrible for weeks, he lamented. And then, just as I was about to chime in with my own problems—and my proposed scheme—he laughed gently and shook his head. "Would you believe things got so bad I was about ready to play the lottery?"

"W-what?" I blurted out—and then, catching myself quickly, forced a lame smile. "Uh-wow—no kidding!"

"Yeah, my faith was at a mighty low ebb," he sighed. "I don't know how, but I got hold of myself one day and decided that all my panicking was only making things worse. I decided instead just to begin giving thanks for everything I've taken for granted: my wife, the kids, everything." I stood there, transfixed, as he shrugged his shoulders. "I can't explain it, but not long after that a pretty fair contract came through for me. Not lots of money, but enough to put us back on an even keel again."

I couldn't believe it. There was I, studying at perhaps the finest university

in the world to teach others about faith, listening to a struggling house painter preach the most convincing sermon on faith I'd ever heard. Chagrined—and genuinely hopeful at last—I confessed my own story, and we both shared a good laugh at ourselves.

I never bought another lottery ticket. I could do no more after that than confess my little faith and give thanks for what I had. I cannot say that the next day money fell into my hands from heaven; in fact I went further into debt before finishing seminary. But often during those years of need I was sustained by a personal gift, a part-time job, an award—each of which became an inspired part of my ministry that no lottery win could have provided.

Today from my comfortable pastor's study in the shadow of my Harvard diploma, that season of desperation is painfully embarrassing to recall. Yet I am thankful for it, even—*especially*—for not having won the lottery for I was taught then to live with an enduring faith through trial and time, not with the endless fantasy of a *deus ex machina* such as the lottery to lift me instantly out of life's struggles.

Furthermore, I know now that it was not primarily a financial problem that

led me to hope in the lottery, rather an inner sense of worthlessness. Often we say of a tycoon, "He's worth millions." With no money I was, in that popular sense, worth nothing. The demonic lure of the lottery for me, therefore, was that while promising to deliver me from my feelings of worthlessness, it served ultimately only to confirm them—as I and millions of others became "losers" yet again.

Today I occasionally hear materially comfortable persons scoff in disgust about "how terrible it is that poor people gamble away what little money they have." I can only acknowledge sadly that the lottery is indeed "a tax on the poor." But having experienced myself the deeper human brokenness that underlies that truth, I cannot share in judgment on it.

Rather, I would challenge those of us who have far more food, clothing, and shelter than we need to give thanks for what we have and to begin sharing it with others. Let us become a faithful community of caring support, not a mass of individuals clinging desperately to our lottery tickets. We have nothing to lose but our fear.

Gordon Dalbey is a United Church of Christ pastor in Torrance, Calif.

Rhythm of the Christian Journey

by James Fenhagen

Every summer my family rents a beach cottage on the shore of South Carolina. This place has a special meaning in my personal journey because it is where, with my wife and children (now grown), we have put down roots.

Last summer as I was walking along the deserted beach early in the morning, interrupted only by an occasional cry of a gull, I suddenly became aware of the relation of my life to the rhythm of the sea. I'm sure I'd had such thoughts before, but on this particular morning something was different. I not only heard the sea rolling up on the beach, I felt the sea. I experienced deep within me the ebb and flow of the ocean's rhythm. It was an awesome experience because so much was happening to me. The rhythm of breathing, the rhythm of engagement and retreat, of work and play, of love and hate, of contemplation and action—all of these things were suddenly experienced as one. The moment passed, but the image remains. A life which shares in the ministry of Christ is a life in touch with that deep rhythm that is at the heart of all life.

A life of prayer that is divorced from the call to ministry is incomplete. But so also is a ministry that is cut off from the inner movement of the Spirit. The life in Christ is lived out in the tension between contemplation and action. It is a life of solitude and community, of withdrawal and intimacy, of movement within and movement without. The rhythm of ministry begins with our response to God's choice of us, and it continues as we begin to make those choices by which life is transformed.

Ministry is born out of the awareness that there is, indeed, something more. It is expanded as we take the risk of thinking and acting in new ways, especially in ways that expose our own vulnerability. It is nurtured in the discipline of prayer by which, through the grace of God, Christ is indeed formed within us. Ministry is more than doing good. It is living our lives self-consciously in the name of Christ with the love and support of a community both behind and with us.

James Fenhagen is dean of General Theological Seminary, New York City. Excerpted from *More Than Wanderers*, © The Seabury Press, Minneapolis, Minn.



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by David A. Henry

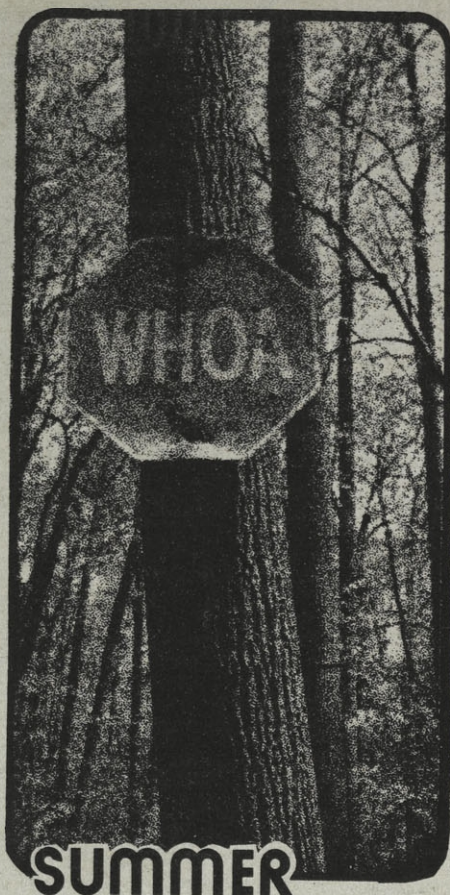
James A. Michener's historical novels delve into localities and peoples and reveal how their lives and ideas weave through our collective history. The novels also reveal Michener's belief that the Church is a powerful, formative, and fallible institution which manages to endure in spite of both human and institutional falterings.

In his most recent books we see the Dutch Reformed Church in operation in South Africa (*The Covenant*, 1980); the Roman Catholic Church's influence (*Poland*, 1983); and the importance Scots Presbyterians played in our heritage (*Texas*, 1985). In fact, some of our opinions of South Africa's policy of apartheid have been formed almost solely by Michener's presentation in *The Covenant*.

Michener's world view illustrates our syncretic nature, the interconnectedness of the human community. He opens our eyes and educates us about unfamiliar customs while shattering stereotypes of "dumb Pollocks," "stupid niggers," or "lazy Mexicans."

In *Texas* a character says, "Religion has always been a major force in Texas life and often THE major force." In *Poland* we discover the importance of the Roman Catholic Church in a communist nation, and in *The Covenant* we see the power of the Dutch Reformed Church in its support of South Africa's policy of apartheid.

The Church is a serious force that has the power to shape not only individual lives, but societies, cultures, and even history. In *The Covenant* missionary Hilary Saltwood is told, "A dozen men like you dedicating your lives to the task can set patterns for a new nation." And they did.



Joy Schwab photo

The Church can also be used by a powerful and repressive government to give an illusion of legitimacy and apparent stability. In *Poland* a chief communist theoretician says, "No government can rule unless there is a perception of legitimacy. . . . In Poland, legitimacy is conferred by the Catholic Church and Lenin."

Scenes in *The Covenant* show the Church being used to justify both sides of an argument. The Dutch Reformed Church and the Afrikaners emphasized the Old Testament, believing they were the new Israel entering the promised land, while the English missionaries used the words of Paul in the New Testament as their guide. Each side felt justified in its political stance because it was God's will revealed in Scripture.

Michener doesn't hide the Church's blemishes and foolish mistakes. The

Dutch Reformed Church in colonial South Africa would not allow uneducated frontier clergy to preach their own sermons or to celebrate the sacraments. One dramatic scene shows the trekboers (pioneer farmers) ordaining a man to be their pastor in an open-sky cathedral, thus refuting the Church's foolishness. In *Texas* the Roman Catholic Church uses the frontier as a place to send incompetent or quarrelsome priests. Yet these very priests founded the missions which became the backbone of the early Spanish towns.

Michener presents the Church as an institution the people trust. When Polish farmers meet with the Minister of Agriculture, they insist that their bishop be included in the discussions. In South Africa the Dutch Reformed minister is admitted to the secret pro-Afrikaner Broederband (the brotherhood) as one of its earliest members.

Though Michener never reveals his own religious background, beliefs, or preferences, he writes with a sensitivity to injustice in the world. He clearly portrays the struggle of the poor and powerless, displaying their plight as a result of policies and circumstances often in the control of others. He clothes them in dignity, reveals their solidness of character, shows how their hopes are sometimes dashed and their dreams often denied by circumstances of history, politics, prejudice, and fear.

Michener's characters bring the Church to life. The people of the Church are believable characters with a wide range of human qualities, faults, and frailties whose contributions are significant. Who cannot better understand the French Huguenots' struggle after reading *The Covenant*? In *Texas* the Scots Presbyterian Macnabbs become an important part of our American heritage. The suffering of Jews and Roman Catholic Poles at Auschwitz and Majdanek is balanced by the intensity of their commitment and faith. The foundation of the city of San Antonio is begun

by a dumpy, inept priest who builds the first mission there.

For Michener's characters, personal faith is a motivator. Religion serves as a focus for some, giving energy and purpose to their lives. Methodist pastor Harrison in *Texas* endures great personal suffering as he fights the Roman Catholics and their strong grip on this Mexican state. So does the Roman priest, Father Clooney, who works to make this barren frontier land bearable.

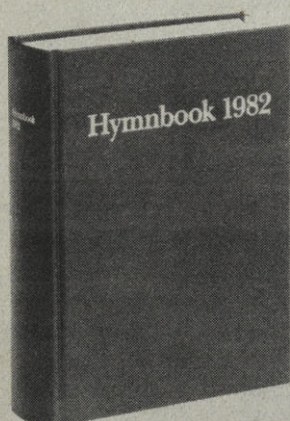
Michener tempers personal faith with reality. Both minister and priest learn to compromise a little to help their people. The Presbyterian Macnabbs search out Father Clooney so they can convert in order to receive free land reserved for Roman Catholics. When their Presbyterian minister learns of their plans, he tells them, "Swear allegiance to the Pope but remain Presbyterian in your heart. It's an immoral law, and to obtain your land, it's quite forgivable to subvert it."

In Michener's novels religion orders the lives of believers. To Hilary Saltwood faith meant service to black natives in Africa. In *Texas* some immigrants pretended to be Roman Catholic, but in France Huguenots held fast to their beliefs and had to flee. The Polish barons led crusades to fight the Moslems. The Trekboers stopped their travels on the Sabbath for all-day religious observances.

In these novels, which include a broad sweep of history on three continents, the Church is an enduring institution. Michener never prescribes a specific content of one's faith, nor does he choose one belief over another. But he does suggest that what one believes often leads to particular perceptions of the world and how it works.

Good and bad churchpeople move from generation to generation, and the Church endures. This enduring quality is its strength. As an institution, it survives all that the world can give it.

David A. Henry lives in Burley, Idaho.



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Hymnal Trivia

20 questions to test your knowledge of *The Hymnal 1982*

by Mark Dirksen and Beth Maynard

1940 vs. 1982

1. What hymn (text and music) has the same number in both the 1940 and 1982 Hymnals?
2. What familiar hymn occupies the same position in its section in both Hymnals?
3. What hymn tune is in a *minor key* in the 1982 and in a *major* in the 1940?
4. Much plainsong has been added to the new Hymnal, but perhaps the most famous chant of all from the 1940 is missing. Name it.
5. In the 1940, but not the 1982, one could tell immediately that although *Stuttgart* and *St. Columba* have the same numerical meter, their texts cannot be interchanged. What is missing from the 1982?

Texts and tunes

6. In which hymn does the word "loud" appear in every verse?
7. Over 40 saints have a tune named in their honor in the 1982 Hymnal. Name a major saint of the Church who is conspicuously absent.
8. What well-known Paschal hymn has a newly syncopated verse and refrain?
9. How many hymns have been supplied with descants?
10. One of the prominent features of the new Hymnal is the use of inclusive language in the texts. But what notoriously sexist hymn has been left unchanged?
11. A 13th-century saint's prayer based on the *Benedicite omnia opera* appears

Poet writes hymn to dedicate Hymnal

Mark Burnham, poet-in-residence at Church of the Messiah, Providence, R.I., wrote a hymn which the parish used to dedicate *The Hymnal 1982*. Burnham's hymn, set to the music of "The Church's one foundation," is shared here by Messiah's rector, the Rev. Walter C. Simmons.

We come today to praise Thee,
to listen to Thy Word,
to dedicate these anthems

twice in the 1982 Hymnal, set to three different tunes. Name the saint, the two translators, and the three tunes. (Extra credit: Which version appeared in the 1940?)

12. "Fear not, Karl Barth! . . . There is in us a Mozart who will be our salvation." What hymn is named for the author of this statement?

13. In what hymns can you find the following words or phrases:

- a) beaver pelt
- b) test tubes
- c) white-hot
- d) Kingdom of Anxiety
- e) Now Now Now

Around the world

14. In how many foreign languages is the dutiful Anglican now expected to be able to sing?

15. Name at least four traditions—other than Roman Catholic, Anglican, or mainline Protestant—whose hymnody is represented in the 1982 Hymnal.

16. *Sicilian Mariners* is one of the few hymn tunes from Italy. Its two appearances in the 1982 Hymnal have been taken almost unchanged from the 1940. What is different about the melody?

17. Two hymn tunes by Oriental composers may be found in the 1982. What are they? (Hint: They appear almost side-by-side.)

Accompanimental echoes

18. What eucharistic hymn's accompaniment is a tribute to Charles Ives?

19. To what 20th-century choral work does the last measure of the verse accompaniment of Richard Proulx's *Mandatum* (576) appropriately refer?

20. Thomas Foster's *Fisk of Gloucester* (190) is a lovely tune. What Ralph Vaughan Williams chorale is echoed in the accompaniment of measures 3 and 4?

and make our voices heard.
Oh God, our help and refuge,
to Thee we sing our love,
that from a troubled world
our hearts may soar above.

To Thee we lift our voices,
with these new hymns of praise.
Create a pure heart in us;
accept these songs we raise.
In Christ we have our purpose,
our life in Him shall be
a life of joyful singing
for Christ has set us free!
Amen.

Answers

0-3: Augustus Montague Toplady
Certificate

4-7: Lowell Mason Prize

Merit

8-11: Wintred Douglas Badge of

Award

12-16: F. Bland Tucker Memorial

17-20: Erik Routley Medal of Honor

Number correct

18. *Albright* (303)—c.f., Ives' *Psalm*

19. Maurice Duruflé's *Ubi Caritas*

20. "No sad thought this soul af-

tright" from *Hodie*.

21. *Accompanimental echoes*

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90. *Accompanimental echoes*

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FEASTS FOR FEAST DAYS

by Virginia Richardson

Thomas a Kempis
July 24

Today we honor a gentle little man who wrote a book that for over 500 years has opened the way to a personal, inner life of faith to countless Christians. *The Imitation of Christ*, a slender volume of meditations, is the most widely read devotional classic in the Christian world, with the exception of the Bible.

Thomas Hemerken was born in 1380 in Kempen, near Dusseldorf, to a peasant family. His father was a blacksmith, his mother a teacher of small children at the village school where he began his education. At the age of 12 he was sent to Deventer, in the Netherlands.

Deventer was then a center of education and headquarters of the Brethren of the Common Life, a monastic company which emphasized biblical piety of a practical nature, in particular the inner life and the practice of virtues. The order regarded education one of its principal duties.

Young Thomas stayed with the brothers until, about age 20, he entered the related Augustinian monastery at Mount St. Agnes where his brother John was prior. Here he spent the rest of his long life in quiet prayer, contemplation, and work as a copier of manuscripts. Through the latter, though totally sheltered from the world, he became familiar with the thoughts and philosophies of the greatest minds of his time and earlier.

Ossenhaas in Vegetable Ring

2-2½ lbs. fillet of beef, fat removed
1 qt. boiling water
¼ cup butter
2 tbs. oil
Pepper
10 oz. can beef consomme
½ cup Madeira
¾ cup water
1 envelope unflavored gelatin
2 carrots, grated
1½-2 cups cauliflowerettes
1½-2 cups broccoli florets
8-12 mushroom caps, wiped
½ cup pearl onions, fresh or pickled
2 cups Italian or oil-and-vinegar dressing
1 lb. spinach, stems removed, washed, coarsely chopped

Great-grandmother Langrel's Potato Salad

6 medium potatoes, peeled and cubed
Water
1½ tsp. oil
4½ tbs. lemon juice
1½ tsp. salt
9 green onions with tops, chopped fine
1½ cups Edam or Gouda cheese, cut into ½-inch cubes
¾ cup mayonnaise
¾ cup sour cream
3 tbs. piccalilli
3 hardboiled eggs
Sweet paprika

Tropical gingerbread

1 box gingerbread mix
1 cup coconut
1 cup sugar
2 tbs. light corn syrup
½ cup water
1 egg white
1 tsp. orange extract
½ cup coconut
1 tbs. grated orange rind
½ cup coconut

If a man's character can be revealed by his writings, Thomas showed himself to be sincerely devout, with great spiritual strength touched with a gentle humor. He left a collection of tracts on monastic life, sermons, hymns, and biographies. He is remembered, however, for *The Imitation of Christ*, whose title comes from the first chapter, "Of the Imitation or Following of Christ," in which "... we are admonished to follow His teachings and His manner of living if we would truly be enlightened and delivered from all blindness of heart." This work of devotional instruction is compiled of simple, easily understood homilies that help the reader perfect the inner life, renew the spirit, and prepare for his or her personal "conversations with God" in which the soul will hear "the Lord speaking within."

Thomas may have led "the most placid and uneventful life of all men who ever wrote a book" for, cloistered from the age of 12 until he died peacefully at 92, he was untouched by, although not unaware of, the pressures of the world. But he left us a guidebook to ease and overcome those pressures and bring us closer to God and His Son.

Though born in Germany, Thomas a Kempis lived 80 years in the Netherlands. Remember him with a summer dinner which has the flavors of Holland—jellied fillet of beef in a vegetable ring, potato salad, spiced pears, and tropical gingerbread. Much of this meal can be prepared the day before. (Serves 8 to 12.)

Preheat oven to 325°. Place fillet in strainer over sink; slowly pour boiling water over meat, turning meat to blanch it evenly. Cool meat; blot dry. In a heavy pan heat butter and oil; add meat and brown on all sides; sprinkle it generously with pepper. Roast fillet 25 minutes per pound, basting every 20 minutes. Remove meat from pan and cool it, then slice very thin. Combine consomme, Madeira, and water in a saucepan. Remove ¼ cup liquid and soften gelatin in it. Return mixture to saucepan and heat until gelatin is dissolved. Cool, chill gelatin until it is thick, then pour a thin layer onto a deep platter; let set until almost firm. Arrange beef on gelatin; spoon half remaining gelatin over meat; chill until set. Pour remaining gelatin over meat; chill until firm. Marinate carrots, cauliflower, broccoli, mushrooms, and onions (if not pickled) in dressing in separate bowls for 2 hours. Surround meat with spinach tossed with 2 tbs. dressing. Drain vegetables, saving dressing, and arrange them in mounds on spinach. Serve dressing separately.

In a medium saucepan, boil potatoes in water until tender but not soft; drain; place potatoes in large bowl. Whisk oil and lemon juice together in a small bowl; pour over hot potatoes; sprinkle with salt; stir gently and let cool. Add onions and cheese; cover and chill overnight. Before serving, whip mayonnaise, sour cream, and piccalilli together in a bowl until light and creamy; fold dressing into potatoes. Put eggs through a ricer or sieve; sprinkle over potatoes. Dust top liberally with paprika.

Preheat oven to 350°. Prepare gingerbread according to package directions; fold in 1 cup coconut. Pour batter into prepared square pan and bake according to directions. Let gingerbread cool in pan. In a small saucepan, stir sugar, syrup, and water over low heat until sugar is dissolved; let mixture come to a boil, then cook without stirring until syrup starts to turn pale gold, about 3 to 4 minutes. Turn off heat. In a medium bowl beat egg white until stiff; pour syrup in a thin stream over egg white, beating constantly. Add extract; continue beating until frosting is cool and spreadable; fold in ½ cup coconut. Spread frosting over gingerbread. Mix orange rind with ½ cup coconut and sprinkle over top.

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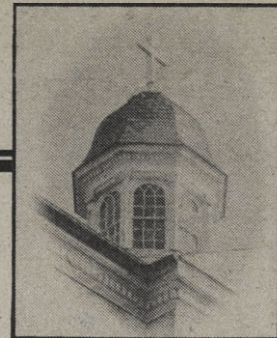
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Notes from a Roman diary



by Onell Soto

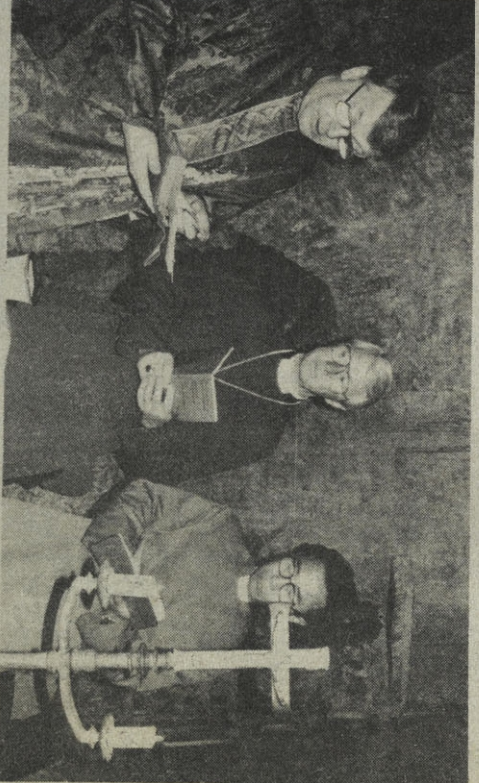
The Episcopal Church's Mission Information Officer (shown right with Pope John Paul II) reflects on highlights of two weeks in Italy.

Early in the morning we are at St. Peter's Square with some 30,000 other people. Today we meet the Pope. I hear our guide, Bill Purdy, say in Italian to one of the guards, "Important delegation," and we are placed just in front of the platform where the Pope sits. The atmosphere is festive. It begins to rain, and umbrellas transform the piazza into a multi-colored parking lot, but no one leaves.



The rain disappears before the Pope arrives in an uncovered jeep. During his homily, given in Italian and summarized in half a dozen European languages, he greets us in English and adds, "Your brothers and sisters in the Catholic Church join you in working and praying for the unity of all Christians." Amen.

One Sunday we attend a church near St. Peter's Basilica. It is full of people of all ages; a group of young people with guitars and tambourines sing charismatic songs. The sermon is short and to the point. Highlight of the day is a service at a catacomb where (shown below) Bishops Derek Bond of England, Theodore Eastman of Maryland, and William Choi of Korea celebrate. Early Christians did not worship and hide here; this was a burial place. It is damp and cold. It is a way of touching ancient history, a realization of the communion of saints.



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