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Graham Leonard
Opposed measure

BY A 25-VOTE MARGIN

Church of England says 'no' to female priests

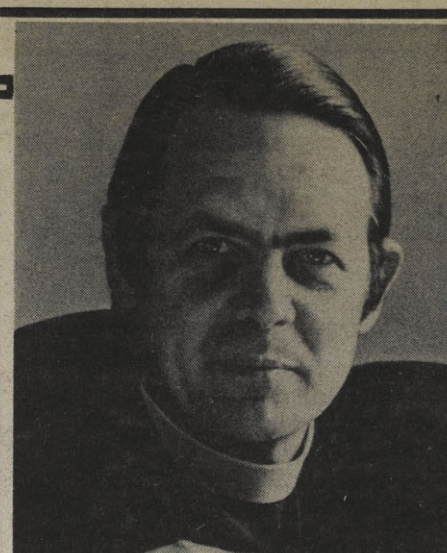
by Christopher Martin

In the old city of York, on July 5, the General Synod of the Church of England failed to approve the Women Ordained Abroad Measure. Thus women priests from the U.S.A., Canada, New Zealand, Uganda, and the other Provinces of the Anglican Communion still cannot legally be invited to celebrate the Eucharist at public worship in the "mother country."

Ordained women will not be penal-

ized, but as the president of the (Anglo-Catholic) Church Union, Bishop Eric Kemp of Chichester, said drily afterward, a bishop who issues such an invitation may be liable for action by the ecclesiastical court which can prescribe anything from admonition to deprivation. Within minutes of the vote, the secretary of the Church Union was circulating a press release expressing relief. The speed of its issue was impressive. "We had one

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David Sheppard
Supported measure

The EPISCOPALIAN

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

In last five years

PB's Fund giving triples

by Janette Pierce

In the past five years Episcopalians have tripled their giving to the Presiding Bishop's Fund for World Relief from \$2,278,102 in 1981 to \$6,284,884 in 1986.

Did the increases come because in recent years newspapers and television brought the sounds and sights of disasters into Episcopalians' living rooms?

Or because, as Elaine Smith, a Fund volunteer in New Hampshire, says, "in recent years everybody has learned that he or she, personally, has to help, that every individual has to be involved"?

Or because of the growing network of diocesan PB's Fund volunteers like Josephine and Nelson Holden of Las Cruces, N.M., who travel 3,000 miles a year to set up educational exhibits at conferences and conventions and in as many parishes as will invite them?

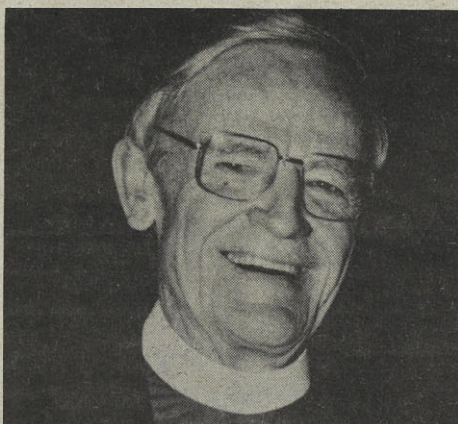
The answer may be a mixture of all three, but whatever the reasons, the Fund has more resources to help more people here and overseas than ever before.

Given the generosity of Episcopalians to special appeals and given such crushing disasters as mudslides, volcano eruptions, and Mexico City's earthquake, 1985 was a record-shattering year which may not be matched in 1986—so far, at least, a less disaster-prone year. But Fund staff member David Crean notes, "Giving never sinks back to the previous level. It is always moving ahead."

The year-end totals prove his point: \$2,278,102 in 1981, \$2,431,609 in 1982, \$2,743,158 in 1983, \$4,341,914 in 1984, and another leap upward to \$6,284,884 in 1986.

In New Mexico, the Holdens'
Continued on page 27

TWO REPORTS FROM SOUTH AFRICA



Paul Moore

'An enormous force against such a small bishop'

Bishop Paul Moore, Jr., of New York spent June 28 making pastoral calls in the Diocese of Johannesburg, South Africa, with Bishop Desmond Tutu. Following is his account.

by Paul Moore, Jr.

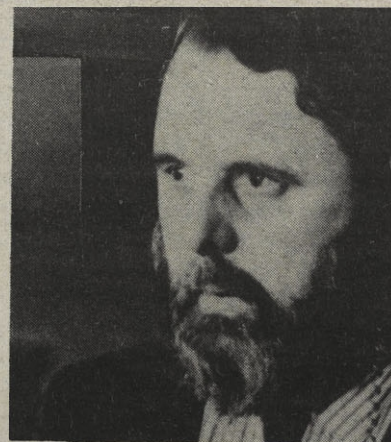
Bishop Tutu drives a shiny, bright red car, almost the color of the shirt he was wearing when he picked me up early that morning in downtown Johannesburg and we set off on his round of pastoral calls. Just a few days later a bomb exploded near the spot.

You can tell you are entering Soweto—or any other black township for that matter—by the cloud of smoke lying over the thousands of matchbox houses and by the now-

Continued on page 15

'Arresting a bishop is more than a local affair. The country is now virtually a police state'

Archbishop of Canterbury Robert Runcie sent Terry Waite, his assistant for Anglican Communion Affairs, to South Africa to investigate when that government declared the recent state of emergency.



Terry Waite

by John Martin

Among church leaders arrested by the South African authorities was Bishop Sigisbert Ndwandwe. By making Ndwandwe's name known publicly, Waite risked imprisonment under the conditions imposed in the emergency state. He did so, he says, because "to arrest a bishop is not just a local matter. To imprison our bishop and other clergy is nothing short of madness."

Waite says the reason for the arrests is the government's desire to

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IN THIS ISSUE

Prayers to go around the world

Libby Curtis reflects on learning to pray, **page 5**; Lloyd Casson offers a Prayer for South Africa, **page 6**; a Seattle group recommends prayer for hostages, **page 8**; Jane Scranton learned the comfort of prayer when death approached, **page 9**; and Nancy Tattersall Roberts travels the country in prayer, **page 15**.

Features: From students to Sergius

Students will respond if we ask them, says Linda Chisholm in *Here I Stand*, **page 4**; Presiding Bishop Edmond Browning speaks of students' spiritual journeys, **page 9**. How to visit the disabled is the subject of *Winning Ways*, **page 10**; Switchboard is on **page 4**; Have You Heard is on **page 13**; and Virginia Richardson observes the Feast of St. Sergius, **page 19**.

September Selection: From Vacation to Vocation

Vocation is about how we live our day-to-day lives at work, in marriage, in parishes. **Pages 20-25** offer reflections and actions.



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and **The Spirit of Missions**
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New York, New York

Presiding Bishop Edmond Browning made two appointments recently. Hugh Jones, a New York state appellate judge, is chancellor and will advise the Presiding Bishop on secular and canonical legal problems. A deputy to 10 General Conventions, he is currently an Executive Council member. Dr. Carol Hampton, a member of the Caddo Tribe, is a new field officer for native American ministry. Hampton, an educator and author, begins her work out of a field office in Oklahoma City, Okla., September 1. Browning also joined President of the House of Deputies David Collins in appointing the Rev. Donald A. Nickerson, rector of St. Paul's, Brunswick, Me., to be executive officer of the Episcopal Church's General Convention. Nickerson, who is presently an Executive Council member, will oversee the Convention office, coordinate the work of interim bodies, produce Convention journals, keep consecration records and manage national church meetings.

Johannesburg, South Africa

A white clergyman, the Rev. Duncan Buchanan, has been elected Bishop of Johannesburg to succeed Bishop Desmond Tutu, who will be installed as Archbishop of Southern Africa September 7. Buchanan was dean of St. Paul's Theological College in Cape Province for 10 years.

Oklahoma City, Oklahoma

Evangelical activist Larry Jones, founder of Feed the Children International here, took a 225-mile walk through the wheat belt to talk and pray with farmers. He then decided to collect 1 million evangelical signatures on a petition urging President Reagan to help farmers and the hungry by releasing some 12 billion bushels of stored grain to feed hungry Americans. "People don't need to hear political or biblical talk; they need to see political and biblical action," Jones said.

Menlo Park, California

Episcopal Church-related agencies that have to raise money for their programs received help recently at a two-day conference here sponsored by the Church's Standing Committee on Stewardship and Development. Representatives from 15 agencies heard presentations by fund-raising experts and expressed interest in making the conference an annual event.

Poughkeepsie, New York

The buildings and grounds of Christ Church here will be the setting for an invitational exhibit of ritual objects and architectural drawings by over 25 artists during an autumn arts festival in mid-September. The church, one of several historical sites hosting programs during Dutchess County's Artscape '86, will also sponsor Roberta Nobelman in *Julian*, a one-woman play about Julian of Norwich.

Cleveland, Ohio

The U.S. office of the World Council of Churches will sponsor the first annual Ecumenical Forum here October 2-4. General Secretary Emilio Castro and Canon Burgess Carr, a Liberian priest and former head of the All Africa Council of Churches who is now a Connecticut rector, are among featured speakers for this invitational event for American participants in the 1983 World Council Assembly and others.

Piscataway, New Jersey

The New Jersey Council of Churches will honor St. Michael's Chapel here for its leadership in the sanctuary movement. Some 700 to 800 guests are expected to attend the annual Recognition Dinner November 20. The Council says St. Michael's, which gave sanctuary to a Salvadoran family, is the only such sanctuary in the state. St. Michael's is the Episcopal church at Rutgers University; the Rev. Henry Atkins is priest-in-charge.

Milwaukee, Wisconsin

Religious leaders here issued a statement decrying violence to the person and property of local abortion clinics. The statement urged non-violent protests and asked demonstrators to respect "the dignity and privacy of other persons." At the same time Bishop Robert White of Milwaukee, one of the signers, said, "We want to underscore the right of our people to protest injustices as they discern it."



Pacific Palisades, CA—Bishop Robert C. Rusack, 60, died suddenly at his home here July 16 of an apparent heart attack. Bishop of Los Angeles since 1974, Rusack had encouraged a wide range of ethnic ministries, supported women's ministries, and was a leader in the liturgical renewal movement. He had planned to launch an interfaith AIDS ministry in the diocese. Both Presiding Bishop Edmond Browning and Archbishop of Canterbury Robert Runcie praised Rusack's leadership.

Philadelphia, Pennsylvania

In a colorful outdoor service on the waterfront here in mid-July, churchpeople helped the Seamen's Church Institute "thank God for our seafaring tradition." Interfaith representatives joined the Rev. Neale A. Secor for the service and to tour ships from many countries.

New London, Connecticut

The triennial national assembly of the

Girls' Friendly Society, held here, elected Patricia Henderson from Massachusetts president for the next three years. The assembly also condemned apartheid in South Africa, a sister country within the Girls' Friendly World Council. During workshops participants studied teenage suicide. The Diocese of Pennsylvania will host the 1989 meeting.

Muker, England

Anglican lay ministries champion Mark Gibbs died at his home here June 30 after a long illness. He founded and directed the Audenshaw Foundation to further work on lay ministry and published a series called the Audenshaw Papers. He was active in a number of European and North American lay movements and chaired the international committee of the German Kirchentag from 1954 to 1985.

London, England

Government press restrictions prohibited publishing the fact that the Diocese of Pretoria endorsed economic sanctions against South Africa, says Michael Phalatse, editor of *Seek*, the Anglican Church's monthly newspaper. Phalatse said *Seek's* July issue was "almost stripped naked" by the restrictions and that South African authorities seem to be "gunning for Christians" during the current state of emergency. He confirmed the arrest of Bishop Sigisbert Ndzwandwe and said two other Anglicans from the Diocese of Johannesburg—the Rev. Sipho Masemola and the Rev. Joseph Cilongo—were released after 14 days in detention; an Anglican youth worker, Edwin Arrison, 22, was reportedly detained as he tried to leave South Africa to attend a church youth conference in Zimbabwe.

Nashville, Tennessee

John Mogabgab, an Episcopal layman who is editor of *Weavings*, a new bimonthly magazine on spirituality launched by The Upper Room, located here, said the journal will focus on spiritual development in the congregation and will attempt to balance classical and contemporary content and design. Mogabgab, who is studying for his doctorate at Yale, has worked with Henri Nouwen, Roman Catholic theologian and author.



Brasilia, Brazil—Patricia Ann Powers, an American missionary supported by the Daughters of the King, has become the second Anglican woman ordained in Brazil. A school administrator now in charge of a mission in Ceilandia, near here, Powers was ordained on June 29 by Bishop Agostinho Soria.

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New York, New York

After a meeting of the nine Provincial representatives of the national Episcopal Church Women's board, the group announced plans to train volunteers for church leadership. Sherry Maule, Joyce Hogg, Thelma Wilson, and Doris Attridge will meet in November to develop the training program which they hope to launch in parishes and dioceses by the spring of 1987.

Munster, West Germany

"Witness and Service in the World" is the topic participants discussed at the International Old Catholic Conference here in late August. A youth conference preceded the general congress which was held in English, French, German, Dutch, and Polish. In related news the Old Catholic Church in the Netherlands reports it has no priests working in mission areas except through and in Anglican dioceses. This is possible be-

Waite 'optimistic' about hostages

"I'm optimistic," Terry Waite, the Archbishop of Canterbury's envoy to the world's troubled spots, told a New York City press conference at the Episcopal Church Center August 8. Waite is optimistic about reestablishing contact with the Islamic militants who still hold at least three Americans and about their eventual release.

Waite bases his optimism, he said, "on the human feelings and compassion" he encountered in his previous negotiations in Lebanon and his experience of the shared religious beliefs of Muslims and Christians in a God of compassion, justice, and mercy.

Since Lawrence Jenco's release, Waite has used both the media and the telephone to try to contact the captors in response to a message purportedly from the Islamic Jihad. He confirmed that Jenco carried messages "which he delivered." Waite, who met Jenco in Damascus within hours of the latter's release and accompanied him to Rome and Canterbury, suggested factionalism or "to keep the issue alive" as possible reasons the Islamic Jihad denies sending these messages.

The towering, bearded Anglican layman said his motives for seeking the hostages' release were "humanitarian and religious." He added that a letter from Pope John Paul II "authorized me to make known certain of his feelings to the captors."

Waite said he recognizes hostage-taking as "a cry from people who feel they have no other voice. . . . I would like the captors to know we in the Church hear that cry" but cannot respond while innocent people are held captive.

In response to a question, Waite said he had found the kidnappers "absolutely determined to seek their own ends." He also gave his personal opinion that the captors have nothing to gain in holding the hostages longer. Most of the people involved want to find a way out of the problem "with dignity and honor," he said. He has no trip scheduled but stands ready to meet with the captors at any time.

cause of the full communion that exists between the two Churches.

Winnipeg, Canada

U.S. Episcopal Bishop William Wantland of Eau Claire, who has been acting as bishop for Canada's native Indians, and the Rev. Laverne Jacobs, chairman of the Anglican Church of Canada's Council on Native Affairs, are urging the Canadian Church to appoint its first Indian bishop. Such a move, the two men say, would give Indian churchpeople—who number 28 percent in northern Canada and 82 percent in the Arctic—greater identity with their Church.



Archbishop of Canterbury Robert Runcie, center, received a copy of a 22-minute videotape intended to help Anglican bishops around the world prepare for the 1988 Lambeth Conference. Making the presentation were the Rev. Robert Browne, left, an Anglican Consultative Council media resources staff member who produced "Lambeth '88: The Call" with a team of Anglican film and television professionals from 11 Provinces and organizations, and Canon Samuel Van Culin, right, the Council's Secretary General. The tape, being sent to all diocesan bishops, presents an overview and history of the Lambeth meetings as well as the 1988 themes and leadership.

CHRISTMAS

CARDS from The Presiding Bishop's Fund for World Relief

Send your contribution and order cards for your use. Your tax-deductible contribution will GIVE HOPE to those suffering around the world—especially those facing the tragedy of famine—as it supports the ministries of the Fund through relief, rehabilitation, development response, and refugee/migration needs.

This year's design, a stunning woodcut by noted artist Vivian Berger, gives a new presentation of Isaiah's prophecy of the peaceable kingdom of our Lord.

The card is 5 1/4 inches square, in a lovely seasonal white and silver, with black. The message inside reads: MAY THE GOD OF HOPE FILL YOU WITH ALL JOY AND PEACE. Send cards to your friends and family—possibly in lieu of a gift.

Send your contribution now with your order, using the handy coupon. No orders can be processed after November 1.

Please indicate the number of cards and enclose a sacrificial offering.



The Presiding Bishop's Fund
for World Relief
Episcopal Church Center
815 Second Avenue, New York, NY 10017
The Rev. Canon Samir J. Habiby, D.D.,
Executive Director

Enclosed is my donation for \$ _____

Please send me _____ cards and envelopes to match.

Name _____

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Please make out your check or money order to:
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SWITCHBOARD

Not a "secret movement"

A World News Brief (July) concerned the inquiry being made by the Church of England "into whether the relationship between Freemasonry and Christianity is acceptable." I take strong exception to the last sentence, which read: "The Church of England was once believed to be an ecclesiastical stronghold of the secret movement."

Masonry is no more secret than the Episcopal Church when compared to the Presbyterian or Baptist denominations. Masonry has a ritual for conducting meetings just as the Episcopal Church or Church of England has rituals for services of worship, and they are not exactly in the same form as the Presbyterian Church or any of the other denominations. However, because of these differences we can hardly be accused of being a "secret movement."

David E. Malcolm
Westfield, N.J.

Freemasonry is neither secret nor a movement. It is an international fraternity which has some secrets, as all companies, families, and magazines have secrets or privileged information. Perhaps the best-kept secret of Freemasonry is that worldwide over \$2 million is given to charity every day.

Arthur W. Archer
Wilmington, Del.

Covenant or contract?

The article about COCU's next plenary session (July) deserves comment. Your readers should note that the 1984 *In Quest* proposal is nearly identical to the overwhelmingly rejected 1970 COCU proposal, *A Plan of Union*. Many sentences, paragraphs, and sections are similar in context, content, and intent.

There are two major differences between the proposals. The 1984 plan deletes the specific steps to effect "organic union." In lieu of such specificity, the 1984 proposal calls for a Council of Oversight [to oversee] the transition into COCU. Duties and functions of the Council are vague and undefined.

The other major difference is the "covenanting" concept. The 1970 plan

suggested a corporate, heavily bureaucratic, institutional merger of Churches. The 1984 version suggests a "visible unity," a "communion of communions" approach. Since in legal parlance a covenant is a contract, it would appear that COCU's goal is still to engineer an institutional, corporate merger albeit by a seemingly innocuous method.

If and when studies actually begin on COCU, [will] all parishes be able to participate in such studies? Toward that end, the Society for the Preservation of the Prayer Book [of which the writer is field representative] has formed an ecumenical coalition to defeat the COCU proposal.

Lawrence W. Thompson
Louisville, Ky.

Are we forgetting our own?

On July 6, a television program entitled 1776 spoke of the convention in Philadelphia that approved the Declaration of Independence only after [acceding to] the delegate from South Carolina [who demanded] that a clause condemning slavery be removed. We all know it took many years and a Civil War before we solved that issue. Then it took until the 1960's to try to do something for civil rights, which incidentally still are not fully implemented.

Yet our Church's leaders would have South Africa do in one year what we have been unable to do in 200 years. We worry about the natives in other lands but seem to forget the American Indian and the Eskimo. We demand open borders for those in other countries yet keep our native sons and daughters tightly tied to their assigned reservations. Isn't this similar to the "townships" in South Africa? We worry about the standard of living in developing third-world countries yet forget our own developing areas, Appalachia being one of the worst.

Where is our Church going? It is difficult for this small-town rector to see what course our leaders have set for us.

Derrill P. Crosby
Newport, N.H.

What about the unsacraments?

With the advent of the 1979 Prayer Book, I have been witnessing a gradual deterioration of our "other" sacraments. Some cases in point:

Confirmation—Back in the days of the 1928 Prayer Book, members of the Episcopal Church did not partake in the Eucharist until they were confirmed. Now that any baptized Christian can take Holy Communion, where does the Church stand on confirmation, and why is it important?

Ordination—I remember the days when a person was ordained a deacon and you naturally assumed he or she was going on to the priesthood. What's this about equal and separate orders, and why are they stopping at the diaconate? Unction—When I was growing up, a priest gave last rites before a person died. Now with the use of life support equipment and special interest groups preventing their unplugging, when do I have the right to ask for last rites for me and my loved ones?

Penitence—I read in the papers about a priest revealing a confession to the police. Is the confessional really a place of refuge?

Marriage—Marriage has always been the sanctified union of a man and a woman. So what do we do about the petition by homosexuals to have their relationship sanctified?

These are hard questions which deserve attention. We as Episcopalians need to study these sacraments and make statements that will strengthen us as a denomination.

I [suggest] we start a 21-year task force—spanning eight General Conventions, using the first to kick off our efforts and affirming what our "other" sacraments are. At each convention a sacrament would be chosen to be studied for a three-year period, concluding with a statement defining what each sacrament means to us as Episcopalians.

My purpose is to create unity, not disharmony. My prayer is for all Christians to respect each other while not necessarily agreeing.

Mark McClénahan
Walnut Creek, Calif.

EXCHANGE

Available

To any parish for the cost of shipping: up to 100 copies of *The Hymnal 1940*, 50 copies of *The Book of Common Prayer* (1928), an A. B. Dick mimeograph, and an addressograph machine. Write Christ Episcopal Church, 200 N. 7th St., Stroudsburg, Pa. 18360.

Free to parish or others willing to transport: Approximately 100 student chair-desks, metal and wood with tablet arm, in assorted sizes. Inquire of Grace Episcopal Church, 7 E. Maple Ave., Merchantville, N.J. 08109, or call (609) 662-0132.

The Hymnal 1940, 104 copies, and 18 Choir Hymnals (1940). Contact St. James' Church, 2 S. Augustine St., Newport, Wilmington, Del. 19804.

To Bob Neslund

We have the article you requested from the 1909 *Spirit of Missions*. Please send your address. —*The Episcopalian*

HERE I STAND

If we make demands, we can engage young people's interest



by Linda Chisholm

I do not believe Mormons and Mennonites, American Zionist Youth and Seventh Day Adventists need have a corner on the market of commitment among youth. I do believe that if college-age Episcopalians have too often perceived the Church as irrelevant, it is because we have not shown them our works of human service in the world. If they have not been involved, it is not because they do not care, but because they haven't been asked.

Convinced that "tolerant and liberal" need not have as its corollary "indifferent and unconcerned," the Association of Episcopal Colleges announced in February, 1986, a program for students of summer service opportunities in Episcopal Church-related agencies in the United States and overseas. The announcement, by reason of staff and budget limitations, was modest, yet the heartwarming response proves that today's students are caring, concerned about global and human problems, desirous of breaking through their own cultural parochialism, and idealistic and willing to make personal sacrifices in order to be of use to others.

"On this campus I feel removed from real problems. I want to learn about and be sensitized to the needs of others." "I hope that what I do this summer will make at least a little difference." "I just hope I can help." "I want someday to be a priest. . . to the poor." "I had thought about the Peace Corps. I didn't know the Church had programs of service." "I want to show by my action my love of Christ."

They wrote from Sewanee, from St. Augustine's, Kenyon, Hobart, Bard, Brown, Johns Hopkins, and the Universities of Vermont, Wyoming, and Indiana. This summer they went to the Philippines, to Liberia, to Jamaica, and to nine places across the United States, joining in the work and service of the Church.

My dream is the Episcopal Church may increasingly engage the willingness, energy, intelligence, skills, and devotion of our young people as do religious groups of other and more proscribed beliefs but that we do it in our Anglican way—by fostering critical inquiry and by respecting the religious quest which is a good and necessary part of the college years. My dream is the Association's program will grow and that parishes, dioceses, and the national Church will support the growing number of opportunities—local, national, and international—which invite a demanding commitment.

I believe that by making our college students partners in an enterprise of service, all will gain: we, they, and the world we seek to serve in the name of Christ.

Linda Chisholm is president of the Association of Episcopal Colleges.

THE EPISCOCATS



Best seat in the house—I can almost hear the sermon from here.

Karen Kuykendall

We are wires to make God's connections

by Libby Curtis



Bishop Patrick Harris of Wakefield, England, has said, "Prayer isn't just the first priority of life; it is *the* priority of life."

I think of prayer as a dialogue initiated by God. The problem is we are often so busy telling God what we want and what we won't do that we cut off the dialogue. Sam Shoemaker used to say God gave us two ears and one mouth so we should listen twice as much as we speak in prayer.

Intercessory prayer is an awesome responsibility given to us by God. People who question the value of

interceding in prayer for persons, events, and activities say that intercessory prayer is like trying to change God's mind. I believe, on the contrary, that when we pray with love for the needs of others, God opens us up to be conduits through whom God the Father and God the Son—by the power of God the Holy Spirit—can do for them for whom we pray what He wants to do in that particular situation. Again, Sam Shoemaker said, "We are wires through whom God runs His spiritual electricity along the wavelengths of the Holy Spirit."

Our prayer dialogue is carried out through corporate worship, personal prayers, "arrow" prayers, and small group prayers. Corporate worship is centered in prayer; much of what we do in worship services is an act of

prayer. Each of us should also have that special quiet time each day for Bible study and personal devotions. Then during the course of the day we should have moments when we shoot prayers of praise, thanksgiving, intercession, and petition to God—arrow prayers aimed at particular needs and circumstances.

In my first experience in group prayer in 1953 I was astounded to see women from Calvary Church in Pittsburgh pray together—not from the venerable Prayer Book, but with their own childlike, sincere, and loving prayers. After getting over the shock of prayers that were not expressed in King James' English, my second surprise was the way in which the prayers were so beautifully answered over the weeks, months, and years

that followed.

I must admit it took me weeks to get up courage to pray aloud, even with eight to 12 other women.

In subsequent years as I look back upon the wonderful experiences I and so many others have had in group prayer—the fellowship, the power of shared prayer, the increase in faith as prayers have been answered—I'm reminded of one more of Sam Shoemaker's quotes, "You can't live on yesterday's grace any more than you can read by last night's electricity." God's grace comes through the dialogue of prayer.

Libby Curtis is coordinator of the Anglican Fellowship of Prayer's diocesan representatives. Her article is adapted from the Fellowship's newsletter.

IN CONTEXT

Charity means love

by Dick Crawford



Many parishes and missions in the Philadelphia area assist an inner city congregation and carry on a feeding program—soup kitchen—that cares for many poor and homeless people each day. These churches provide soup and other food one day each month.

I learned about this program while visiting one of the provider churches in a rural area, far from the inner city. The distant parish takes its monthly service to the poor seriously and requires that those who participate in giving, cooking, and transporting the food go one step further. No one can give money, food, or service unless he or she also goes into the inner city and works in the serving line, cleans tables, and looks after the needs of those who depend on others for food.

The last requirement has kept some people from participating, and it has caused some prospective participants to come slowly into that ministry.

What it has done for the latter group is described by several of them as conversion. In feeding the poor and seeing them in their various states of deprivation, they gain an understanding of what is meant by "the least of my brethren" and learn to find Christ in all people.

"Giving, real sacrificial giving, is hard," one of the leaders said, "but giving linked with doing is even harder. The Gospel takes on new meaning when you get out and experience it. It's no fun, but it surely is faith in action, and my faith has grown because of it."

At its last meeting, the Executive Council of the Episcopal Church gathered daily at St. Luke's Church near downtown Atlanta which carries on all kinds of programs for the down-on-their-luck people of that city.

That parish, too, carries out a large feeding program. Executive Council members and others in attendance joined the soup line one day.

As I ate my soup and sandwich and saw the workers and volunteers at St. Luke's, I remembered more of what the woman at home had said, "Being there you come to know that charity means love."

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Prayer for Light in South Africa

by Lloyd S. Casson

ETERNAL God, our Creator, at the beginning of creation you commanded that there be light, and there was light.
We praise you for your light, O God.

Dispel the deep darkness now brooding over the face of the earth, its peoples so divided, and let the brightness of your light shine upon us.
Dispel the darkness, O Christ.

We pray especially this day for the people of South Africa, land of gathering shadows and chaos, where light is as darkness. Hear our prayers for them, for ourselves, and for all the inhabitants of earth; that in your light we may see light, and in your straight path we may not stumble.
Lighten our path, O most Holy Spirit.

Let there be light, O God, for multitudes of South Africans who, because they are black, have been hated and oppressed beyond measure, isolated, accounted as nothing, and left to die as voiceless strangers in their own land.
Let there be light, O God.

For their elders and their progeny, uprooted from ancestral soil and forced to exist in "homelands" far from home,
Let there be light, O God.

For their women, languishing in dark shanties, discouraged and without hope; and for their men, crushed in spirit, slaving for a pittance in distant labor camps,
Let there be light, O God.

For their children, condemned to stunted growth and early death by inferior education, malnutrition, and disease,
Let there be light, O God.

For their mothers, fathers, sisters, and brothers, mourning at the graves of murdered loved ones, brokenhearted and in despair,
Let there be light, O God.

For people everywhere who are poor and trodden underfoot, and for any who are burdened unjustly because they are different,
Let there be light, O God.

COMPASSIONATE Christ, you came to preach Good News to the poor, to proclaim release to the captives, and to set at liberty those who are oppressed: By your light drive away the dark shadows of despair and defend the cause of your people; that casting every care on you, they may know the consolation of your love and trust in your liberating power.
AMEN.

PURGE by your light, O Christ, the gatekeepers of that terrible beast, Apartheid, and all who support them in actions or in spirit: Those who now hold power in South Africa, ruling by terror, and by keeping the races divided: violent, insecure, and hard of heart in their refusal to reform,
By your light purge us, O Christ.

South Africans whose comfortable way of life or whose fear of losing what they have renders them apathetic and grips them in the bondage of racism, suspicion, and fear,
By your light purge us, O Christ.

Church leaders who claim neutrality in the face of this evil, and who defend it as righteous,
By your light purge us, O Christ.

Leaders of our nation and of other nations, slow to condemn the evil and slow to act for justice and for the end of Apartheid,
By your light purge us, O Christ.

All who profit from Apartheid, unmoved by the cost to its victims,
By your light purge us, O Christ.

We pray for ourselves, holding contempt and prejudice toward persons of other races and backgrounds, turning away from human need and suffering, blaming the victims for their condition, and making peace with oppression and violence.
By your light purge us, O Christ.

O GOD the Righteous, you sit in judgment every day: By the brightness of your light, expose the works of darkness to those who labor with wickedness, who conceive evil, and who give birth to a lie. Turn hearts of stone into hearts of flesh and free us from this bondage of sin.
AMEN.

STRENGTHEN with your light, O Holy Comforter, South Africans of all races and walks of life, and people in every nation, who by prayers and action persevere in the sacred struggle for freedom!
Strengthen them with your light, O Holy Spirit.

Visionaries fearlessly holding up the vision of a new South Africa belonging to all who live in it, and prophets boldly denouncing the evil and challenging the principalities and powers,
Strengthen them with your light, O Holy Spirit.

Those who persevere when perseverance threatens their freedom, political prisoners, those detained without trial, and those who are tortured,
Strengthen them with your light, O Holy Spirit.

Those who are banned from speech and life in their communities, banished to far corners, and terrorized into exile,
Strengthen them with your light, O Holy Spirit.

For those who testify to the Gospel in the midst of this evil, for those who face alienation, danger, and persecution for Christ's sake, and for those who are tempted to turn back because the way is hard,
Strengthen them with your light, O Holy Spirit.

For Christians everywhere who, in their several callings, yearn for the coming of the Day of the Lord, and who strive in all things for justice, freedom, and peace,
Strengthen them with your light, O Holy Spirit.

O GOD, you gird about with strength all who put their trust in you: Grant to these your servants, and to all who love you, such a sense of your presence that, walking in your light, they may stand fast and at last may rejoice in the liberty of all the children of God.
AMEN.

FINALLY, O God of Eternal Light, we pray for the valiant martyrs who have struggled for justice in South Africa, and for all who have died for the cause of liberation: slaughtered innocents cut down in the blooming of their lives,
Let light perpetual shine upon them.

Those who have died under torture and in prison, and all South African martyrs who have sealed their testimony to freedom with their blood,
Let light perpetual shine upon them.

Righteous martyrs and servants in every generation and in every place who, having finished their course in faith, now rest from their labors, and all the departed,
Let light perpetual shine upon them.

Rest eternal grant to them, O Lord,
And let light perpetual shine upon them.

May their souls, and the souls of all the departed, through the mercy of God, rest in peace.
AMEN.

(Silence may be kept for a space, and memorial candles and lamps may be lighted.)

The Celebrant or Reader concludes:

Let us pray.
O GOD of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your son Jesus Christ our Lord; who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.
AMEN.

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Can we respond to baby boomer values?

by Terri Baird

Baby boomers have affected every congregation in some fashion, says the Rev. Tex Sample. Mainline denominations, he says, have lost their "capacity to hold on to the baby boomers," the basic reason being the self-fulfillment ethic the baby boomers brought with them.

Sample, a United Methodist professor of Church and society at the St. Paul School of Theology in Kansas City, Mo., defines baby boomers as the generation of those born between 1945 and 1965. At almost 80 million, they constitute one American in three and are by far the largest generation.

"Some of the most guilt-ridden people I know are the parents of baby boomers who raised their children in the Church and somehow think they did something terribly wrong and that's why their children are no longer there," Sample told members of the Diocese of Kansas' long-range planning commission at a session in Topeka.

Past generations, he says, believed in a self-denial ethic. "You worked hard, you denied the self for the sake of the safety and security of your family, and you paid any price to do that." When the baby boomers arrived, so did the self-fulfillment ethic which Sample says has four ingredients, the first of which is you do not deny life for the sake of self-denial. "Life is intrinsically valuable so don't deny it. Live it."

The second ingredient of the baby boomer ethic is life is to be emotionally expressive—"Let it all hang out." And the third is a powerful psychology of affluence which says a person's first duty is to him- or herself. Baby boomers believe they are entitled to affluence and that the economy will continue to permit an affluent life style. When asked what they want, baby boomers answer, "More."

Bridging the gap between the self-denial ethic and the baby boomer ethic is tough for Churches, Sample says. "In order to draw baby boomers, there has to be something there worth going to. You can say to a baby boomer, 'You ought to go to church,' but it's just like pushing a truck with a rope."

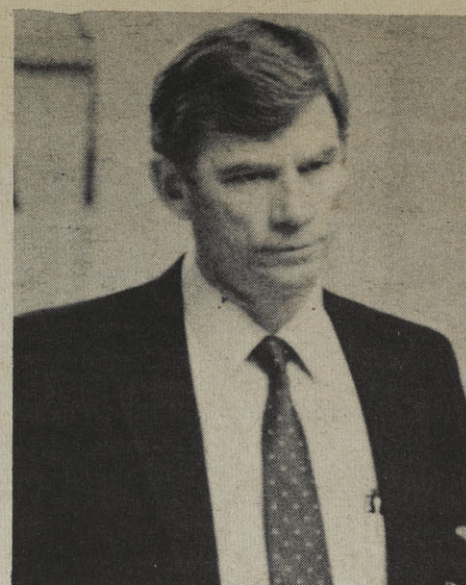
Sample, author of *The Blue Collar Ministry*, did not offer much hope for reconciling the two ethics, but suggested that denominations might play on the baby boomer value that life is intrinsically valuable.

The Diocese of Kansas' 15-member diocesan long-range planning commission chaired by Robert Campbell had studied both Sample's book and *Reshaping a Congregation for a New Future* by Arlin Rothauge, an Episcopal Church Center staff member, and invited the two men to share their ideas at the third annual Tocher Lectures at Grace Cathedral in Topeka. Each gave addresses and then led commission members through specific case studies of parishes in the area.

The parish, Rothauge said, "remains eternal. It's an exciting institution within society because, like the cross, it connects the vertical with

the horizontal. It is the society which in its life and in its worship and in its message connects the world with the infinite. In that way we cannot change. We must be eternally the people of God."

Many clergy think of their parishes as an old slipper—comfortable, a little worn around the edges, but "it's been worn for so long it's taken on the shape of the foot. The Church is not given to us to be an old slipper. It will have to meet all the challenges of change," he said, thus it will sometimes pinch.



In Kansas, Arlin Rothauge, left, and Tex Sample discussed long-range planning objectives.

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Seattle group urges prayer for hostages

"These men have been on my heart for a considerable time now, and I know that millions of others are deeply concerned about their tragic circumstances. It is our belief that the prayers of people worldwide will bring them home."

So says Ray Barnett, president of Friends in the West, a Seattle-based human rights organization which on July 4 announced a "Pray Them Home" campaign for Americans held hostage in Lebanon for almost two years. The men to whom he refers are Terry Anderson, an Associated Press reporter; David Jacobsen, administrator of American University; William Buckley, a U.S. Embassy official; Thomas Sutherland, dean of American University's agricultural school; and the Rev. Lawrence Jenco, director of Catholic Relief Services in Lebanon, who was released in July. Their Lebanese captors demand the release of 17 Islamic prisoners held in Kuwait; the Lebanese claim they have killed Buckley.

Barnett calls for global, 24-hour-a-day prayer for the remaining hostages, and Friends in the West is circulating a petition to ask President Ronald Reagan to declare Thanksgiving Day a national day of prayer on behalf of the hostages. Jacobsen's son Eric says, "A prayer campaign is what has been missing. God has a plan in all this that is greater than terrorism or international politics."

In a letter to his family in November, 1985, David Jacobsen wrote, "The Lord has made it possible for me to survive. Trust in Him, and we will be together soon."

Jerry Levin, a Cable News Network reporter who escaped last year after 11 months in captivity in Lebanon, speaks about the hostages' plight and urges more U.S. government activity on their behalf. Levin, whose wife Sis is an Episcopalian, said in a *Christianity Today* article that he had a spiritual awakening while imprisoned. "God may have been so disgusted with me that he hit me with a two-by-four."

When his captors gave him a Bible, Levin recently told a Presbyterian group, he read in Mark "what Jesus said about prayer: 'Whatever you ask for in prayer, believe that you have received it, and it will be yours.' What an astounding, what a magnificent idea."

Levin says "Sis's soft-spoken courage on television and radio as she firmly held to her reconciliation-oriented convictions" was what helped release him. Both the Levins believe dialogue is the only way to save the remaining hostages' lives. St. Augustine's advice to hate the sin and love the sinner, says Jerry Levin, "is what my captivity was all about. So these days I find myself loving Arabs, Jews, Christians, Moslems, Americans, Palestinians, and Israelis while hating the terrible acts committed by all" of them.

Sis Levin, a one-time divinity student, says that during her husband's imprisonment she lived on "faith only—there was nothing left. Things I had counted on had been stripped away. We really prayed a lot. It was a case of staying alive."



On the steps of St. Matthew's, the Islanders pose in their tuxedo T-shirts with rector Arthur Cunningham. Mark LeJohn, top row, right, is a confirmed member of St. Matthew's and team captain.

Enid parish offers newcomers a sporting chance

by Art Cox

What began on the parking lot is now moving inside at St. Matthew's Church, Enid, Okla.

Scott Dally, a St. Matthew's parishioner who was supervisor in the local newspaper's mailroom, helped found the Islanders' Club for Micronesians, many of whom worked with him, and the members formed a basketball team that practiced on the church's parking lot. The Rev. Arthur L. Cunningham, St. Matthew's rector, used his discretionary money to sponsor the Islanders in the local YMCA basketball league, and senior warden Ben Wright gave the team "tuxedo" T-shirts with the parish's name on the back.

Using \$900 in Venture in Mission outreach money, Cunningham recently paid for YMCA adult memberships for 10 more young people. "We will now have them represent us in all the 'Y' leagues," Cunningham says.

"The story began with some people asking, 'Who are all those strangers using our parking lot?' and we are now brothers and sisters in Christ," Cunningham says. At a special Sunday morning service recently, Islanders' Club members sang hymns in their native language and afterward treated parishioners to a Polynesian luau in the parish hall. "Their music comes from a different place, but they sing it with a strength and clarity with harmony non-paralleled," Cunningham says.

The Micronesian Islands are a U.S. trust territory. Many of their young people come to the mainland to go to school, but not knowing the language, they often flunk out and must take menial jobs. Little opportunity exists back home, says Cunningham. "Remember, we A-bomb-tested Bikini



Islander Timothy Langarine and the rector take some shots.

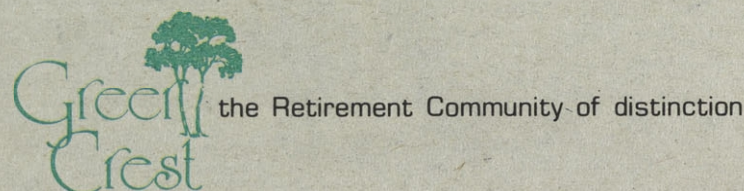
and Eniwetok off the map."

The relationship between the parish and the Micronesians is growing closer. Four or five parishioners joined 17 of the Islanders in a recent co-ed softball game, and "each Sunday more of them are coming to church, too," Cunningham says.

Art Cox is a reporter in Enid, Okla.

Bible notes begun in Chinese

Twenty scholars have begun a three-year project to translate into Chinese the study notes of *The New International Version Study Bible*. The notes are used with the Union version of the Bible which is used by 99 percent of Bible-reading Chinese.



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If you truly believe in the Resurrection

Thoughts on approaching death from a taped interview with Jane Scranton

by Wilbur L. Scranton, III

I know the Lord doesn't desert me when I'm in pain. I know that comforting feeling I had as a youngster when I had a skinned knee, and I went to Daddy, and he held me in his arms. And somehow the hurt didn't go away, but Daddy's holding me made it all right. I can picture not only that the Lord is holding me in His arms, but that He is carrying me over rough, rugged countryside so that I am not even going to touch the stones.

That is the only comfort that one can get. I don't think it takes the pain completely away, but He's sharing it with you and making it bearable at that point.

Today someone talked about death, and I said, "As a Christian, I know that's just a threshold I'm going over, into the more beautiful existence the Lord has prepared for me." People who have to watch me suffer have a harder time than I do because they are conscious the whole time. Their minds are functioning normally while they watch me suffer something that my body has built-in mechanisms to cope with. And I think that the same thing probably is true of death. Looking on death is harder than experiencing death, I would think, though

the people at the hospice say the dying process is beautiful if it is shared.

I'm a fighter, and I'm concerned about fighting on beyond the time I should. But I realized the Lord will tell you. You'll know. I just said, "Lord, I'll put it in your court. I'll be listening for your cues, and please do send the cues at the right time." When I went through a rough weekend, I could hear Him saying, "Don't worry. Don't be fearful."

As the time gets closer, I have felt the Lord's peace get deeper. For me that's something because many times I've given things to the Lord and I've felt a great deal of peace, but I've usually snatched things back, little by little. Maybe I just don't have time to snatch things back right now! But I really feel that, instead, I am giving Him more and having a greater sense of release.

That happens within the family, too. I have to give up my husband and children, and I started several years ago after the cancer was diagnosed. First of all, it was a healthy way for a mother of teenagers to start looking at her kids. It did get me thinking that actually Kim doesn't belong to me, either. Kim has been loaned to me by the Lord to be my marriage partner. He doesn't possess me, and I don't possess him. We're lent to each other, and, as the Lord sees best, the Lord will separate us for a time. Giving up my family is a real beginning process as far as accepting my death is concerned.

I feel if I had died suddenly, I would have been cheated. So many

of us say we'd rather go quickly, that there's probably not much pain, not much preparation, not much worry, that it's hard for the grieving relatives but probably terrific for the person who dies.

I don't feel that way now. I feel that if that had happened to me, I would have lost out on one of the most important growing experiences in my life. The past few years have been tremendous. In my relationship with my husband, I think I might have felt cheated if we had not worked everything out, if we had not grown together as we should have, if we had not grown in our love of the Lord. But having this time to face these things together, we have become more honest with one another, more willing to get inside each other, and we have a much richer marriage because of it.

With the pain and all I've been through—I know it sounds crazy, but I just have to say it—I've been blessed. The Lord is seeing me through it all. He's helped me through each of the difficult situations.

I used to think of the dates, the holidays, the seasons. I used to say, "Well, the buds are coming; I wonder if I'll be around next year when the buds come out," or "All the leaves are turning color now; I wonder if I'll be around when the leaves come out on the trees." I'm not thinking those kinds of thoughts at all any more. I'm really taking one day at a time. And, at the same time, I really know that

the Lord is going to take care of whatever the details have to be at the end. I'm not going to be concerned whether it's going to be convenient for everybody. It's probably not going to be convenient for anybody.

A couple of weeks ago when I heard the doctors say that things were starting to go faster, that it didn't seem as if any of the medications were doing anything, it was with a great sense of relief that I said, "It's going to be sooner. I'll be with the Lord."

Sometimes I get excited. It's like planning a terrific trip, and I've got all the tickets and everything's ready to go. The only drawback is I don't know when I'm leaving. Maybe because I'm getting closer to when the trip's going to take place, I'm getting more excited—because I know the time is coming faster, and I'm not going to have to wait a lot longer to cash in that ticket.

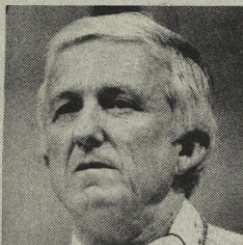
Maybe that's the reason I'm more at peace. That's the anticipation of the Christian—being with the Lord. That really does get you excited if you truly believe in the Resurrection. I hope and pray that everyone left behind has a transition as smooth and peaceful as mine is going to be.

Jane Scranton died two months after this interview. Her husband, Wilbur Scranton, who has just finished his last year at Trinity Episcopal School for Ministry, works with seriously ill and hospitalized people.

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From the Presiding Bishop

Joy in Life's Pilgrimages



Patti and I are the parents of college students. Philip is in med school, and John begins as an undergraduate in September. This time of year has become a reminder to me of all those occasions in our lives that mark times of change and growth. John is moving on from one way and place of living to another, from one relationship with parents and community to another, from one world to another. Leaving high school and making choices about career and other schooling is a big step. But then, it's a time of big steps.

It's hard to know how to celebrate these transitions in our lives. They really are a time of joy—joy in the move into adult decision-making and independence. We know, though, that these moves do not constitute a pleasure cruise, but a pilgrimage. Every pilgrimage is a thing of hope and danger, promise and crisis. So the joy in new beginnings is mixed with some anxiety for the experiences that are to be had on the journey. As a parent I sometimes confuse my joy and my concern, but I like to think I am able to celebrate joyfully each new beginning.

Those of you who are students

must understand just why your pilgrimage is a source of joy for the rest of us. We have witnessed as well as we can to love and vocation. You go into a world where learning is too often a vehicle to power and too seldom a way of loving, where we do not test vocation but plan careers. There we hope you will witness to the sense of a calling and the hope to love the creation well. We hope you will be better witnesses than we often have been.

The world needs the Good News in many forms. One wonderful way is in the affirmation that knowledge can be a pilgrim's way to God. College is a wonderful opportunity for establishing new relationships, learning, witness, and exploration. It can be a way to God. College is one of those experiences which mark the times of change and growth.

I wish all students well, that where they will go we might also follow. There are others on pilgrimage with you—students, faculty, staff, and chaplains. These are friends on the way. Search them out. Finally, we are all on pilgrimage to God so your way and mine become inseparable.

Faithfully yours,

Edmond L. Browning

Edmond L. Browning
Presiding Bishop

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HOW • TO • DO • IT

To visit the disabled by Mark H. Webb

Prompted perhaps by our Lord's urging that we visit the ill, church-people rightly sense, I suspect, that visiting the ill is too important to be left to the clergy alone. But at the same time they wonder, "What are we supposed to do, to say?"

Visitors, concentrating on what they are to do, will even unconsciously seek to preserve their own

ideas of what the other person needs. Doing so, they will miss opportunities to bring new life to others and to themselves. Put in other words: "Anyone who wants to save his life will lose it; but anyone who loses his life for the sake of [Truth] will save it." (Mark 8:34-38)

Often a sick or disabled person has all sorts of thoughts bubbling up inside and is struggling with how to put these thoughts into words in order to be better able to deal with what must be faced. This should suggest, to those who have ears to hear, that the disabled is primarily the person who has something to do—the disabled and not the visitor.

Add to that another important factor: When a visitor tries and, in some measure, really understands and accepts the disabled person, that person is better able to do the same

for him or herself. Then he or she can feel, "At least I'm not alone." You can be that other person for the disabled one.

"But what am I supposed to say?" you ask, feeling justifiably impatient.

After pleasant conversation with the disabled person, you would do well to ask simply, "How do you feel?" Or "Tell me how you feel about yourself, . . . about your situation in life."

If in answer you hear "Fine" or "Okay, I guess," you might respond, "When you say 'Fine' or 'Okay,' what do you mean? I'd like to know if you want to tell me." What might that say to the other person about the quality of your caring?

Sometimes the disabled person will say something like, "I wish I could fall asleep and never wake up" or "I just want to die." What then?

You may want to say, "Don't talk like that! You'll be fine, I'm sure!" or "God wants you to be well." Those words are true ultimately. You must ask yourself, however, what meaning those words realistically will have for your friend whose life has been forever and drastically changed by an injury or whose physical life is being eaten away by disease.

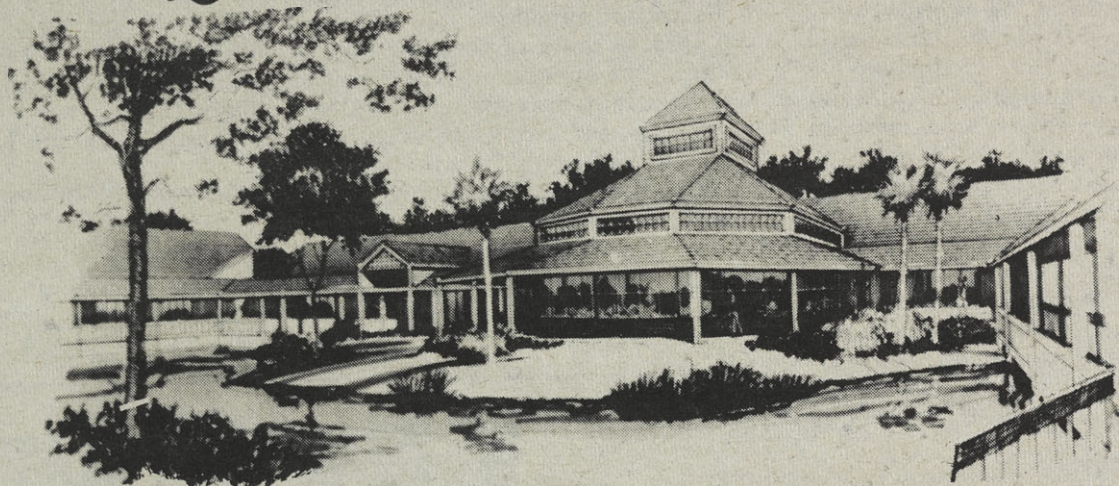
On the other hand, you could give the disabled person the room to articulate more fully how he or she feels. You could do so by simply and quietly asking, "Oh?" or "Why?" or "What would that accomplish for you?" And then have the courage to wait, silently telling that person he or she has ample time to respond should he or she care to.

You can give nothing better to the disabled person than to present yourself as one who wants to understand and accept. Absolutely NOTHING! When we visit a disabled person, we often want to take a gift. If you present yourself, you will be giving a gift more valued than anything else.

The disabled one may not tell you that, but you will feel it and sense the reality of it. And, like Mary, you can treasure it in your heart. (Luke 2:19)

Mark H. Webb, until he retired in 1983, was a chaplain at Theda Clark Regional Medical Center in Neenah, Wis.

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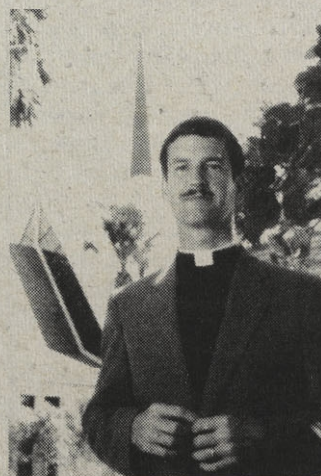
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Diocese of Kansas publishes Cycle C

Cycle C of "At Home with the Good News," which includes a synopsis of the Gospel reading, questions for discussion, and suggested activities, is now available from the Diocese of Kansas, Bethany Place, 833-835 SW Polk St., Topeka, Kan. 66612. Two Sundays are printed on each page of the master copy, which parishes may reproduce in quantity for use as a parish bulletin insert or as part of a Christian education program. Price is \$30. Make checks payable to Diocese of Kansas, AHWGNG.

Emily Dickinson (1830-1886)

Since Emily was fond of God and God was fond of her, God let her touch precious jewels and stare in hidden drawers aware that secrets she might tell would fervently require the password of the hungry child in search of food and fire.

Thomas John Carlisle, retired Presbyterian minister and flourishing poet, considers Emily Dickinson "one of the greatest poets of all time." He has written poems and articles about her and is collecting them in a book, *Demure as Dynamite*. He offers these two poems in the centennial year of her death.

Emily Dickinson

The daffodil she sent to me arrived a century late.
The calling card she smuggled in lies on my hallway plate while through my residence resounds the tiptoe of delight: the woman with the perfect word demure as dynamite.

People and Parishes: Heads Above the Crowd

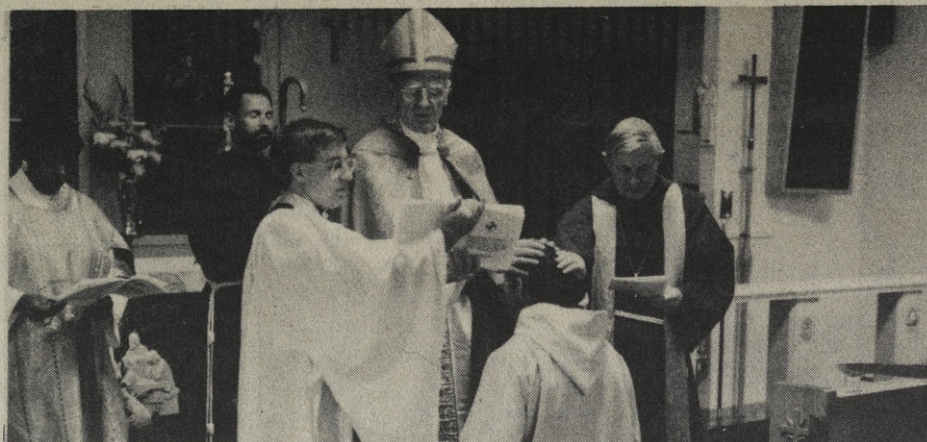
Richard Ostling, religion editor for *Time* magazine, won the Religion Newswriters Association's \$2,000 **John Templeton** Reporter of the Year Award for reporting on religion in the secular press □ **Betty Connelly** is president of the Church Army □ **John Rea** of Scotland, **Penny Serwanga** of Kenya, and Bishop **David Gitari** of Mount Kenya East were consultants for the Anglican Communion's International Project on Family and Community's summer meeting in Nairobi □ Bishop **O'Kelley Whitaker** of Central New York presented the first Bishop's Crosses in recognition of leadership to the Hon. **Hugh R. Jones**, diocesan chancellor, and **Walter Berberian**, retiring diocesan administrator.

General Seminary awarded honorary degrees to Presiding Bishop **Edmond Browning**; Anglican Bishop **Wilfred D. Wood** of Croydon, England; Archdeacon **Ronald D. Maitland** of Cordoba, Argentina; the Rev. **Charles G. Newbery** of Locust Valley, N.Y.; and English journalist **Monica Furlong** □ The Rev. **Judith Tattersall Baumer** has been elected to the board of the Federation of Protestant Welfare Agencies □ Virginia Seminary gave honorary degrees to Episcopal author **Madeleine L'Engle**, Jesuit theologian the Rev. **Avery Dulles**, Bishop **Samir Kafity** of Jerusalem, Suffragan Bishop **Rogers S. Harris** of Upper South Carolina, Hymnal editor and musician **Raymond F. Glover**, and Anglican Bishop **Gerard Mpango** of Western Tanganyika.

Canon **Philip E. Weeks** of Maitland, Fla., is the new canon missionary for evangelism and renewal serving Bishop **David M. Ga** of the Philippine Independent Church □ St. John's Episcopal Nursing Home in Far Rockaway, N.Y., appointed Dr. **Elain Sobol** medical director □ Brother **Justus Richard Van Houton**, SSF, became the first Anglican Franciscan friar to be ordained a vocational deacon when he was ordained in Shoreham, N.Y., in May □ A United Methodist elder, the Rev. **Roy Lewis**, is the new director of the Northeast Career Center in Princeton, N.J.

The Rev. **A. Thomas Blackmon** of Dallas, Texas, succeeds the Rev. **Robert John Dodwell** as president of the National Network of Episcopal Clergy Associations □ **Donald Westerman** is vice-president of finance of the Church Charity Foundation of Long Island □ **Richard B. Terry** has been installed as director of Education and Family Life at St. Paul's Church, Akron, Ohio □ The University of the South awarded honorary degrees to Dean **Joel Wilson Pugh, II**, of Trinity Cathedral, Little Rock, Ark.; Bishop **George L. Reynolds, Jr.**, of Tennessee; author **Louis S. Auchincloss**; educator **Ellen Davies-Rogers**; Bishop **James Ottley** of Panama; and Rabbi **Randall M. Falk** of Nashville, Tenn.

On July 1, Dr. **John Wester** became dean of students at St. Mary's College in Raleigh, N.C., the nation's only Episcopal women's college □ Bishop **Philip Smith** of New Hampshire has donated his theological books to libraries in Ghana through the Church Periodical Club □ The Rev. **William Guthrie** of Trinity Church, Charlottesville, Va., recently earned a doctorate from Virginia Seminary □ Retired Suffragan Bishop **William S. Thomas** of Pittsburgh, "founder and shepherd" of **Harry E. Sheldon** Calvary Camp, will



Bishop Paul Moore of New York officiates at Van Houten ordination.

be honored during the camp's 50th anniversary celebrations.

Trinity Church, Saco, site of the first Anglican services in Maine, celebrates its 350th anniversary □ In Prairie du Chien, **Holy Trinity**, the second-oldest

formally organized parish in Wisconsin, celebrates 150 years □ **Grace Church**, Pomeroy, Ohio, celebrated the first anniversary of its new \$100,000 Christian education building with a mortgage burning.

General begins program of Jewish-Christian studies

Beginning with the Michaelmas term in September, General Theological Seminary in New York City will offer a program of Jewish-Christian studies.

Professor James A. Carpenter directs the Center for Jewish-Christian Studies and Relations, which is designed to probe the Judaic roots of Christianity and sources of anti-Semitism in church teachings as well as to assist churches and seminaries to develop Jewish-Christian programs of their own. The Center, Carpenter says, will be a "serious academic enterprise" which will "wed study and reflection with performance and service."

"I HAVE TOLD YOU THIS SO THAT MY JOY MAY BE IN YOU AND THAT YOUR JOY MAY BE COMPLETE." (John 15:11)



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Bishop William Frey, at microphone, joined Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, left, and Joseph Cardinal Bernardin of the Roman Catholic Archdiocese of Chicago, second from left, and other religious leaders in issuing a statement on pornography.

Religious leaders call for teaching about pornography

by Jean Caffey Lyles

Hard-core and child pornography do not come under the protection of the United States Constitution and are "an evil that must be eliminated," said 29 religious leaders in a statement issued on the steps of St. Patrick's Roman Catholic Cathedral in New York City.

"We wish to make it clear we do not and will not advocate censorship," said the document read by Joseph Cardinal Bernardin of Chicago. "Our understanding of censorship implies actions being taken against materials which are protected by the First Amendment."

Signers of the statement included Episcopal Bishop William Frey of Colorado and representatives of Roman Catholic, Orthodox, Jewish, Mormon, and mainline and evangelical Protestant denominations, but the signers said they were speaking as individuals and not on behalf of their organizations.

The signers said their primary responsibility is "to teach and motivate" and to "help people understand the moral dimensions" of pornography. They said the broad spectrum

of leaders is "an indication of the seriousness of the problem and our commitment to addressing it."

Frey told reporters, "We're not the shock troops leading an assault on the First Amendment or soft-core pornography. We're not here to ask people to protect our virtue, but to raise public consciousness about the addictive and corrosive effects of child and hard-core pornography."

Rabbi Marc Tanenbaum said he and his co-signers are committed "not to allow vigilantes or extremists of either side to exploit this issue." He defined vigilantes as those who advocate such actions as bombing adult bookstores or closing stores that sell pornography. "The medicine must not be worse than the disease we are trying to cure," Tanenbaum said. "We must not create an atmosphere of repression."

The group plans to ask for a White House briefing of religious leaders. It said it wants to bring to public attention the contents of the Meese commission's report on pornography.

Jean Caffey Lyles is associate editor of Religious News Service.

Anglican musicians hold musical meet in Atlanta

by Victor Hill

At its 20th anniversary conference, the Association of Anglican Musicians paid tribute to founders Raymond Glover, Gerre Hancock, and James Litton. The Association, which has a current membership of 475 professional musicians working in Anglican parishes, met in Atlanta, Ga., where participants worshiped each day at a different parish.

The Rev. Gene Ruyle, a staff member at St. Luke's, led two lively sessions in which he discussed the soul and the church musician's care of the soul in pastoral and political ways.

The musician as planner was the topic of the Rev. Donald E. Saliers of Emory University. Free-lance publicist Ann Hume gave a witty presentation on promoting church music events on limited parish budgets. Fred Scott of the Atlanta Symphony described how to work most effectively with orchestral players in rehearsal and in the performance of major choral works.

As one might expect of such a gathering, music predominated. Soprano Laura English-Robinson gave background on "The Negro Spiritual: Service Music and Concert Repertoire" and then sang a program of six selections, accompanied by Raymond Chenault at the piano. She also rehearsed the audience in three examples, discussing performance style in spirituals. She closed with one final song.

At the Atlanta churches, Melinda Clark directed the music for a festive Eucharist; Robert Simpson directed a choir in the premiere of the anthem, "Adoration of the Heavenly Light," by Charles Beaudrot; and Allen Wolbrink led an Evensong. The closing Eucharist featured music led by Raymond and Elizabeth Chenault while David Lowry played the premiere of "Palmer Church: Reflection

on a Tune" by David Ashley White.

At a pre-conference concert, the Colson Chorale presented David Fanshawe's "African Sanctus" with liturgical dance, tapes, and projected slides. Douglas Major's "Advent Dances" was played twice. Also on the program were commissioned works by John Rutter and Arthur Wills.

Major gave a recital of works by Bach, Liszt, and Elgar, and Joyce Schemanske performed music of Goemanne, Martin, Migot, and Bach. Searle Wright performed light selections and virtuosic accompaniments for the films, *Teddy at the Throttle* and *The Hunchback of Notre Dame*, on the mighty Wurlitzer at the Excelsior Mill Pizzeria.

Business meetings and discussions centered on professional concerns such as employment, contracts, working relationships, and fair termination procedures. In workshops, conference participants considered members' experiences with *The Hymnal 1982* and heard reports on the Association's continuing education project; the first continuing education course will be a history of music in the Episcopal Church by Carol Doran in collaboration with William H. Petersen.



Laura English-Robinson
Led a session on the Negro spiritual

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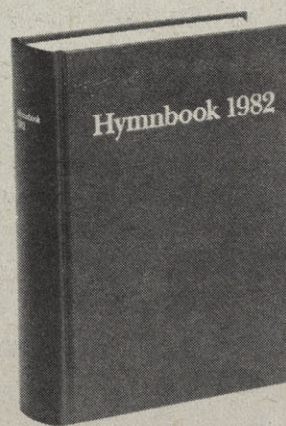


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HAVE YOU HEARD . . .

Hold that expletive!

Many of us may unwittingly take the Lord's name in vain—even when we are trying not to swear. Gosh, golly, gee. Sounds innocuous enough, right? But Cydni Bunche, a Houston, Texas, newcomer to the Episcopal Church, says *The American Heritage Dictionary of the English Language* calls all three euphemisms for God and Jesus. In fact, Bunche warns, any interjection beginning with "g" or "j" is suspect! She admits having a hard time removing these now-offensive words from her exclamations, but says when she forgets, "I have enough sense to apologize to God and ask His help to do better. And it works. They're becoming less frequent. Now when I say 'hallowed be thy name,' it is not just an empty phrase."

Good Scouts

The Diocese of San Diego has a Scouting program, and in May Bishop Brinkley Morton presented Scouting's religious awards to 65 youngsters and four adults from 14 of the diocese's 45 congregations. The diocese had sponsored classes to meet the requirements for Scouting's God and Country awards in each age group: "God and Me" for 6- to 8-year-olds, "God and Family" for those 8-11, "God and Church" for those 11-15, and "God and Life" for those 15-18. Four adults received the St. George Medal which the Episcopal Church awards to those who have given outstanding service to Scouting, their church, and community and have actively supported the God and Country program for Episcopal young people.

Salute to Citrus

Hats off to the Diocese of West Texas and its Hope of the Hungry's "Project Grapefruit" which began 11 years ago. In the 1985-86 season the project distributed nearly 140,000 boxes of grapefruit, which brings the 11-year total to over 1 million boxes. Since each box weighs 20 pounds, the project, directed by Cecil Tilghman, has distributed more than 20,000 tons of grapefruit in San Antonio and 11 other communities in Texas. Frank Schultz of the Crest Fruit Company in Alamo, Texas, donates the fruit, and Frank Sepulveda of San Antonio's West Coast Produce Company donates free docking and warehousing facilities.

Answer to last month's puzzle

Put in your sickle and reap for the hour to reap has come. —Rev. 14:15 (RSV)

Hints for Hangings

Phyllis M. Larson of St. Basil's, Tahlequah, Okla., offers a suggestion for how to avoid damage to lecterns and pulpits from the thumbtacks used to attach hangings to them. She sewed Velcro loops to the underside of St. Basil's hangings and attached Velcro strips to the lectern with U-shaped nails at 3" intervals. Now changing the hangings, and making them hang straight, is easier, and the wood isn't marred.



Ruth Link's faith pre-dates the auto

by Toni Lusk

In her cluttered living room, Ruth

Link, 83, looks frail, but she radiates a vitality which belies her fragile appearance. She has lived in this house for 76 years.

In the garage is her 1971 Ford Pinto. Every Sunday she backs it out and drives the few blocks down Long Hill Road in Millington, N.J., to attend All Saints' Church. As a 5-year-old, she walked this same route with her grandmother. The parish was then a brand new mission.

Ruth Link began teaching Sunday school when she was 14 and 67 years later, this woman who came of age with the automobile, still does.

A penmanship teacher who later became a librarian, she spent her Sunday mornings in her green 1924 Ford chauffeuring Sunday school pupils to and from church. When classroom space was short, she would sandwich the whole pack into her car and taxi them to the fire house for

their weekly sessions.

A girl who dreamed of being a missionary in Alaska, Ruth Link has served on the altar guild and as Sunday school treasurer, organized the church library, headed the Church Periodical Club, and helped found a service organization which provides meals and transportation for the elderly and handicapped.

After a "lovely 10 years together" in which she nursed her sister Margaret through her final illness, Link spent more and more time on the road, ferrying the elderly to doctors' appointments and accompanying a handicapped neighbor on his Saturday grocery shopping trips.

She draws her strength, she says, from the 23rd Psalm and from Philipians 4:13: "I can do all things through him who strengthens me."

Toni Lusk lives in Rossford, Ohio.

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Dreams can be healing, says San Diego counselor

by Barbara B. Sims

Does God speak to modern man in dreams as Hedid to Joseph, who was warned while he slept to flee from Bethlehem with Mary and the baby Jesus? Or as He spoke to another Joseph, the Old Testament character who interpreted Pharaoh's dreams? John Sanford, an Episcopal priest and Jungian psychotherapist, thinks so.

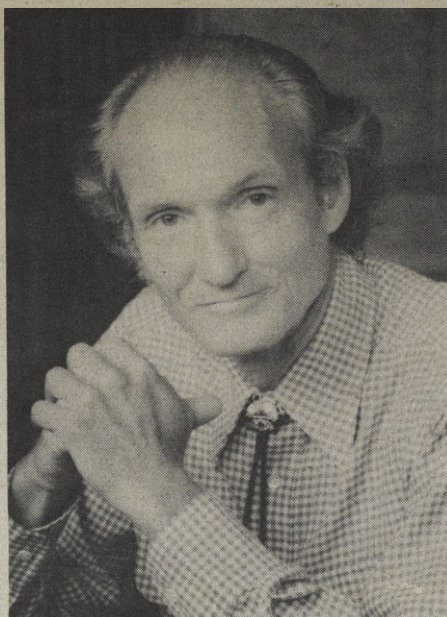
Sanford, formerly a parish priest and now full-time analyst and pastoral counselor in San Diego, Calif., has observed the interrelationship of the soul's struggle to find wholeness and a person's longing for God. Dreams, he contends, are helpful guides along the way for people today as well as in biblical times.

Dreams can be healing, says Sanford, author of 14 books ranging from a psychological study of King Saul to a novel set during the Nez Perce Indian War of 1877, but he cautions against a generic definition of healing and says, "I don't think of healing in terms of 'adjustment.' If you were a well-adjusted Nazi, would you be well? Certainly you would function well in that social context, but you would not be inwardly,

spiritually well." In *Healing and Wholeness*, Sanford uses the relationship between the ego and the inner Self as an indicator of spiritual and psychological health. "Dreams are healing because they help us relate to the Self. They are like the voice of the Self as it speaks to the ego." In *Dreams and Healing*, he says, dreams "change us so that our conscious attitude conforms more to what amounts to the Will of God."

A person's center, called the Self in Jung's psychology, is the source of power, "like having a bit of God's creativity within oneself." This psychology uses two terms which are, more or less, interchangeable: "Self" and "God." When Sanford tries to be more objective and scientific, he uses "Self," claiming it is more neutral than "God." Sanford says another problem with using the word "God" is "it denotes something masculine in the minds of most people. . . but the Self refers to the innermost core of our being, and it is no more masculine than it is feminine."

Sanford, who calls himself "a doctor of the soul rather than the body," sees a "clear relationship



For John Sanford, dreams are a reflection of a person's longing for God and helpful guidelines for spiritual journeys.

between the idea of the Self and that of a transcendent God." He quotes Jung who when asked if the Self were the same as God said, "No," but that it was like a vessel filled with the divine grace.

Sanford promotes dream therapy for everyone, not just those who seek professional help. "I think everyone can learn a lot from their dreams if they take the trouble to learn the language that dreams use and how the dreams express themselves," he

says. "Dreams tend to catch us in our blind spots, and we need the help of someone else to enable us to see into that corner of ourselves where we are particularly in the dark."

Son of a spiritual healer, Agnes Sanford, and an Episcopal priest, Edgar L. Sanford, John Sanford in some ways combines both his parents' vocations. He says in his current work he falls "between all the cracks. . . I'm too religious for the clinically-minded and not identified enough with being a priest for many people from the Church."

Churchpeople, says Sanford, are seeking the contact with the unconscious that Jungian psychology offers. The Church should be socially concerned, he says, but its emphasis has been too one-sided and its capacity to "heal the soul of the individual has been greatly diminished. That's why most people who want something inner for their souls have to look outside the Church, but this means they may have to turn to a purely secular psychology which, while sometimes helpful, lacks a spiritual dimension." To heal, he says, "you have to be willing to listen to the soul and submit to the soul's asking you the questions. This humble attitude that is essential to healing has been all but lost."

Barbara B. Sims is a member of the department of English at Louisiana State University, Baton Rouge.

Georgia Kairos a success

by Jim Cheetham

Kairos, an ecumenical prison ministry developed in Florida as an outgrowth of the Cursillo movement, has been active in Georgia for over a year. In mid-June an ecumenical team of 45 churchpeople made a Kairos visit to the Augusta Correctional Medical Institution, a maximum security 250-bed prison hospital which also has in its general population 800 men.

Kairos team members—in this case from the Episcopal, Lutheran, and Roman Catholic Churches and the Church of God—met for two-and-a-half months prior to the weekend, which was attended by 41 inmates.

Sample comments made by inmates show Kairos' impact: "I never

shared anything with anyone since I came to this institution. I'm glad I can share it now."

"I found someone who created me and gave me life. I wouldn't want to be any place but here."

"I was dead, caught in the day-to-day pretend life. I found how to get close to God. I'll take life with me from here. Now that I have Jesus in my heart, I am alive."

"I'm not sure what I was crying out for, but I found it. I found 80 brothers forever and eternal life."

"I came as a nobody searching for something I thought I'd never find. I'll take with me what I found—Jesus."

Bishop Harry W. Shipps of Georgia, who attended the closing exercises,

said, "It was a most moving occasion as one after one of the inmates testified to the values of the weekend."

The Rev. David C. Streett, clinical chaplain at the prison and the only Episcopal clinical chaplain in the Georgia Department of Corrections, said not only had God so evidently poured out His grace on the residents of the institution, but an incredible grace was poured out on the team.

With the weekend over, the inmates will be allowed to meet in small groups of three to five men to pray with each other and support each other in their Christian growth. Plans have been made for a monthly Ultreya.

Those interested in learning more about Kairos and Ultreya may contact the author at 2445 Leslie Circle, Augusta, Ga. 30906.



Dr. Clauston L. Jenkins, Jr., currently university counsel at North Carolina State University, has been named president of St. Mary's College, an Episcopal women's intermediate college in Raleigh, N.C. A native of Raleigh, Jenkins is a member of Church of the Good Shepherd there.

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Moore on South Africa

Continued from page 1

ubiquitous road blocks. We were halted long enough to look into the ruddy faces of these farm boys dressed up in soldier suits, trying to look fierce.

Our first stop was a quick call on Winnie Mandela. Her house is surrounded by a high brown wall topped with barbed wire. Her warm, smiling face and simple dress were not what I had expected from a leader who carries her imprisoned husband's dangerous legacy. We exchanged a hug and a kiss of peace. Later I remarked on her seeming happiness, at which the bishop remarked, "You can't cry every day."

In the next township the red car was spotted as the bishop prayed in the small rectory with the family of his archdeacon, and a monstrous troop carrier pulled up beside the church. A few days earlier, a Methodist minister had been picked up by a similar vehicle and was now imprisoned. How bizarre, I thought, to send such an enormous force after such a small bishop! As we emerged, we found a swarm of smiling children by the car, waiting to greet their long-time friend.

Soon we were in the township of Klerksdorp to bring Dorcas a birthday cake. Her husband, Bishop Sigisbert Ndwandwe had been detained. They let him out and then, on his way out of the jail, rearrested him. We had a fine birthday party, concluding as always by joining hands and singing a hymn which, though it began as plainsong, broke into lilting harmonies.

Bishop Ndwandwe was lifted in



Desmond Tutu

'You can't cry every day.'

prayer as were all five clergy now in detention and the children Dorcas heard screaming in fear the night before when police raided their nearby house. On our way out, Bishop Tutu directed my attention to the wreckage of a room where a petrol bomb recently exploded. Six of his churches have been bombed.

Next stop was to look in on a handsome young curate just released from prison. Dressed in a sweatshirt, he looked barely 20. His offense? Letting young people meet in his church.

At Khutsong we said the office by candlelight in a darkening church. Through the window, I still could see the children playing in the dirt outside as the wonderful words of the Magnificat sang forth, "He has put down the mighty from their seat and has exalted the humble and meek."

my prayer pattern always has the same beginning and end. I mentally exit, go up one familiar street, zigzag across the village ways to its outer perimeters, thinking of my friends and acquaintances, trying to encompass them all.

Then I wing southward in my prayer flight to New York, the eastern shore of Maryland, Washington, D.C., and Virginia. I continue to North and South Carolina to reach our son and family in Kentucky. There I linger longer for family blessings and for all the servicemen and their families whose lives our son may affect as their chaplain.

I then "mind skyhop" to our daughter, her husband, and their wee son in California via Tucson, Ariz., and secondary family connections. I soar to Oregon and Washington, spin briefly over Canada, and take a quick flight to the British Isles and the continent. I arrive back in Boston, Mass., and zip to Worcester where I tarry lovingly with my best prayer example—Gertrude, surrogate mother, grandmother, and great-grandmother, clear of head, articulate of tongue, and at 95 unwavering in her staunch faith.

At last I return to our quiet Connecticut home. I leave everything in God's good hands. Now after breakfast I extinguish the candle and think what a loving and refreshing way to start the day.

Nancy Tattersall Roberts is a Stonington, Conn., free-lance writer.

The rector of this parish had been picked up by two light police cars and a troop carrier. Again the absurdity struck me—he is not very big either. He told us all they had to eat in prison was porridge and black tea. We sang and prayed some more. The bishop blessed this little family, and we drove off.

The famous red car made one more stop at another rectory. We found a boy peeling potatoes in the kitchen. His mother was shopping; his father, the rector of the parish, was in prison. When the mother returned, we prayed with her and drove the long road home.

Bishop Desmond Tutu, the fiery leader of his people, the recipient of the Nobel Prize for Peace, the reconciler who alone among South African black leaders met with President Botha, knows how to love his people—and they respond. Wherever

we went, strangers waved at his familiar face.

On Sunday, June 29, I preached at St. Paul's Church in Soweto. Hundreds of bright-eyed children laughed at my story of the lost sheep. The translator had problems with the word "Mississippi," and whatever he said brought down the house.

What singing. What joy. In the midst, however, pain. Mrs. Susalu, whose husband went to prison with Nelson Mandela, was in church that day. A strong, gentle woman, she was introduced as a mother of her country. Her son, whose wife had come with her to the service, had been kidnapped the previous Thursday. "Thank God," she said, "the police announced they had arrested him. He is alive."

In South Africa, God is thanked for strange blessings indeed. The power of their spirit will be victorious.

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A breakfast candle By its flame I learned the geography of prayer

by Nancy Tattersall Roberts

A not-quite-spent white bayberry candle taught me about the geography of prayer and began a new tradition in our household.

Last year as I packed an angel Christmas display that contained the bayberry candle, I thought that to throw the candle away would be wasteful and to store it for next year somehow unseemly. I found a small brass candlestick that provided a perfect home for it and left them together on my breakfast table.

At breakfast the next morning my husband lighted the candle. Its sparkle ignited our conversation. We considered the many facets of expansiveness of light—from sun to moon to earth, from man's inventions to head and heart. We soon focused on people, first on people we know. Then we included the pained, needy, and unknown. Happily, sadly, prayerfully.

The candle's soft light enkindled a deeper prayer reflection. Only recently had I become aware of my prayer travels, discovering that they follow a geographic route.

I start at home or in church, praying for the person or people who may be near me. If not at home, I quickly orient myself to home base. Thus

Does change affect faith?

Data offers some answers on how people perceive faith

by Sally Bucklee

What is the relationship between this thing we call "faith" and the dynamics of change that affect our lives as we move through adulthood?

The Faith Development in the Adult Life Cycle Project, a coalition of 23 organizations and denominations in the U.S. and Canada, including the Episcopal Church, has since

Book Note

Plowshares, Sonia Ralston, paperback \$4.95, Paulist Press, New York, N.Y.

Do not be fooled by the apparent simplicity of Sonia Ralston's 60-page book; although her text is brief and generously illustrated with beautiful old engravings, her message has enormous implications.

She tells a timeless fable of two villages separated by a mountain. Each year the villagers, rooted in vague and perhaps inexplicable tradition, wage war against one another. Ralston explores this darker side of human nature. She demonstrates the repercussions of separation and lack of communication. The mountain looms large as it divides the villagers, who live in constant fear and anticipation of destruction.

Ralston leads us through a painfully familiar tale of isolation and misunderstanding. Yet she tantalizes and encourages us with a glimpse of peace and stability. "Plowshares is a . . . story of those who still believe peace is a possibility but who realize that our endangered world now requires us . . . to look at each other with new eyes," says the cover. Ralston's inclusive language answers to all of us—the man, the woman, and the child. —S.C.M.

its founding in 1979 built an enormous and rich reservoir of data that attempts to answer that question.

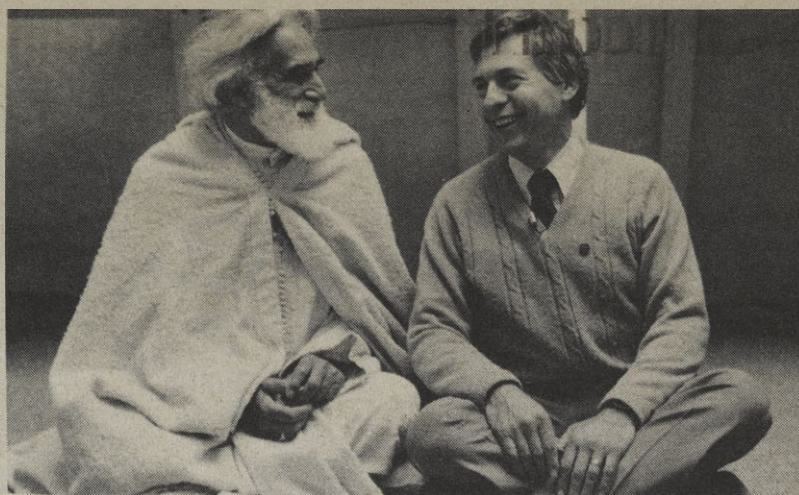
The Project used a Gallup survey, and then Dr. Connie Leean, working with the Center for Faith Development at Candler School of Theology, Emory University in Atlanta, Ga., tested the Gallup hypotheses with samplings of 41 Canadians and Americans. The Project has not yet published all the data, but the Princeton Religion Research Center has published Gallup's conclusions in *Faith Development and Your Ministry*.

Clergy may be surprised to find that most Americans give much thought to "living a worthwhile life," to "their relationship with God," and to "the basic meaning and value of their lives"—all ways they chose to define faith.

Few equate faith with membership in a church or synagogue, but most feel their faith is relatively strong. Two-thirds of the 41 people studied in the Project's second survey perceive themselves as "spiritual" rather than "religious," regardless of whether they are affiliated with a faith community. This may reflect a private feeling about spiritual growth that speaks to what congregations are not doing.

Most Americans do not turn to the Church for support in crisis, nor do they find support there for their spiritual quest. Three in four adults believe faith is strengthened by questioning early beliefs, Gallup learned, and 65 percent believe one's faith should change throughout life, yet rarely are they invited to do this reflection and questioning in their churches.

Gallup affirmed the hypothesis that faith development is positively related to one's involvement in organized religion. The sampling of 41



To gain firsthand experience with world religions, the Rev. Steven Infantino, right, an Illinois priest, visited 17 religious communities in the United States. Here he prepares to meditate with Pir Vilayat, leader of the Sufi Order of the West in Lebanon, N.Y. Infantino and his wife Cynthia produced five videotapes which portray the faith of Hindus, Tibetan Buddhists, Havurat Shalom Jews, Plow Creek Fellowship Mennonites, and Dar-al-Islam Sunni Muslims for use in his classes at the College of Lake County in Grayslake where he teaches religion.

people found that involvement or participation per se were not the determinants as much as the degree to which the church stimulates or encourages the person's faith journey.

The Leean-directed sample showed a positive correlation between faith development and one's concern and involvement in social issues, a correlation which was somewhat confirmed in the Gallup survey. The sampling found that "those who refer to social justice, racial/ethnic inclusivity, and global perspective or responsibility and ecological concerns have higher faith stage scores than those whose commitments are . . . interpersonal values, self-growth values, or religious and moral beliefs."

Gallup learned that major life events, like losing a loved one or having a baby, interact with faith positively or negatively. Seventy-one percent of those who had a baby and 58 percent of those who lost a loved one reported "the experience affected their thoughts about the meaning and purpose of life a great deal."

If faith development is the primary

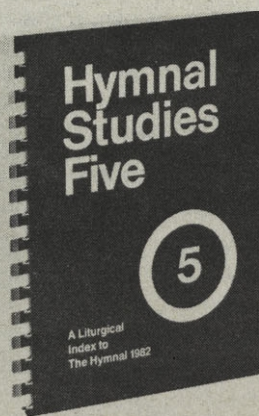
task of the congregation, the Project's research will prove invaluable in guiding parishes in their mission. Leaping out from preliminary scans of the data are some suggestions for religious systems to:

- serve as "spiritual midwives" to encourage faith growth at all ages and stages of life;
- provide leadership roles and opportunities for laypeople;
- form small, intimate groups for support and study—spiritual growth and social action that will help people "connect faith to life" and bond with one another;
- offer structured spiritual reflection and guidance by both laity and clergy during critical passages, both happy and sad, in peoples' lives; and
- assist in resolving predictable life cycle tensions as well as coming to terms with one's relationships with parents and one's early religious and spiritual experiences.

Sally Bucklee, who lives in Laurel, Md., is particularly interested in faith development in parish life.



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YOUR COMPLETE THEOLOGICAL BOOK CENTER

Canon computer bank will aid chancellors

by Louis Farrell

A priest has admitted, in writing, serious moral misconduct. Another priest has admittedly refused to permit use of the new Prayer Book in his parish. In each case the bishop is proceeding toward deposition. Pending the trial, may the bishop inhibit or suspend the priest?

May a vestry reduce the stipend of a rector? May the vestry reduce the allowances of a rector?

Who has the power to make the final decision when rector and vestry lock horns over the removal of an existing reredos or the erection of a new altar, favored by one and opposed by the other?

What is an "institution," sale of whose real estate requires diocesan approval? Is it wise to try to define an institution in a diocesan canon and, if so, how have other dioceses defined it?

The Diocese of Louisiana has adopted a new canon on dissolution of a parish relationship. Tennessee is considering its own version. Can the two help each other?

When parishes find themselves in civil court in battles over church property, where can they look for legal precedent?

These are the kinds of questions with which diocesan chancellors wrestle every day. Until recently each chancellor wrestled alone. In 1982 Province IV began an annual chancellors' conference to share problems and solutions. It was so successful that Province VIII and Coalition 14 copied it. Diocesan bishops were invited to all these conferences, and their participation added a great deal.

Such meetings are great, but they come once a year, and most problems won't wait until the next meeting. To determine how to make collective experience readily available,

Coalition 14 chancellors asked Bishop William Wantland of Eau Claire, formerly chancellor of Oklahoma and now professor of canon law at Nashotah House; Jack Lockwood, chancellor of the Diocese of Hawaii; and me to research the idea of placing all national and diocesan canons on a computer. Along with the canons would go information about litigation involving the Episcopal Church and its canons and such opinions of chancellors as shed light on canonical application.

The system—which we do not envision as becoming a binding authority on the interpretation of canons, rather information-sharing on their application in dioceses—would include a centrally-located computer base to which interpretations and applications could be submitted, classified, fed into the computer, and then retrieved by anyone who needed them.

Once the system was in operation, a user could retrieve all material on any desired subject, have it printed out on his or her own terminal, or receive it by mail. After the initial cost was met, a diocese could have the service for a small fee.

Both Coalition 14 and the Province IV Chancellors' Conference in November, 1985, approved the idea, and General Convention's Standing Commission on Constitution and Canons has encouraged the project. Negotiations on costs are underway with two commercial computer networks.

We hope by the end of this year to send a full description of the service to all chancellors. Even if only half the dioceses join, we could have this network in operation in 1987.

Louis Farrell is chancellor of the Diocese of Tennessee.



Charles and Cheryl Montileaux, Lakotas from Kyle, S.D., on the Pine Ridge Reservation, shown here with daughter Naomi, were ordained together in Santee, Neb., by Bishop Craig Anderson of South Dakota. The Montileaux, who studied at Cook Christian Training School, Tempe, Ariz., and Dubuque Theological Seminary in Iowa, will move to Evanston, Ill., where Charles will attend Seabury-Western and Cheryl will teach sociology and Indian studies at a nearby college.

For inquiring Christians

Doorways to Christian Growth (\$9.95, Winston Press, Minneapolis, Minn.) is a practical outline of four courses for adults which Jacqueline McMakin and Rhoda Nary developed, tested, and carefully describe. *Doorways*, which moves from a study of God in Hebrew Scriptures to an examination of images of Jesus in the New Testament, contains a section on tools for Christian growth and a group of sessions on how to discover your ministry and gifts.

Doorways suggests teaching methods that encourage interaction and sharing, with provision for the leader to share solid information. The authors, who conduct a lay ministry project in northern Virginia, have gleaned a wide variety of information from scholarly sources and share it in complete humility.

Reviewed by Locke E. Bowman, Jr.

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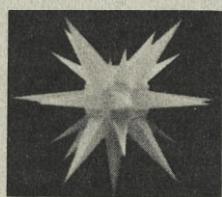
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England says 'no' to female priests

Continued from page 1

[press release] if it rained, one if it shone." For the Church Union, the sun shone.

"Always put the hard news first," trainee journalists learn, and for the Rev. Elizabeth Canham and her 750 sister priests around the globe, here is indeed hard news. In effect it means the Church of England has once more said "No" for the present to having female priests itself. Opponents saw this measure as a Trojan horse: Authorize women from overseas, and who could say "No" to homegrown ones?

By Synod rules passage of the measure requires a two-thirds majority in each of the three houses—bishops, clergy, and laity. The bishops passed it by 28 to 12, a 70 percent "Yes" vote; the clergy voted 128 in favor and 95 against (57 percent); and the laity 147 to 88 (61 percent). So it failed. Ten clergymen and 15 laypeople voting for and not against would have squeezed the measure through.

"The disruptive effects of this development in other parts of the world have been greatly exaggerated," said Archbishop of Canterbury Robert Runcie in a strong speech supporting the measure that he made near the beginning of the three-hour debate.

The Primate of All England's plea was backed by two other bishops. David Sheppard of Liverpool urged members to widen their horizons and not to forget that around the world other mainline reformed Churches are so much larger than the Anglican Communion. Ronald Bowlby of Southwark, past moderator of the Movement for the Ordination of Women (MOW), made a diplomatic speech in which he sought to separate those who will always say "No" from those inclined to say "No" now because of what Rome and the Orthodox Churches may think.

What Rome thinks is common knowledge. Exchanges of letters between Runcie and Pope John Paul II and Cardinal Willebrands were published (see August issue) just a couple of days before Synod met. The Pope spoke of the ordination of women as priests as "a grave obstacle" to the growing process of reconciliation. At York "a grave obstacle" seemed less than the end of the road.

The debate came on the Saturday morning of a meeting that ran from Friday to Tuesday. In the aftermath of the vote the prevailing feeling was this was one more hiccup. Derek Pattinson, Synod's greatly respected secretary-general, explained to journalists that the matter could come up again in a year.

Unlike the General Convention of the Episcopal Church with its meetings every three years, the Church of England's General Synod meets three times a year. In November and February it matches its continuing status as the established Church of the realm and meets in Church House, Westminster, under the shadow of the Abbey and across the street from the Houses of Parliament; in July it meets on the campus of York University. York is the see city of the

Church of England's other archbishop, the Primate of England, and meeting there gives Synod's 650 members a good opportunity to make friends.

Although friendship straddles churchmanship, most members of Synod belong to one of three unofficial parties: the evangelical group, the Anglo-Catholic group, and the "Open Synod" (liberal) group. In the eyes of members of the latter, the "unholy alliance" between the other two groups decided the vote. The Association for Apostolic Ministry is their lobby, under the co-chairmanship of the Archbishop of Sydney, New South Wales in Australia (traditionally an evangelical diocese), and Bishop Graham Leonard of London.

Leonard was on the platform of a press conference convened immediately after the crucial vote. "You mustn't talk of victors and vanquished," he said. For him the decision is satisfactory. The Church of England's senior bishop after the two archbishops, the Bishop of London had been openly campaigning against passage of the measure. With the fear of a split Church quite serious, a committee had even prepared a paper which set out how two Churches of England might legally coexist. Thanks to the "No" vote, the immediate fear recedes, and there is a general sigh of relief. Historically, the Church has faced and overcome deeper splits than this and survived.

For the various continuing episcopal groupings in the U.S.A., Leonard is something of a hero. "I do not believe in 'continuing Churches,'" he told me roundly. In a live national radio broadcast two days before the Synod meeting, he firmly denied he was threatening to lead a breakaway Church, but he told me he is quite prepared to meet American members of such groupings and that he admires Archbishop Clavier. They should not look to him as their man, however, and certainly the pre-1776 arrangement that gave the Bishop of London oversight of colonial churches is a dead letter. "Yes," he replied, and then, "No."

At the same time, he is prepared to act as bishop for any congregation that has been ejected from the Episcopal Church of the U.S.A. He mentioned one in Tulsa, Okla. Of course, he has no formal jurisdiction, but if he were over there and the



In a strong speech favoring the Women Ordained Abroad Measure, Archbishop Robert Runcie said disruptive effects in other parts of the world are exaggerated.

parish invited him to conduct a confirmation service, he would happily do it, Leonard said.

The bishop's cathedral is St. Paul's. Its dean is Alan Webster, whose wife Margaret is a prominent supporter of MOW. On the day of the debate Webster published an article in the *London Times* on "Managing Obedience to Change," arguing that the same principle which led St. Peter to baptize the centurion Cornelius is now at stake.

Both dean and wife looked crestfallen after the vote, but she raised a wry smile at the suggestion that we should paint out the "s" and the "g" from the notice prohibiting bathing in the campus lake so that it read "No wimmin."

On the last day of its meeting, Synod passed by comfortable majorities a lesser measure about women, allowing deaconesses to be regarded as in holy orders on a par with their brother deacons. Apparently an argument about how many angels can dance on the head of a pin, this marks a small step forward. In Southwark Cathedral, across London Bridge from St. Paul's, a 19th-century plaque innocently records the first Anglican woman to be "ordained." Let its bishop have the last word: "We shall get there in the end."

British journalist **Christopher Martin** is a correspondent for *The Episcopalian*.

Oxford to publish 1928 Prayer Book

Citing "strong demand," Oxford University Press spokesman Hargis Thomas, Jr., announced that his company will resume publication of the 1928 Prayer Book. "Oxford has heard the call for choice," Thomas said.

The Prayer Book Society of the Episcopal Church, which favors the "more traditional" 1928 books, announced Oxford's publishing decision in a press release which quoted Thomas as saying, "We would not have gone into the venture if it had not been economically viable."

Thomas said Oxford expects to sell 19,000 to 21,000 of the 1979 *Book of Common Prayer* during the next fiscal year. It expects to sell at least 10,000

of the 1928 Prayer Books between October and March, 1987. The Prayer Book Society Publishing Company will market approximately a quarter of the 1928 books produced.

Only during drafts and proposed revision stages is material in the Prayer Book copyrighted; once it is approved, it becomes public domain and can be published without permission. The Custodian of the Book of Common Prayer authorizes only the official book. Since 1979, when the last revision was completed, some 50,000 copies of *The Book of Common Prayer* have been printed each year, a Church Hymnal Corporation spokesman said.

FEASTS FOR FEAST DAYS

by Virginia Richardson

Sergius of Radonezh
September 25

Sergius, the greatest of Russian saints, was born in Rostov in 1315 and named Varfolome Kirillovich. His father, a minor noble, lost his estate in one of the country's frequent upheavals and fled with his family to the village of Radonezh, northeast of Moscow. For the rest of his parents' lives the family lived the hard, demanding, but safe life of peasants.

Young Varfolome was not a natural scholar and often played truant. His attitude changed abruptly when an itinerant monk introduced him to the inner spiritual life. Eager to learn the word of God, he began to study the Bible, writings of the church fathers, and the liturgy.

He was 19 when his parents died. Shortly thereafter he withdrew to the neighboring forest of Radonezh where he spent three years in solitary prayer and contemplation. When he emerged, he took monastic vows and changed his name to Sergius. Later he was ordained.

Sergius built a hermitage, the Troitskaya Laura, dedicated to the Holy Trinity. The most austere and hard-working member of the community which grew steadily around him, he was also a mystic who was sometimes physically transfigured by light. Reports of his visions and miraculous works and cures spread across the vast country, and his influence began to revive knowledge of the word of God and devotion to the Church. People saw in him a man chosen of God on whom the grace of the Holy Spirit visibly rested.

At 63 Sergius was offered the Patriarchate of Moscow but refused. He looked on

direct service to others as part of his vocation. Neither a natural healer nor gifted preacher, he attracted people—peasants and princes—through the force of his personality, his warmth, loving attention, confidence in God, and trust in humankind.

Despite his gentle manner and mystical nature, Sergius was keenly aware of the world around him. The Tartars had conquered Russia in 1240, and for more than 100 years the Russians had suffered from their oppression as well as from that of the Russian princes who, as tax collectors for their Mongol overlords, invited the Tartars to make punitive expeditions inside Russia.

Sergius had a deep love for his strife-ridden country. For years he traveled on missions to various princes and dukes, hoping to consolidate Russian hegemony under the principality of Moscow. He was responsible for stopping four civil wars and in 1380 inspired Prince Dimitri Donskoi of Moscow and others to unite against the Tartars, over whom they won a significant victory at the battle of Kulikovo. While the battle did not win the war, it did inspire the people, and in 1480 the Tartars were finally driven out of a united Russia.

Sergius was a builder of Russia on three levels—political, for he encouraged the rise of Moscow and resistance to the Tartars; geographical, for his followers spread across Russia, founding religious centers which attracted settlements; and spiritual, for he deepened the inner life of the Russian Orthodox Church.

He died in 1392 at the age of 77.

Celebrate Sergius with a hearty Russian-style dinner. Begin with borscht; follow it with a meat and vegetable platter, cabbage-apple slaw, and black bread; and end with kissel and black tea. **Serves 6.**

Borscht

- 2 tbs. oil
- 1½ lbs. lean beef, in one piece
- 1 onion, minced
- 1 bay leaf
- 1 tsp. whole peppercorns
- 1 clove garlic
- 1 carrot, chopped
- 1 stalk celery with leaves, chopped
- 4 sprigs parsley (1 tbs. dried)
- 1 qt. water or more
- 4 cups beef bouillon
- 1½ cups chopped cooked beets and liquid
- 1 cup shredded cabbage
- 1 cup cubed peeled potatoes
- 1 cup cooked white beans
- 2 cups chopped peeled tomatoes (if canned, drain before measuring)
- 1 tbs. white vinegar or lemon juice
- 1 tsp. sugar
- 6 tbs. sour cream
- Fresh dill weed
- 4 - 6 large radishes
- 2 carrots, peeled
- 1 turnip, peeled
- 1 green pepper, seeded, membrane removed

Sour Cream-Horseradish Sauce

- 1 cup sour cream
- 2 tbs. horseradish, liquid pressed out
- ¼ tsp. sugar
- ¼ tsp. paprika
- Fresh dill weed

Kissel with Foaming Cream

- 4 cups berries or cherries
- 2 cups water or liquid from fruit
- ½ - 1 cup sugar
- 2½ tbs. cornstarch
- 2 tbs. water
- 1 pt. whipping cream
- ¼ cup powdered sugar
- 1 tsp. vanilla

Heat oil in large saucepan. Add meat and sear; add onion and brown. Add bay leaf, peppercorns, garlic, chopped carrot, celery, parsley, and enough water to cover meat; simmer gently until meat is fork tender, approximately 2 hours. Remove meat and keep warm; strain broth, discarding vegetables. Return broth to pan; add bouillon, beets, cabbage, potatoes, beans, tomatoes, vinegar, and sugar. Simmer until potatoes are tender, about 15 minutes. Drain vegetables and keep warm. Return broth to saucepan; on high heat reduce liquid to 6 cups. Ladle broth into a tureen or soup bowls; add 1 tbs. sour cream per serving; sprinkle with dill and stir once with fork. Serve immediately.

To serve meat and vegetables, spread warm vegetables over a platter. Slice meat as thin as possible and arrange over vegetables. Pour sour cream-horseradish sauce over meat or serve separately. Surround meat with garnish of thinly sliced radishes, carrots, and turnip and green pepper rings.

Combine sour cream, horseradish, sugar, and paprika in a small bowl and whip until fluffy and pale pink. Place in serving dish and sprinkle with dill.

In a blender, puree berries and 2 cups water (or use thawed or canned fruit, measuring liquid and adding water to make 2 cups). Pour puree into 2-qt. saucepan; add sugar to taste; heat puree to boiling. In a small bowl, mix cornstarch with 2 tbs. water; add to fruit, stirring constantly until mixture is thick and clear. Pour into glass serving dish; chill. Combine cream, powdered sugar, and vanilla in a bowl; whisk with a fork until light and foaming but not stiff. Pour cream over puree or serve separately.

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Jacqueline Duci

September is the month that marks the transition from vacation to vocation, a return to school and work.

From the Latin, *vocare*, "to call," a vocation is a calling. The most common church usage of the word refers to God's call to ordained ministry, but in a wider sense, vocation is acceptance of God's call to all of us. James Fenhagen, in *Invitation to Holiness*, says, "To speak of our work as vocation or of a married or single life as being a vocation is a way of saying that the way we live and what we do are to the best of our knowledge expressions of God's will for our lives."

The following pages contain reflections on what a Christian vocation means at work day-to-day and in marriage, plus stories of how people and parishes heard and responded to calls to intentional vocations.

A vocational duty 'To see Christ in one another'

by Granville Taylor

One of my various duties as an English professor in a liberal arts college is to advise students as to their course of study. While doing so several weeks ago, a student made a remark which has caused me to reflect upon my own course—not of study, but of living. I had reminded her that part of the required curriculum for the college is New and Old Testament. She was less than pleased. Yet when I asked her how she felt about being part of a Baptist college, her reply was, "Oh, I'm not a Baptist. I'm a musician."

Oh. Perhaps then I'm not an Episcopalian. I'm a teacher. With her remark this student called into question my notions of how vocation relates to faith. Is my teaching in a denominational college but a coincidence, or does the setting affect the ways in which I relate to my students? What does it mean for an institution to call itself "Christian"? And what are the ramifications for those attached to it?

The most obvious answer is not necessarily the most useful. Of course there are behavioral norms—particularly in a Baptist college—but these really have little effect on my daily work. Plenty of non-Christians refrain from drinking and dancing and gambling, but I hardly think we want to epitomize the Christian message by a code of conduct. So if we can't

define a Christian teacher by what he cannot do, what can we say he ought to do?

I have a few clues.

I think the first requirement is to be truthful. If we really care for each student as a child of God, or if we really take seriously Christ's command to love one another, then we must begin by being honest. And it is hard.

It is much easier to hide behind departmental standards of exit examinations or grade inflation than to tell

No one has seen Christ.
By looking lovingly,
we find Him in others.

someone that in our opinion his work is inferior. Telling the truth is hard but must be done because only by so doing do we take students seriously as persons and respect their intention for intellectual/academic growth. After all, we have the example of Christ and the rich young man (Mark 10:17-31) where Jesus tells the person precisely what he does not want to hear. But according to Mark, "Jesus looking upon him loved him and said: 'You lack one thing.' " The Christ focused upon the young man,

took his questions seriously, and gave him the truth in love.

So must we. And we need to know that the ending may not be happy. In the Gospel, the young man dropped out of the Master's class and "went away sorrowful." We need to stop hiding behind policies and statistics and bell curves and look upon our students lovingly and tell them what they have, what they lack, and what they can hope for. To be honest is to talk to the woman who makes a 32 on her examination and try to explain why she failed and what she might do to succeed. Or to swallow our own egos and congratulate a student for having a wonderful idea.

Demanding the necessary price for pursuing the truth is hard. It would have been much easier for Christ to be content with His first platitudinous reply to the rich youth just as it would be easier for us to allow students to believe the works of Stephen King are as good as those of Herman Melville or that commas really do not matter if an essay "sparkles." To be honest is to care for the other person as a human being so that you demand that he or she reach for nothing less than the truth.

Of course, this is not all we do. To love one another is to tell the truth, but it is also to look for the presence of the Christ. As John tells us, "No man has ever seen God; if we love one another, God abides in us and his love is perfected in us." (1 John 3:12) I do not teach religion; I teach American literature. Yet as a Christian I must believe that one



way, and perhaps the principal way, Christ shows himself is through others. My job is to attend to those in front of me lovingly, such that by grace Christ shines in and through each of us.

In other words, Christ tells the rich young man to sell all his possessions and follow Him because He sees the divine spark and potential holiness within the man of wealth. We must cultivate Christ's twofold glance—a glance that allows one to see precisely where the other is yet also believes in another's capacities for growth and, finally, sanctity. To teach as a Christian is to take others, especially my students, seriously as people of worth, capable of sanctification. Only then can we look lovingly upon them. Only then can I witness

Telling the truth
is hard, but we
ought to demand
more of one another.

to Jesus the Christ. To witness is not to conform to a set of behavioral restrictions or to teach dogmatic principles or even to proselytize the Good News, but to see Christ in one another. This sight is, of course, a gift by grace, but only by following Christ and looking lovingly can we be ready to receive such a gift.

This is especially important for teachers because so much of our activity is measuring—tests, exams, scores. We decide whom we will teach by looking at numbers—grades, SAT scores—and inevitably we begin to equate worth with numerical superiority. It is so easy to give grades an unwarranted validity—as if they establish the intellectual potential of a person. We forget the fragility and imprecision of the instruments as well as the wonder and depth of the persons they supposedly represent. I think as teachers seeking to live out Christ's message, we need to do the best we can to tell one another the truth yet remind one another that essentially we are not numbers, but Christ-bearing people.

Simply stated, we ought to demand more of one another. Not just that we stretch our minds and imaginations more—although certainly that is necessary—but we ought to stretch our capacities to bear Christ's presence in the world. We need to be more hopeful that He will appear in one another and never stop looking for Him within our students.

So much of our lives, I think, is spent in black and white. Yet when we are receptive and He comes by grace, the world shimmers in color. Our classrooms are places meant for that shimmering. As Christian teachers, we must remember what Gerard Manley Hopkins also remembered, that "Christ plays in ten thousand places, / Lovely in limbs, and lovely in eyes not his / To the Father through the features of men's faces."

Granville P. Taylor teaches at Belmont College, Nashville, Tenn.



Stephen Ministers

'If I see people hurting, I'm not afraid to help'

by Christine Dubois

Thelma Liddell of St. John's Episcopal Church in Kirkland, Wash., was apprehensive about her first assignment as a Stephen Minister. She knew nothing about the woman she was going to visit except that the woman had recently lost her husband, moved to a new community, and was lonely. To her relief, the woman welcomed Liddell with open arms. "She was so gracious and open-hearted," Liddell remembers. "She was so glad to see someone, she hugged me."

Liddell, a retired elementary school teacher who volunteered as a Stephen Minister because she needed "something to do to be helpful to others," visited her client once a week for the next year, offering a listening ear and a caring presence. Today the woman is beginning to overcome her loneliness and adjust to her new life. "It's exciting to see the way people are able to help each other," says Liddell.

People helping people is a hallmark of the Stephen Series, a program that trains laypeople in pastoral care. Founded in 1975 by Dr. Kenneth Haugk, a Lutheran pastor and licensed clinical psychologist in St. Louis, Mo., the program is used today in more than 1,000 congregations representing more than 40 denominations. It has spread to 47 states, five Canadian provinces, the Canal Zone, Germany, Australia, and the Middle East. Nationwide, 107 Episcopal congregations have active Stephen Ministry programs.

Haugk saw people in need in his own congregation. "Our staff was

overworked. People who desperately needed quality care were not getting it, and members were seeking significant and meaningful ways to live their Christianity." His solution was to train nine members of his congregation to visit and care for such people.

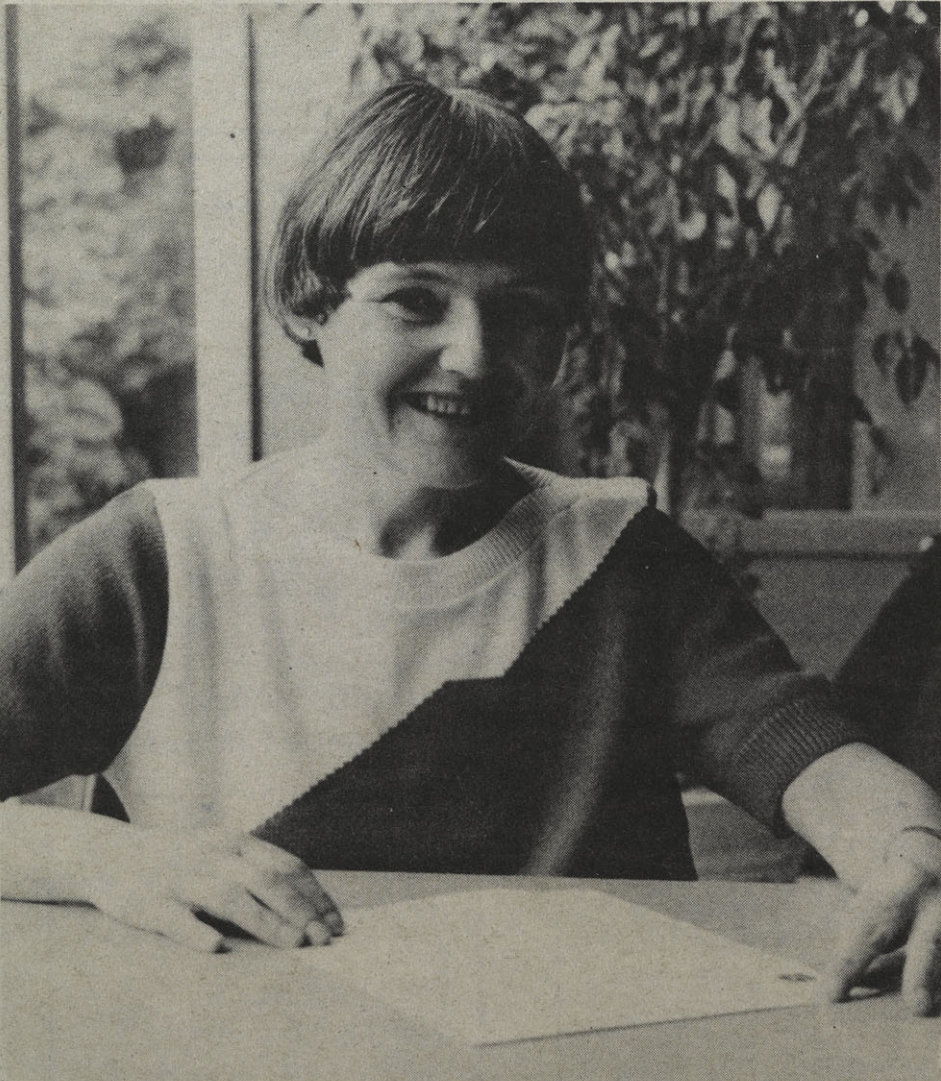
Word of the lay ministry spread, and Haugk put together and field-tested a pilot training program. In 1978, he offered the Stephen Series to congregations nationwide.

Interested congregations begin by sending a team to one of the five 12-day Leaders' Training courses held each year. There team members learn the skills and receive the materials necessary to recruit members of their congregations and lead them through 50 hours of training in listening and care giving.

Jeannie Ederer, Stephen Ministry coordinator for St. John's, says the training gives people a basic confidence in their ability to help. "Most people want to help. They want to be involved with people. But what you hear most of the time is, 'I don't know what to say or what to do.' I tell people they're in good company. Moses said the same thing."

Stephen Ministers say the natural hesitancy to reach out disappears in time. "You learn you're not that important," comments Libby Teubner, a medical technologist who has been a Stephen Minister for a year. "Through God's help, the answers will come, but you don't have to provide them."

Continued on page 22



Jeannie Ederer coordinates Stephen Ministries for St. John's.


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Stephen Ministers

Continued from page 21

At St. John's, 28 laypeople have taken the training and now serve as Stephen Ministers. Ederer, who is applying her work toward a master's in pastoral ministry, takes referrals, matches ministers with clients, and keeps the program running smoothly.

The core of the Stephen Ministry is listening. "Listening does help," says 43-year-old Ederer. "We're all called to be Christian caregivers. As we learn to share our stories with each other, we all grow in the knowledge and love of Jesus."

Stephen Ministers can provide long-term, follow-up care clergy and staff are often unable to give. The Rev.

Robert Dunn of St. John's says when someone in the congregation dies, he performs the funeral and some initial counseling and then refers the surviving spouse to a Stephen Minister for continuing care. "In terms of actually being able to stay close for a month or two or three, my time is limited in how much I can do that," he says. "A Stephen Minister can

Most people want to help, but they don't know how.

step in and work closely with that person."

Those who request a Stephen Minister are dealing with divorce, death, illness, job stress, and a host of other personal and family problems. Ste-

phen Ministers commit to meeting an hour a week with each client. All discussions are kept strictly confidential.

Being deeply involved in others' problems can take its toll, and the Stephen Series is designed to provide ministry to the ministers. Once a month, Stephen Ministers gather to discuss stresses and successes. Each minister also meets regularly with a supervisor.

Stephen Ministers say the skills they've learned come in handy in other situations. "It's given me a feeling of freedom to help," says Teubner. "If I'm outside, at work, on the street, anywhere I see somebody that's hurting, I'm not afraid to go and offer help. I'm more aware of how they feel and how they'll react. It's lovely to be able to feel free to do that."

The attitude of caring can also, in Ederer's words, "spill out into the congregation." She says the parish has grown closer during the last two years as a result of its involvement with the Stephen Series. "It seems that we are more willing to support each other in our joy and in our pain."

Listening and caring for one another is a simple but powerful idea. Says Ederer, "People are healed as they tell their story. There's something really sacred in that. It's like it's holy ground."

Christine Dubois is a Seattle-based freelance author who writes Hallelujah Breakdown for *The Episcopalian*.

For more information about the Stephen Series, write Stephen Ministries, 1325 Boland, St. Louis, Mo. 63117, or call (314) 645-5511.



In Christian marriage History can free us from prisons of past

by Paul E. Gilbert

One of the wonderful uses of Old Testament stories was their retelling in times of trouble. Often the ancient Hebrew people drew their courage from the tales of how God intervened in the past. If it was true then, they reasoned, why should it not be true now?

The story of the Exodus gained a liturgical quality from that kind of recitation. God's promise was He would never be disinterested in the affairs of humankind. That alone gave hope in hard times. The scriptural references are numerous in this account. And so these ancient people saw their history transformed from a narrative of invasion, warfare, famine, and defeat to an ode to God's loving kindness.

History has power to defeat us all.

We have the capacity to remember so many bad times that often that seems to be all we have. This same conclusion works to destroy marriages. But the exciting thing about a new relationship is it has no previous history. We start fresh and clean and put our best selves forward. We have nothing for which to apologize so we can be whomever we want to be. We can begin to live up to the expectations of our partner and ourselves. At least for awhile.

Bad history is a pile of wrongdoings that, like an ash heap, grows to overwhelming size.

After a time those resolutions fail as our real selves begin to emerge. We develop patterns of interactions with our spouse that may be destructive and hurtful. Mutual trespassing begins, and trust begins to erode.

This is bad history at work. Each wrongdoing is thrown on the pile of previous wrongdoings until, like an ash heap, it grows to an overwhelming size. As each of us sinks into despair, we can only do what we have already done. We are condemned, apparently, to repeat all the hurts and blamings, all the misdeeds and insensitivities. We become defeated by our own history.

What can we do? One choice is to end history altogether: Become involved with someone else with whom we have no history. In that choice everything is bright and untarnished again except our spouse is still involved legally, psychologically, and spiritually.

Another choice is to end the relationship: Interrupt that crushing wheel of personal history and divorce. But what then? The people of the Old Testament did not learn anything about God's faithfulness by rejecting history; instead they often asked the question: "What is to be learned from these events, and how am I like those

who participated in them?"

God gave us the ability to say for ourselves that we do not have to be captured and held prisoner to the past. We have the gift and ability to choose to be different, to be part of what St. Paul called "the new creation."

Marriage can benefit by looking to the history of the Old Testament and applying it. Look in our own lives together for the good history, the times when we were uplifting and compassionate to one another. Focus on the times when our relationship flourished and was brought forth in abundance, not just when it was struck by disaster and misfortune. We can so easily poke around in our past and see the failures, but we came this far, didn't we? Common bonds still connect us. We still find something about each other that is fascinating. We may have to admit that the way things were in previous years might not have been the best, but that doesn't mean they cannot improve.

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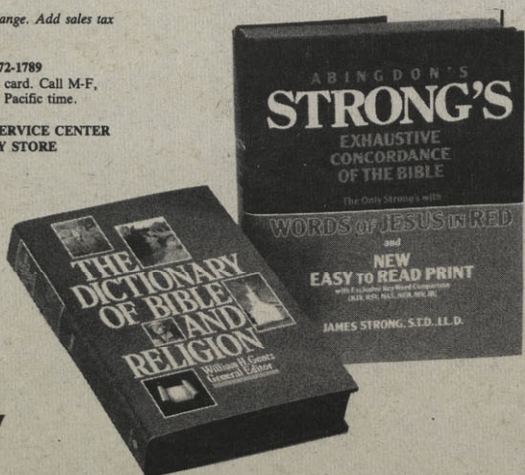
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Paul E. Gilbert is rector of St. Mary's and St. Jude's, Northeast Harbor, Me.

For female priests A Search for Wholeness

by Robert Dell

Coming from the English Church, which will not yet ordain women, I have been humbled and impressed in a month's tour of five seminaries and three parishes in the Episcopal Church by what I saw happening in the lives of female priests and of women training for priesthood. Because women have had difficulty in establishing their vocation and their subsequent role as priests, they have had to search their innermost feelings to discover themselves and work out what God is calling them to. Some to whom the call originally seemed like madness resisted until they could no longer do so, and locked doors were opened one at a time.

Are women treated fairly?
"We are still handmaids to the men as we have always been." A female priest who is an assistant and would like to move on to becoming a rector said this to me, and it sums up conversations I had in California, the midwest, the deep south, and in New York and Boston. Men advance as of right to such posts, but many women do chaplaincy work or counseling because no parish jobs exist for them. They are, in fact, good at these specialty jobs, but this sometimes works against them. "My dear, it's wonderful you do this hospital work, but do you think one day you would like to go into the real ministry?" That question by a senior priest to a young woman reveals a curious ignorance of what lies at the heart of Christian ministry.

What distinctions do women bring?
Having been called, tested, trained, and ordained, a woman exercises the same office and function as any male priest so in a sense nothing is distinctive about female priesthood. But

women are used to holding families together and coping with the tensions that arise within them. Women put the needs of others before themselves and learn to do half a dozen things at once as part of caring for and nurturing the family. In places where men and women work together as priests, parish ministry takes on a fresh shape. Women bring a leadership which is less hierarchical, less authoritarian, more collegial and more relational. As one seminary dean said, "The trouble with our Church is there's a bunch of males out there waiting for women to be as good as men and discovering that women aren't men."

Where is this leading the Church?
Some of the church members with whom I spoke said that, given time, women will be accepted in every office as entirely "natural," and people will look back and wonder what the fuss was about. But some see what has been accepted so far as only the beginning of a revolution that must turn theology inside out and release women from the oppression they still feel in a Church steeped in male and patriarchal images.

Inclusive language is only the first step on the road to a philosophical and theological upheaval and a rewriting of history to include half the human race who have so far been left out. Feminist theology is one of a series of liberation theologies—Latin American, black, Indian, Hispanic—that taken together amount to a new reformation.

Female bishops?
No one to whom I spoke doubts that a woman will be elected and consecrated bishop before long. Most seem to think the Church should wait until after the 1988 Lambeth Conference; others think this won't be possible. The American Church appears to feel secure in following what it believes to be the call of God and let the consequences be what they will.

Episcopalians are in good heart
With its revised liturgy and strong ecumenical links, this is a Church in which laity are finding new opportunities at the same time as ordained ministry is developing into a new wholeness as men and women work together on the new tasks demanded by today's society. The numbers of churchpeople are growing, and new missions and parishes are being founded. This visitor from England observes a pioneering spirit which stirs the imagination.

Robert Dell is archdeacon of Derby, England.

Writers look at values at work, play

Two recent publications explore the roles values play in corporations and in entertainment.

What happens when bosses and their employees don't share the same values? That's the question Episcopal priest Brian P. Hall explores in *The Genesis Effect* (Paulist Press). Hall, who with Benjamin Tonna developed the 77-question Hall-Tonna Inventory of Values, says, "The values of an organization must be integrated with the values of its personnel" to avoid conflict.

In one firm Hall studied in his research, he found "scientists valued creativity, research-and-development, quality control, family, and security. Administrators valued efficiency, productivity, and had no concern for family and human dignity. They became so polarized that one scientist quit, and it was three weeks before administration learned about it."

Does a famous preacher leading revivalists in communal prayer have anything in common with a rock and roll star who captivates audiences with his music? Deborah Finn, in "Rock and Its Role," says both the congregation and the rock and roll fans are seeking meaning and values mediated through a charismatic figure.

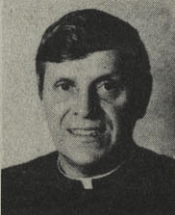
Writing in *Media & Values*, Finn says a society that sees fame itself as a means of salvation tends to encourage the messianism that is tacitly recognized in the lyrics and persona of many rock stars. When Prince, for instance, begins a song with "Dearly beloved, we are gathered here today to get through this thing called life," he is playing on religious parallels and his audience's relationship to him as a charismatic figure.

Finn cautions against dismissing rock music as trivial or immoral. Instead she says, "We need to ask ourselves why our culture is so bereft of meaningful stories and images that young adults turn to rock music in order to experience transcendence. Rock and roll can inspire us, but we should not demand salvation from it."

Media & Values is a Los Angeles-based quarterly published by the Media Action Research Center in cooperation with several denominations, including the Episcopal Church.



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The Very Reverend John J. Fricke, II
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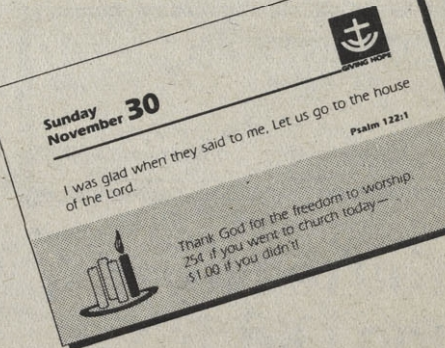
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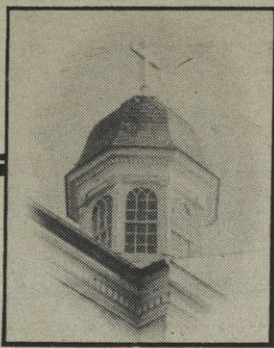
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'A sense of obligation'

Donnie Wheatley comes home



Donnie Wheatley was sent to Boys' Home as a youth; he returned as executive director.

by Gail Nardi

Donnie Wheatley's family tree is a sycamore, and it's full of boys.

Wheatley, 38, was a tough 12-year-old who'd grown up hard and had been in jail by the time he landed at Boys' Home near Covington, Va., in 1959. He stayed seven-and-a-half years before going off to Virginia Military Institute; he returned last year as executive director.

Begun in 1906 as a Sunday school for mountain children, the Episcopal-run Home takes up to 65 boys with family problems or histories of truancy or minor delinquency. Currently

it has 57 boys, ages 10 to 19, under Wheatley's care.

"There are not too many things that I can get choked up about, but this is one of them. This is my home," Wheatley said not long ago, peering out his office window as dusk crept across the hilltop Alleghany County campus hard by the West Virginia line. "I have strong feelings about this place."

One of those feelings is delight, and that's what showed in Wheatley's face when he took a visitor to see "The Boy Tree," which isn't a geneal-

ogy chart, but a drawing made from a 1917 Boys' Home photograph that evokes the kind of poignant innocence that Norman Rockwell loved to paint.

Sixteen boys are perched in the branches of a sycamore tree and on a homemade diving platform beside a swimming hole on Dunlap Creek, down the hill from Boys' Home. Fifteen of the boys are dressed for skinny-dipping; one is wearing a baggy shirt and knee pants. Some of them look as though they're about to laugh.

Donnie Wheatley was born in the coal fields of southwestern Virginia, one of five children of a mother who "lived the best life she could." He does not know whether he and his sister and three brothers had the same father. His mother did not marry.

Things were all right while they lived with their grandmother, Wheatley said, but when she died, they had to live where his mother could pay the rent on what she made as a waitress or in a sewing factory. One home was an old store where they hung sheets for walls; another was a shack back in a mountain hollow.

Without his grandmother's supervision, Wheatley began to get into trouble. "I'd leave home two or three days at a time and come home and get a whipping and stay a few days," he said. "A rural-town street kid is what I was."

A kindly restaurant owner let him wash dishes for a couple of dollars a day. Sometimes he slept in a abandoned car. When he was 12 and already on probation for stealing ice cream from a school cafeteria, he and some friends were caught stealing silver dollars and a shotgun from a trailer. He ended up in the county jail.

Placed in a foster home, he promptly ran away. "My family was still in Virginia, and I was trying my best to get back to them." The mail-

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man caught him, and the welfare worker who came to get him said reform school probably was his next stop.

"I begged that lady. 'Find me a place,' " Wheatley recalled.

He rebelled, but slowly, surely, the system took hold. The brick cottage he shared with 14 other boys and a housemother became home. "The folks were here for me," Wheatley said. "Granny Myers [the house mother] was 90 pounds soaking wet, and I never heard her raise her voice. You felt so protective of her that if you did anything wrong, you could expect to have 14 people looking for your hide."

In high school Wheatley was on the student council and won letters in football and track. At Boys' Home he played basketball, was a Boy Scout, and served as proctor for his cottage.

Wheatley's successes drew the attention of Robert F. Burrowes, the stern former military man who was Boys' Home superintendent from 1946 to 1973. "He was the architect of the current Boys' Home, and he was the architect of a number of boys, too," Wheatley said of his mentor.

Known to the boys as Chief, Burrowes "had a real discerning eye. He always knew the ones that you needed to apply some kind of pressure to." In Wheatley's case that meant a quiet, steady push toward college and a careful strategy for winning a scholarship and entering Virginia Military Institute.

After graduation, Wheatley married Mary Carlisle Andrews, served as an officer in the Marine Corps, and took an engineering job. In 1979 he brought his family home to Covington and before long was back at the Home, tutoring, playing basketball, and becoming involved in alumni activities.

When the executive director resigned, Wheatley was asked to apply for the job. It was a tough family decision that involved, among other things, a 40 percent pay cut. "A lot of it started out being a sense of obligation—you owe this place something. When I got past that point, it just got down to, 'Do you think you can help, and if you can, you ought to try.'"

Donnie and Mary Wheatley have two sons—Darren, 13, and Todd, 10—who consider the Boys' Home campus their home. Mary Wheatley, who took a year off from public school teaching to redirect the home's on-campus education program, says it's easy to tell her husband is happy being back. "I think he could just go 24 hours a day and not bat an eyelash here. It's really kind of heartwarming, like completing a circle."

Wilma Lauder milk, widow of a Boys' Home graduate, retired as a housemother a few years ago but still fills in when a regular houseparent is away. She says the spirit of the founder, the Rev. Floyd Rogers, "comes back up here and looks around. . . when he's dissatisfied."

"Have you seen him up here lately?" Wheatley asked her.

"No," Lauder milk replied, smiling at her former charge. "He's satisfied."

Gail Nardi is a reporter for the *Richmond Times-Dispatch*, from which this article is adapted by permission.



Charity begins where?

When 'can-do' came in, this parish went all out

by Mary Pentcheff

Time was when I felt pretty proud and smug about the fundraising programs in our little suburban church. We had the Summer Fair, Dad's Dinners, and the elegant Christmas Boutique. Through these efforts we struggled to pay off the church's mortgage, buy a better organ, and (most important) keep up with the diocesan assessment. The latter kept our consciences in good repair.

Most of us, I'm sure, supported favorite charities, but as a group we let the diocese cope with the poor and needy in our corporate name. "Charity begins at home!" we chanted until, one memorable day, our new rector pointed out that we were quoting from Aesop. Had fables become our source book instead of the Bible? A disquieting thought.

Suspiciously, gingerly, after that remark, we dipped our toes for the first time into the vast ocean of outreach. One percent of pledge and plate! Chewing our nails, we acted like Aunt Bertha risking a dollar at Las Vegas. But the church buildings didn't fall down, the heating bill was paid, and so was the diocesan assessment. The members of the newly-formed outreach committee began to look like ordinary people instead of a bunch of daredevil spendthrifts.

As time went by, the amount put aside for outreach steadily increased to 11 percent. Every year since then we have held a joyful meeting to choose which causes will receive our promise of contributions. Then, gaining momentum, we started in on the "specials" as well. With another Episcopal parish, we sponsored a family of boat people—a new life for three souls who had despaired of any future. Another "special" brought a Polish child through the writhings of Solidarity's unrest via Canada to New Jersey for a life-saving heart operation. Words like "Haiphong" and "Lot Airlines" were seen in our *Bulletin* alongside the perennial "fuel costs" and "Sunday School Picnic." A new feeling of can-do had come amongst us. We were allowing the Holy Spirit to give us a gentle push into the big world outside our doors.

Those were the days when we reached for our wallets and found it didn't hurt. Instead of being 55 pledging units, we were becoming one large family, trying to help one or two other families from Manhattan to Madagascar who had not been so blessed materially by God as we. After a year or so, it seemed as though the Holy Spirit had tested us and found us fit to run a little harder in God's race. The time had come for us to meet Al.

The local Presbyterians were organizing runs into New York City—midnight runs with sandwiches, soup, soap, and socks to sustain the men and women who make homes out of cardboard boxes in hidden corners

of the glitzy Big Apple. Our rector volunteered our help. He and the parishioners who traveled with him came back visibly stronger in their faith. Several of them quietly said, "It was like touching the hand of Jesus." Other members of the church who had sat modestly in the back pews for years suddenly became champion sandwich-makers. The Friday night runs became as much part of us as the Wednesday night Bible class.

From handing out love and sandwiches to the nameless in boxes to handing in groceries at the altar on Sundays was a simple progression. The ecumenical food pantry personnel laugh at us when we deliver the bags. "Oh, they're the ones that don't want receipts!"

Then, anguished by the lines at the pantry and the ungodly horrors which the boxes represented, we banded together with two more small Episcopal parishes and shot off a letter to the diocese. Could we, please, be put in touch with any inner-city parish who might need a hand in sheltering the homeless?

Within days Holyrood in upper Manhattan called us. Poor, brave old Holyrood, all heart and no money, sheltering 12 men from the violent city nights—12 less boxes. The least we could do was to cook a hot meal for the men once a week and provide a few leftovers and lunch bags to tide over another meal or two. And wasn't it fun making friends with the folks from the other churches?

When the ecumenical soup kitchen down near the Bronx asked us to cook 200 hot, main meals a month, we didn't blink an eye. We knew this new project would be a breeze if we tackled it with the willing help of our Methodist, Roman Catholic, and Jewish temple buddies from our village. We were being more and more blessed, discovering that by giving of ourselves, our time, and our simple potato-peeling talents, we were gaining incalculable spiritual rewards and a multitude of new friends.

Holyrood is still my favorite amongst these various projects. That's because Al is always there to remind me that God's ways are so unfathomable. His needy ones don't always look like photos from the Presiding Bishop's Fund pamphlets (although we always have a "special" for that at Christmas, too).

Every night Al leads in the crew of homeless men who are grateful to find refuge in Holyrood's caring walls. Dressed in a well-pressed business suit, with clean white shirt and tie, this veteran still has a military bearing. He'll show you the wound scar from Guadalcanal on his leg, but he'll tell you with twinkling eyes that it wasn't a Japanese shell that gouged the flesh, but happened "when the still I got going behind the lines blew up!"

Al's a gambler, a chronically compulsive gambler, so no matter how many dishes he washes, by the time he's paid his alimony there's never enough for the rent. If Al had been born with a face of a different color and been given some decent schooling, he might have made it big on Wall Street. If one dares to be thankful for small mercies, thank God that Al has Holyrood instead of a cardboard box.

Thank God we have found Holyrood and the food pantry and the soup kitchen and our heart- and mindstretching "specials." Thank God for the wonderful new friends we have made in the other churches and the temple. Because of all these we are beginning to grow—tentatively, slowly, like a flower. Our petals are unfolding one by one. Please, God, let us continue in this grace.

Al will be there in that shabby basement when we take in the dinner next week. I wonder what odds he'd lay that Jesus is there, too.

Mary Pentcheff has been a member of St. Barnabas', Ardsley, N.Y., for more than 20 years.

Helping ministries enlarge services

Churchpeople in Georgia, Pennsylvania, and Maryland have recently enlarged their assistance to the homeless, youth programs, and families in crisis.

In Atlanta, Ga., All Saints' Church opened the All Saints' Community Building in a former radiator shop which the parish renovated with proceeds from a capital funds drive. The new building houses a night shelter that provides lodging and medical care for 50 homeless people. Nine other Episcopal parishes provide volunteers and food.

The new Community Building also houses an ecumenical emergency assistance center, Episcopal Charities Foundation, and Habitat for Humanity which buys and renovates homes and makes them available to the poor at no or low interest rates.

In the Diocese of Central Pennsylvania, Bishop Charlie McNutt, Jr., announced that his diocese has received \$13,000 in Jubilee Ministry funds for missionary work within the diocese. An earlier grant provided programs such as a day room for transients at St. James', Lancaster; a summer youth drama program at St. Paul's, Harrisburg; and preteen summer enrichment programs at St. John's, Carlisle, and St. Mark's, Lewistown.

In Baltimore, Md., Presbyterians and Episcopalians cooperated to inaugurate a new ministry to serve families in crisis. The Bethany Project, located in a Presbyterian church, consists of an efficiency apartment unit which will serve one family at a time for up to two weeks. At Bethany the family will receive housing, food service, and transportation to and from social service agencies. The Traveler's Aid Society will provide professional social services, and volunteers will provide emotional support.

Waite on South Africa

Continued from page 1
 "break all black organizations and detain those—trade union leaders, clergy, or students—who have the potential to give leadership and organize the black community."

Waite saw an example of this strategy as soon as he arrived in South Africa. Bishop Desmond Tutu took him directly from the plane to St. Paul's Church, Soweto, which houses many community organizations. The vicar was told by anonymous phone call that if they were not removed, the place would be razed, Waite says.

"The threat was carried out in the early hours of June 17. Six petrol bombs were planted. Three went off, and if the vicar had not been alert, the place would have been totally razed. When I got there the floors still had petrol all over them, and I picked up one of the detonators." Such bombings, Waite says, are a common feature of life for those who don't "cooperate."

South Africa's security regulations mean "the country is now virtually a police state. I saw an example of how this works when I visited a parish near the Crossroads area. Two groups of women and children, one of them 80 in number, had taken refuge in a church hall in a white area. Clergy from those parishes were served with a document which said, 'You are hereby informed that the accommodation of black people on the premises . . . is an offense under the mentioned Act. You are to have all black persons who are resident against the orders of the Act removed by June 23.'"

When one clergyman questioned the validity of the document, which didn't even name the place or have the proper seal, the policeman told him, "Under this emergency, my word is law."

In many ways, Waite says, new security legislation is even more punitive than the state of emergency regulations which can detain people for six months without trial.

"A whole congregation from St. Nicholas', Elsie's River, in the Cape area, was detained because with neighboring congregations they wanted to hold a memorial service for young people killed at the same time as the 1976 Soweto killings. Young children and teenagers were later released. The clergyman has been also, but at the time of my departure, there were still between 120-180 members in detention."

Black people are not the only ones arrested. Waite reports that a white woman told him nine of her husband's friends had been picked up as had two daughters of a white Council of Churches' staff member, one of them pregnant. The pregnant woman was released because a police woman said she was not prepared to take responsibility for her. The Council of Churches staff member told Waite, "That is a way of getting through to me."

Waite, who says Bishop Ndawandwe's wife was not allowed to see her husband until Waite threatened to make the matter public, notes that "the vast majority of white people remain ignorant about what is happening because of the blanket censorship and the tremendous divide between the communities. The Commonwealth Eminent Persons Group said only 10 percent of whites have ever visited a black township. Only the educated and informed—those who have made it their business to find out—really know what is happening."

With Tutu, Waite visited white congregations near Pretoria where church members expressed reservations about Tutu's stand on sanctions against the government. Tutu told them, Waite reports, "If you are faced with a totally oppressive regime, you have three options: In a democracy

you vote them out, but we have no vote. We could use violent methods, but as Christians we have always preached against violence. We can try to employ non-violent means, but with the failure of the Commonwealth initiative, what non-violent methods are open to us? What other form of non-violent pressure can be put on this administration to bring about a change?"

As to his own opinion on the sanctions question, Waite says, "The South African authorities are banking on the hope that the U.S., the United Kingdom, and West Germany will not support the call for sanctions. On the other hand, if sanctions do 'bite,' they will be merciless in taking it out on their neighboring

states. So I have to admit the sanctions issue is a difficult one. But I still raise the question, 'What other non-violent pressure do you use?'"

England has to support the recommendations of the Commonwealth Eminent Persons Groups, Waite says. Those recommendations include "a declaration of intent on the part of South Africa to dismantle apartheid, release of all political prisoners, making a start at creating a proper democratic process."

"The situation in South Africa is not just to do with race. As I see it, it is about a minority trying to hold onto power."

John Martin is former associate secretary for communication for the Anglican Consultative Council.



Assistant Bishop Barry Valentine of Maryland, left, presents a commendation to Baltimore County police chief Cornelius J. Behan, center, for his leadership in national efforts for handgun control. The commendation, approved by the diocesan convention, originated at All Saints' Church, Reisterstown, whose rector, the Rev. Frederick Hanna, represented the congregation at the presentation.

Liturgy-music group surveys dioceses

In an effort to help its members, the Association of Diocesan Liturgy and Music Commissions, under the leadership of its president, the Rev. D. Stewart Alexy, is surveying diocesan commissions on their work and will use the results to determine future liturgical and musical tasks.

The Association, composed of the leaders of diocesan liturgy and music commissions as well as individuals, was formed in 1969 to assist in the

revision of *The Book of Common Prayer*. Its current purpose is to provide an educational forum to exchange ideas and share resources.

The Association publishes a newsletter and holds an annual conference through which it presents speakers with expertise in liturgy and music from this and other Churches. This year's conference is scheduled for November 3-6 in Omaha and Lincoln, Neb.



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El Paso's Thrifty Volunteers

by Carolyn Brown

Tucked between a florist's and a photocopy shop in El Paso, Texas, is a successful 29-year-old venture, All Saints' Thrift Shop. Run by eight men and 60 women, many of them retirees, the shop is open Tuesday through Saturday to sell clothing, household items, linen, books, hardware, toys, luggage, sports equipment, jewelry, and knickknacks. Most of the items are sold on consignment, with the parish retaining 30 percent of the selling price.

The shop, which has only three paid employees—treasurer/bookkeeper, her assistant, and the janitor—never advertises, but relies on word of mouth. It provides a bargain-hunter's paradise as well as a real sense of camaraderie for the workers, some of whom are shown here.



Above, Avis McGrane and Harlow Paul cashier. At left, Elizabeth Morrill, Lillie Blackwell, and Bette Rose price and tag merchandise. Left, below, Jan Chapline, general chairman, checks the daily consignment sheet. Below, Thursday chairman Ruth Paul does some cross-reference filing.



PB's Fund

Continued from page 1

efforts have to be taken into account. The Diocese of Rio Grande jumped from \$11,436 in 1981 to \$47,653 in 1985. Twice a year the Holdens arrange a display for clergy conferences. At diocesan convention they place apple crates made into "Love Boxes" at the doors for collections and distribute informational "Do you know...?" cards to delegates at coffee breaks. For fall meetings they display the Fund's Christmas cards.

In fact, says Nelson Holden, "Our garage looks like a second PB's Fund office." They have a good supply "of almost everything" because "people wait till the last minute, and it's easier for people to get materials from us than from New York."

How did the Holdens become involved with this ministry? "I went to a Provincial meeting and heard a PB's Fund presentation. I was impressed," says Nelson Holden, who also had memories of refugees from his World War II service in Europe when he returned displaced persons to their home countries. Holden says Rio Grande has been so generous because of, among other reasons, "our proximity to Mexico City and Colombia."

In New Hampshire, Fund receipts rose from \$20,162 in 1981 to \$60,010 in 1985. Elaine Smith says her job in a hospital prevents her from being as active as she should be. "The diocesan newspaper carries a story almost every month, and I know that helps," she says.

Increases, some of them startling, are not just isolated cases, but across the whole Church. The Diocese of El Camino Real in central California went from \$8,988 in 1981 to \$71,206 in 1985. Connecticut went from \$58,147 in 1981 to \$226,728 in 1985, New York from \$46,828 to \$237,859, and even tiny Delaware rose from 1981's \$31,862 to 1985's \$53,329.

Further south, Kentucky's Diocese of Lexington soared from \$2,629 in 1981 to \$112,879 in 1985. In its three years of life, the Diocese of West Tennessee's giving to the Fund leapt from \$5,424 to \$38,637.

Southern Ohio saved its increase for the end of the period; from 1981 to 1984 it's giving averaged about \$24,000, but in 1985 it gave a whopping \$142,646. Minnesota showed a steady growth: \$27,671 in 1981, \$27,980 in 1982, \$34,838 in 1983, \$43,641 in 1984, and \$63,346 in 1985. Texas zoomed from \$37,337 in 1981 to \$178,312. The Diocese of California, a consistently strong supporter, made modest gains from \$82,879 in 1981 to

\$91,845 in 1985 while its southern neighbor, Los Angeles, came from behind—\$70,967 in 1981—to a munificent \$276,399 in 1985. Faraway Alaska rose from \$12,373 in 1981 to \$30,214 in 1985.

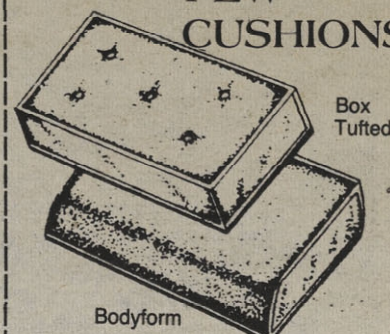
Giving from the dioceses in Province IX (Latin America) rose from \$827 in 1981 to \$11,046 in 1985, which included \$1,150 from El Salvador. In 1985 Taiwan contributed \$3,200, the Virgin Islands \$3,955.80, and the Armed Forces \$37,509.29.

Hardworking volunteers, a newly-heightened sense of personal responsibility for the needy, more media coverage of the places and people that hurt—whatever the causes, Episcopalians are setting themselves high goals for meeting and surpassing their recent giving to the Presiding Bishop's Fund for World Relief.

Seminary offers master of arts

Trinity Episcopal School for Ministry, Ambridge, Pa., has begun a two-year degree program of graduate-level training for lay ministry. The master of arts in religion degree will focus on biblical studies, systematic theology, and church history. The program is in addition to Trinity's one-year lay studies program.

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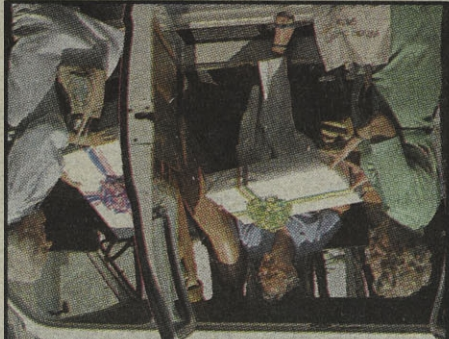
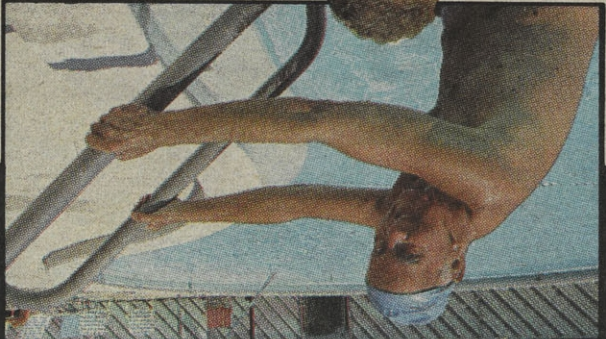
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