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In Utah, crisis made lay ministry blossom

by Ruth Thurston

Sometimes the concept that ministry belongs to all of us, both lay and ordained, is as much discussed as the weather—and with the same result. Maybe the Episcopal Church's historic division into lay and clerical orders makes laypeople see themselves as the object of ministry instead of persons who are called to minister. At any rate, total ministry is a lot more fun to talk about than to put into practice.

At the Episcopal Church of St. Francis in Moab, Utah, total ministry became the road to renewal, the road along which we found new talents, new strengths, and new life.

St. Francis', a stable, friendly con-

gregation of just over 100 members, had begun to move hesitantly in the direction of involving everyone in ministry when changing circumstances, as they have a way of doing, forced us to take a giant step. Moab's uncertain economy, based mostly on oil and gas drilling, uranium mining, and tourism, had prevented the steady growth that would have allowed us to become self-supporting, and we relied heavily on base budget support through Coalition 14.

In June, 1984, just as Moab's economy took a downturn and its population began to shrink, our vicar resigned, and almost immediately the diocese discontinued our base budget support. Without it, we couldn't

call another vicar. How abandoned we felt! A needy flock with no shepherd, isolated in a corner of the state five hours by car from the bishop's office and no other Episcopal church within 100 miles! We felt almost as though we'd been forsaken by God himself—except that we could still receive the sacraments because God had given us Father Charlie.

The Rev. Charlie McCormick is a member of the congregation who was ordained a sacramentalist priest in 1975 and has served since then, without stipend, alongside the vicars who came and went. We were grateful to have him baptize our children and celebrate Holy Eucharist, but we were also painfully aware of how much

more we expected from a priest. Who would visit at the hospital, deliver the weekly sermons, plan the music, and prepare the Sunday bulletins?

With no sure sense of what to do, we complained and commiserated and finally asked each other the crucial question: Why are we here? The many answers to that question distilled into two words: worship and mission. Our first reason for being a church is to worship God and glorify His name, but we can't truly glorify God without educating ourselves and our children in the faith and helping to meet the needs of His people beyond our doors.

Regular worship continued with-Continued on page 13

The EPISCOPALIAN

FEBRUARY, 1987 ● 1201 CHESTNUT STREET ● PHILADELPHIA, PA 19107 ● OUR 27TH YEAR ● CONTINUING 152 YEARS

IN THIS ISSUE

February Features

Valentines in this issue include a Kairos group in Texas, **page 8**; a rugby player who works as hard as he plays, **page 16**; and a group of development experts, World Neighbors, **page 22**, whose love is A-frame shaped.

Sexual Ethics

In cooperation with the Standing Commission on Human Affairs and Health, this month we begin a series of articles which will explore the theology behind the Church's teachings on sexuality. Is "Thou shalt not commit adultery?" a sufficient guide now? Have changing patterns of birth control, life expectancy, and sexual mores put Christian guidelines at odds with Christian practice? Should we hold out or revise our thinking? These are among the questions authors will address in this series which begins with an introduction on page 6.

Of Unity and Ministry

On a unity trip abroad, William Weinhauer met with representatives of Lutheran, Orthodox, and Roman Catholic Churches and reports on page 12. Interim rectors have a specialized ministry, assisting when a rector leaves a parish, page 18. The Church Deployment Office, page 19, can help, too.

Musical Musing

New Episcopalian Jeff Rice misses the blood-stirring, heart-pounding bellicosity of hymns he sang as a child in the Methodist Church, page 10. Diocesan liturgists and musicians sang their way through their annual conference, page 20

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State of Church committee meets in Western Mexico

by Janice Duncan

"We need more books, and we need your prayers," said Dean John Keggi as he concluded remarks to the Committee on the State of the Church which met in Guadala jara, Mexico, December 4-7. "Pray that the Holy Spirit will be with us enough of the time to do the work we have been given to do."

Keggi, describing the growth of the Diocese of Western Mexico's seminary, Centro para Estudios Teologicos, to 25 visitors from across the Episcopal Church, said, "I knew it was impossible" when friends proposed the seminary three years ago. "But if ever I was aware of the power of the Holy Spirit working in my life it was at the moment we decided to do it." With funds from Venture in Mission and U.S. dioceses, a small faculty began classes a mere six weeks after Keggi received the enthusiastic support of the diocesan bishop.

Two General Convention deputies from each of the Church's nine Provinces make up the Committee on the State of the Church which gathers information from parochial reports and other sources and reports every three years to General Convention.

With translating assistance from the Rev. Habacuc Ramos from San Martin de las Flores, Jalisco, a seminary graduate ordained deacon five days before the meeting, committee chairman Thomas Pike of New York spoke with several of the 11 male and female seminary students. "We need to know more about the richness and breadth of this great Church," Pike told them, "so we can get to know you."

In addition to sharing Evening Prayer with the students, several committee members spent a day in Ciudad Guzman, a small city south of



A proud home owner, above, welcomes members of the Committee on the State of the Church, some of whom are shown below with their host bishop's wife Catherine Saucedo, second from left. They are, left to right John Ethridge, Saucedo, Thomas Pike, David Collins, George Werner, and Robert Johnson.



Guadalaj ara which was disastrously affected by an earthquake in September, 1985. The Rev. Anthony Guillen from the Diocese of Texas, who has worked in Mexico for three years and heads the Episcopal Church's rebuilding efforts, led visitors on a tour of several of the 30 houses thus far completed with gifts of more than \$147,000 from the Presiding Bishop's Fund for World Relief, the Diocese of

Texas, and All Saints' Church, Pasadena, Calif.

Proud owners showed the visitors through poured concrete homes, many of which opened on back yards filled with fruit trees and chickens which will soon feed their families. Homemade tostadas with salsa (start with 30 green chiles and two very small green tomatoes!) and sweet po-

Continued on page 9

The EPISCOPALIAN

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WORLD NEWS BRIEFS

St. Paul, Minnesota

The Episcopal Urban Caucus will hold its seventh National Assembly at the Radisson Hotel here February 18-21. Bishop John Walker of Washington and professor Lisa Peattie of MIT's City Planning Department will give keynote addresses on the theme, "City Planning: Building a New Jerusalem." The Rev. Steven Charleston, former national staff officer for Indian work, will be the preacher at the Assembly's Eucharist in St. Mark's Cathedral, Minneapolis. Full registration of \$95 should be sent immediately to Episcopal Urban Caucus Assembly, 720 Tuscola St., Saginaw, Mich. 48607. Further information is available from conference coordinator William Boli at the same address.

London, England

Anglican envoy Terry Waite and President Corazon Aquino of The Philippines are scheduled to receive the Gold Medallion Award from the Society for the Family of Man sponsored by New York City's Council of Churches. Waite, who plans to attend the Society's annual dinner February 5, will be honored for his "vast knowledge of other religions," his work to, free hostages, and "his commitment to finding good in all he meets." Aquino will receive her award in Manila but will address the dinner via a satellite transmission. A Bronze Medallion will go to business executive Eugene Lang for encouraging students in Harlem, N.Y., to complete high school by offering them scholarships.

Tambaram, India

This city's Madras Christian College, which serves some 1,600 students and grants both graduate and undergraduate degrees in 14 disciplines, is one of the few autonomous colleges in the country. It now offers an interdisciplinary and interreligious values-oriented program in social ethics in which students examine topics ranging from India's caste system and the status of women to economics, mass media, and warfare. The campus is also the site of the Bishop Reginald Heber Chapel, founded in 1937 in memory of the Anglican bishop and hymn writer. The chaplain, the Rev. J. T. K. Daniel, provides a full schedule of Sunday and daily worship as well as Christian education and confirmation training.

Toronto, Canada

The national executive council of the Anglican Church of Canada approved plans to develop a new Hymnal during its recent meeting here. A similar proposal was introduced at last year's General Synod, but no action was taken because of the press of other business. Proponents of the project, which could take 10 years, say neither the 1933 Hymnal nor the 1971 Anglican-United Church of Canada joint Hymnal meets current Canadian church needs or theology. The council directed the new book's planners to draw on a variety of

styles and traditions and to use inclusive language as much as possible.

San Antonio, Texas

The third national Episcopal Youth Event (EYE) is scheduled for July 21-26 at Trinity University here. The conference, sponsored by the Episcopal Church's Youth Ministries network, is open to Episcopal young people who will have finished ninth, 10th, 11th, or 12th grades by June. Registration information will be available soon through dioceses. Interested persons may contact the Youth Ministries Office at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



San Salvador, El Salvador—Bishop James Ottley, president of Province IX, ordains one of the first four locally trained deacons for the Episcopal Church here. The four—Hector Rivera, Francisco Guardado, Juan Jose Melendez, and Jose Luis Mendoza—will work with the diocese's two priests, Victoriano Jimeno and Luis Serrano.

Indianapolis, Indiana

Dean Roger Gray officiated at a service in Christ Church Cathedral here to honor the 10th anniversary of the Rev. Jacqueline Means' ordination to the priesthood. Means, the first woman to be ordained following the 1976 General Convention's approval of female priests, is rector of St. Mark's Church, Plainfield, and diocesan director for prison ministries.

Holyoke, Massachusetts

Some 200 people from the seven New England dioceses gathered here for a Province I convocation at which they heard Presiding Bishop Edmond Browning, Bishop John Burt of the Urban Bishops' Coalition, and Caroline Hughes, an Alban Institute consultant. New Provincial officers elected at the non-legislative meeting which has been an annual event since 1983 are: Bishop Arthur Walmsley of Connecticut, president; the Rev. Roger Smith of Maine, vice-president; and Dorothy Smith of Connecticut, treasurer.

Philadelphia, Pennsylvania

The Rev. Leon Sullivan, pastor of Zion Baptist Church here and author of the widely-used code of ethics for companies doing business in South Africa, says he will abandon the "Sullivan principles" in June unless apartheid is significantly dismantled by then. If South Africa has not acted by May 31, Sullivan says he will work for a "total economic embargo" and complete U.S. corporate divestment. Sullivan says he has pledges

from investment funds worth \$60 billion that they will pull out of South Africa when he gives the word. At least 184 U.S. companies have subscribed to the Sullivan code which calls for desegregation in the workplace, equal pay for equal work, and, after a revision two years ago, anti-apartheid lobbying.

New York, New York

Presiding Bishop Edmond Browning left here December 30 for what was termed an ecumenical grand tour. During the month-long trip, Browning was expected to visit the Orthodox Patriarch in Istanbul, church leaders in Tel Aviv, and Pope John Paul II in Rome. He also planned to visit the World Council of Churches' offices in Geneva and the Anglican Consultative Council's offices in London. The Rev. William Norgren, the Church's ecumenical officer, and the Rev. Charles Cesaretti, deputy for Anglican relations, were among those who accompanied Browning.

Burlington, Vermont

The Diocese of Vermont marked the retirement of Bishop Robert S. Kerr at a reception and dinner here December 28. Kerr was consecrated in 1974 after spending all but three years of his ministry in Vermont. The bishop and his wife Carolyn retired to South Burlington.

Washington, D.C.

The Rev. Vienna Anderson is the first female rector in the Diocese of Washington. She will be installed March 1 at St. Margaret's Church in the northwest part of the city. Also in the news here was the ordination of the Rev. Linda Anne Poindexter whose husband is Vice Adm. John Poindexter, former White House national security advisor.

Philadelphia, Pennsylvania

On the 34th anniversary of his consecration to the episcopate, February 2, Bishop Lyman Ogilby of Pennsylvania will be honored at a service and reception here. Ogilby, the senior diocesan bishop in the Episcopal Church at the time of his retirement, was Bishop of The Philippines and of South Dakota before coming to Pennsylvania as an assistant bishop; he became diocesan in 1974. During the service, Presiding Bishop Edmond Browning will invest Ogilby's successor, Bishop Allen Bartlett, as Pennsylvania's 14th diocesan.

Florence, Italy

St. James' Episcopal Church is the only place in this city which offers help to a growing crowd of refugees. Inspiration and initial funding for the refugee program came from the Presiding Bishop's Fund for World Relief. Volunteers from the parish, part of the Convocation of American Churches in Europe, offer emergency aid, resettlement assistance, and help in solving problems and dealing with the Italian bureaucracy.

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From the Presiding Bishop

Power of words can both trap and free us

I try to answer all my mail within 10 days of receipt. This often means I take letters home at night. Recently after a long day, I settled down after dinner to answer some personal letters from long-time friends. In responding to one, I quoted a verse of Scripture. The verse came to mind since I had been using it in the Prayer Book for decades and it had become a part of me. It seemed appropriate and it just flowed out onto the page. Several weeks later, my friend continued the correspondence but ended her letter with the same verse in a new translation which correctly eliminated the sexist pronoun.

Words are powerful instruments of change.

Words are clues to the way a person perceives reality. Words are fundamental tools to establish and maintain relationships. Throughout history when events changed the nature of things, new words were the beacons to express those changes. "Istanbul is Constantinople" is more than a catchy lyric; it is an abbreviation for social change.

Scripture witnesses to this human reality. How many times did the Israelites change the names of places to witness to new circumstances? Names were changed to demonstrate a new relationship with God or to establish a new covenant. Jesus changed Peter's name. After his conversion on the road to Damascus, Paul took a new name.

We are familiar with this phenomenon in our liturgy of baptism: "Name this child." The name-giving is part of the symbol of new life. The "naming" in baptism symbolizes repentance and conversion. It is the sign of death to sin and resurrection to new life in and through Christ.

I have become acutely aware of the power of words over this past year. Even as I write this letter, I am sensitive to the way I express myself so the words are clear and give an accurate expression of both my thinking and my intention. How easy it is to be misinterpreted or give offense through a careless word or phrase.

On several occasions this past year I used a descriptive word or term about a person or group that they found objectionable. In a polite conversation at the meeting of the National Committee on Indian Work in Oklahoma City, Okla., I used the word "Indians." My partner politely informed me "Native Americans" is the preferable term. I immediately changed my terms of reference but later began to reflect on the ever-so-brief exchange.

Too many Grade-B movies have reinforced the negative connotation of the word "Indian." My friend quietly helped me recognize that "Native American" is a way of shedding the culturally negative term and showed me a way to communicate more effectively without having to climb over stereotypes.



How easy it is to offend by using a label that is unacceptable to those labeled. Everyone has the right to select a title which properly conveys a sense of his or her own dignity. Each of us should strive to respect that choice of self identity, but we must also be careful not to confuse the use of a wrong word or designation with an attempt to deny the right itself.

In a recent exchange of letters with the editors of *The Witness* I used the word "homosexuals" as a noun. A letter-writer pointedly reminded me: "Homosexuals as a noun is an unacceptable clinicism. We are gay and lesbian people, just as Negroes and such terms are no longer acceptable when speaking or writing of the black community." I take the point and hear the counsel of the writer.

I have become increasingly aware of the destructive nature of racist and sexist language. I know if the Church is to be a faithful witness to the liberating Gospel of Jesus, our language must reflect our intentions. I also know it will take time and consciousness raising. I know this because I'm struggling to bring my heart, mind, and tongue into harmony.

Lent is a time when we examine the many habits that have attached themselves to us as individuals and communities. Some of these habits must be encouraged to die so a new person, even a new society, can emerge—so we can experience a resurrection. The tell-tale traces of these habits are often found in the language we use in conversation, in correspondence, and in worship.

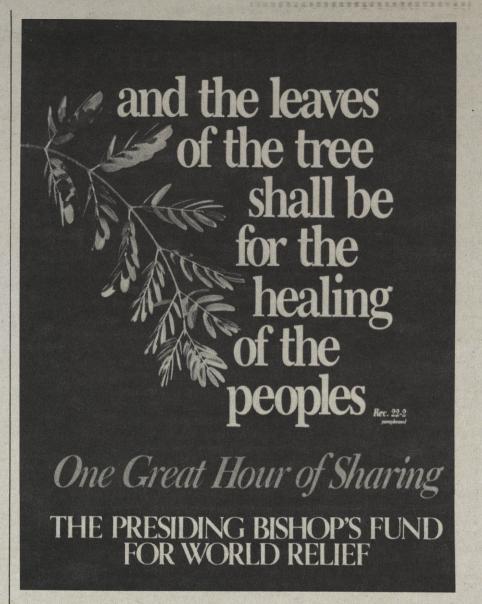
I am reminded of the wonderful prologue to the Gospel of John: "In the beginning was the Word...and the Word was made flesh and dwelt among us." The indwelling of God's word incarnate changes and creates new people and new communities. The power of God rolls away the stones that trap us in the tomb of old patterns and structures.

I pray God will so fill my life that my tongue will be able to speak the words that witness effectively to the faith that is in my heart. "Indian" and "homosexual" I fear are just the beginning. I pray that God be with me on this journey of change and re-formation. This will, in part, be my personal discipline of prayer and reflection this Lent. "May the words of my mouth and the meditation of my heart be always acceptable in your sight, Lord."

Faithfully yours,

+ Edulard C. Frereway

Edmond L. Browning Presiding Bishop



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

- relief for the victims of war, famine and other natural and man-made disasters.
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- development programs of self-help, especially nutrition and water projects, farming equipment, training in technical skills to produce food, upgrading of livestock, and efforts to attack the root causes of hunger and poverty.

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Clergy housing: Dollars and sense

The article on clergy housing (December) interested me. My parish will face this problem in the near future as we appoint a new rector.

I basically agree with Mr. Farrell's conclusion that it makes good financial sense for the rector to own his residence, but the cost to the parish in the example should be increased by \$3,333 per year. If the parish buys the rectory, it (not the rector) will own the property after the mortgage is paid off. Thus the cost to the parish should include the loss in equity in the property which it is giving up. The appreciation on the property is not easily estimated, but it is also an important factor.

Gail Johnson Warminster, Pa.

The closing statement, "The extra cost to the parish of this bonanza for Custer was the cost of property taxes," is misleading at best. The concept of economic cost is essentially foregone opportunity. By choosing to provide the priest with a housing stipend to purchase his own home, the parish not only paid the property tax, but also transferred the accrued annual equity of \$3,333 to the priest. Therefore the extra cost of this decision was \$4,533, not \$1,200 as stated.

Two other points came to mind. First, is it equitable for a parish to pay taxes on property belonging to their priest? Also, this article seemed to concentrate on the possibility of avoiding various taxes. Is this an appropriate attitude for Christian organizations to take?

W. S. Enloe Raleigh, N.C.

Louis Farrell's arithmetic may be correct, but it would have been more helpful for him to have chosen a more typical situation. The November "Positions Open Bulletin" from the Church Deployment Office lists over 300 parish openings, but I could find only 29 that offered a maximum stipend of \$30,000 or more. On the other hand, I counted 132 parish openings that offered a maximum stipend of \$20,000 or less. Another 45 left the maximum stipend column blank.

Having served as the vicar and then rector of a small and struggling parish for 17 years, I would venture a guess that many of these smaller and poorer congregations could not even consider a housing allowance approaching \$14,000, let alone the \$25,000 interest-free loan used in the model. I would like to see what a more realistic model would look like based on a \$20,000 stipend, a \$10,000 housing allowance, and the purchase of a home in the \$75,000 range. Even this might be more than most of the parishes of our Church would find realistic.

William C. Hibbert Indianapolis, Ind.

Cheers for individuality

Not long ago my wife and I had the privilege of visiting the Anglican Cathedral in Aberdeen, Scotland, where Bishop Samuel Seabury was consecrated after being refused by the Church of England: Thus our own history contains precedent for ordination other than through the classical titular church authorities. I see no difference in what happened with Seabury and what happened with Bishop Graham Leonard confirming 21 Episcopalians in Tulsa, Okla., in November. As a layman, I personally applaud this kind of classical individuality and revolution. If this places me with the radicals to whom Archbishop Robert Runcie referred when he requested "a new ecumenism between traditionalists and radicals," then so be it.

William Standish Reed Tampa, Fla.

More on Mormons

I take exception to the statement (Switchboard, November) that the Church of Latter-Day Saints is not a cult—it certainly is! It is not only manmade, it is not Christian. Mormons believe the persons of the Trinity are three separate individuals; they believe Jesus married and had children; they believe men can become gods [among other beliefs].

The local religious attitudes so pervade the Utah public school system that it is particularly hard on non-Mormon children. Our daughter has her son in private school so he will

not have to face the discrimination our children endured because we couldn't afford private schooling for them. If it comes to a choice between not learning in the public schools (for whatever reason) or obtaining the greatest possible education in a private school, I'll go with the private school.

Patricia Graves Kaysville, Utah

As one who lived and ministered in an area which is dominated by the Church of Latter-Day Saints I would like to point out that the Mormon Church is not a Christian Church as we use the word. They do not use the Bible as their primary authority, but subordinated to their Mormon authorities. They are not monotheists, but polytheists. They believe Jesus is the god of this earth and that a good Mormon man may become the god of his own earth. This is called "the doctrine of eternal progression" in their theology.

Gale Noble San Diego, Calif.

Tourist Tips: A mote of our own

I enjoyed Ed Nettleton's tips for a tourist (November). I had already found out where the narthex was in our church because every week our visitors are asked to sign the guest book "in the narthex," and I had noticed the guest book when I entered the building. But I did not expect my next lesson to be found at the end of the article. What, pray, does it mean that St. James' in Taos "became a '(2)'?" I suppose it was good or you would not have mentioned it

Robert Fleischer Keedysville, Md.

Editors' Note: Touche! We inadvertently gave a perfect example of insider talk without even blanching. *The Episcopal Church Annual* uses the designation of (2) for a parish of 200 communicants or (1) for 100, etc.

EXCHANGE

Cold weather cassock, cloak available

Available for cost of parcel post only are one large wool cassock, Anglican style, weight 6 lbs., in good condition, and one large wool cloak, weight 10 lbs., in excellent condition. Both made by J. Wippell of London. For one or both contact the Rev. Earnest D. Richards, P.O. Box 271, Stevensville, Md. 21666-0271, or (301) 643-3478.

Missals, vestments wanted

Anglican and American Missals (Altar Editions), vestments, and linens are needed for mission work. Send to the Rev. Walter M. Hotchkiss, 16 Paisley St., Pawtucket, R.I. 02860.

Funeral pall available

One full-sized, purple funeral pall in perfect condition is available for the cost of mailing. Contact Church of the Epiphany, Highland Ave., Wilbraham, Mass. 01095.

Acolyte vestments needed

A small mission desires used acolyte vestments for cost of shipping. Contact the Rev. Walter Griesmeyer, All Souls' Episcopal Church, P.O. Box 355, Edgerton, Wyo. 82635.



A Sweeping Dissent



by Nancy Westerfield

After three years of watching a parish of under 500 members struggle to conform its activities to an imposed SWEEP (Stewardship, Worship, Evangelism, Education, Pastoral Care) format, I am disenchanted.

"It'll be fine when it gets working," we vestry members said to each other as scheduled meetings failed to take place and monthly accountability reports failed to include budgets. Our parish was not unprepared. Our rector had training to be a SWEEP mentor and the parish used every process vehicle available. Now, after a fashion, it is "working": six appointed chairpersons hold the required meetings; we have a newly-necessary program coordinator; vestry liaisons give oral reports. But all this SWEEPing regimentation has stifled innovative creativity at the lay level.

Job descriptions and timetables multiplied. With apparent ease, a vigorous liturgical committee became Worship, the Sunday school became Education, and everything not subsumable elsewhere became Pastoral Care—from coffee hours to nursing home services. Structure tightened

and tightened again.

Whether what has been lost is natural in the progress from "program" to "corporation" church (Arlin Rothauge's classification) is debatable, but the SWEEP format has not facilitated the transition. The casualties are spontaneity, idea-sharing, balance, the natural growth and emergence of leaders, and the easy ebb and flow of small groups.

The tighter the structures, the harder it becomes to recruit the necessary trained, prepared personnel. "Personnel" is an apt respelling of "parishioner" because we now need managerial skills for increased levels of management. Institutionalizing the function of a SWEEP program coordinator created yet another longitude of distancing from the rector. We don't raise up ministers; we raise up experts, specialists, professionals.

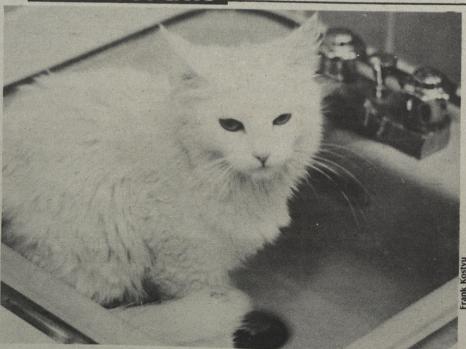
Worship, with the top professional in charge, must have more trained clergy. Service is now fully professionalized with a paid director of social services delivering fewer salaried hours per week than two volunteers. Evangelism, formerly the joyous creation of enthusiastic young couples welcoming newcomers, and the Episcopal Churchwomen, whose work has been preempted by Pastoral Care, are both floundering.

Inevitably these special interest groups have begun to compete for budget dollars. Lay ministry, however highly lauded, has become the legwork and handwork needed to carry out the professionals' directives.

Trouble attends any system of classification, and problems visit any parish as it rapidly grows. We know new gifts will be bestowed to light up God's people, but are we SWEEPing some of these lights under a bushel?

Nancy G. Westerfield, twice a deputy to General Convention, is a member of St. Luke's, Kearney, Neb.





Well, I was rinsing out the altar linens and. . . .

HALLELUJAH BREAKDO

Who needs Bruce Springsteen?



by Christine Dubois

Seattle's not a big town for celebritywatching. When Bruce Springsteen married a woman from Oregon, the papers covered the event for days. That's as close to that sort of excitement as we ever get.

So I was surprised to discover that someone with whom I am personally acquainted-Roman Catholic Archbishop Raymond Hunthausen—was chosen one of People magazine's most intriguing people of 1986.

Hunthausen is intriguing—a reminder that real power isn't about BMW's, dark-blue business suits, and

six-figure incomes. The archbishop drives a VW, dresses like a parish priest, lives in a small room in the cathedral's rectory, and is one of the most powerful people in Seattle.

He's an enigma to the Church, too. In a traditional, hierarchical Church, he practices shared responsibility. He withholds half his income tax to protest nuclear weapons. He supports women and opens the Church's doors to those who haven't always been

I first met Hunthausen six years ago when I was hired to help write and produce an audio-visual program for the Roman Catholic archdiocese. My partners and I laid out the options and waited for him to tell us what he wanted.

"What would you recommend?"

We told him our preference.

He nodded. "Okay. That's what we'll do.'

I was amazed. It was the first time anybody had ever respected my expertise in anything.

Over the next few years I ran into the archbishop every six months or so. He always greeted me warmly, and he always remembered my name.

Part of his appeal is his ability to laugh at himself. The day after one of his talks on nuclear arms played on the front pages, I attended a meeting of archdiocesan staff. Staff members had posted a handlettered sign, "More nukes, less kooks." The archbishop laughed with everyone else.

Most puzzling of all, however, is that this gentle, holy man is in such hot water with the Vatican. Con-

cerned about what it considers violations of church policy, the Vatican stripped him of power in five key areas and sent in a conservative bishop to keep order.

Still Hunthausen speaks of love and unity and faithfulness. Through it all he has, in an intriguing way, become bishop to the whole commu-

I find it hard to know what to say when I see him now. I can't pretend to know why the Church is so slow to recognize holiness or why saints are honored only after their deaths. I just

squeeze him a little tighter and say,

"We love you," and hope he under-

The bumper stickers say it all: Hunthausen is my bishop. Who needs Bruce Springsteen?

IN CONTEXT

Let us now celebrate White

by Dick Crawford

While Americans are busily marking the bicentennial of the U.S. Constitution in 1987, another bicentennial signficant to the Episcopal Church is also occurring. On February 8, bishops, clergy, and laypeople will gather at historic Christ Church in Philadelphia to celebrate the consecration of William White, the first American to be consecrated by the Church of England and the first Presiding Bishop of the Episcopal Church.

White was born, reared, educated, and spent the years of his ministry in Philadelphia, the Cradle of Liberty where the Founding Fathers forged the Constitution. He had written a pamphlet entitled "The Case of the Episcopal Church in the United States Considered," which became a popular subject of discussion among Americans who claimed a Church of England heritage.

After the Revolution, the scattered remnant of the Church in America was brought together and White and Samuel Provoost were sent to England to be made bishops by Mother Church. Earlier, in 1784, Samuel Seabury of Connecticut had been consecrated by the non-juring bishops of the Episcopal Church of Scotland.

The Episcopal Church was formed at Christ Church. Special emphasis was placed on the laity's participation in the governance of a Church modeled greatly on the system of American federal polity with a twohouse legislature over which White presided.

White, who served in 1789 and then again from 1795 until his death in 1836, greatly influenced the shape and thought of this Church. His writings of a doctrinal and practical nature still affect the Church today. His consecration will be celebrated near his tomb in Christ Church courtyard. Former Presiding Bishop John Hines will preach.

As Americans and Episcopalians we have much to give thanks for this year—a Constitution that insures our freedoms and a Church governed by all its people. Taken together the two institutions provide the pluralism we all cherish.

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he fall, 1986, House of Bishops meeting was asked to consider a resolution that would issue a clear, unequivocal statement upholding the traditional biblical standard of sexual morality for the members of our Church. The framers of that resolution defined this standard as celibacy outside marriage and faithful monogamy inside marriage. An additional caveat forbade homosexual unions on any basis. That resolution was not voted upon for two reasons. First, a similar resolution passed in 1979 is still the operative position of this Church. Second, the Standing Commission on Human Affairs and Health is studying human sexuality to report to the General Convention in 1988.

Since the official, prevailing view of the Church on questions of human sexuality is unchanged, why, one must wonder, would the bishops be asked to reaffirm it? One possible response might lie in the observed fact that this sexual standard of the Church is not upheld in either society at large or within the Church. Many people, including devoted laity, priests, and bishops, find it difficult to support that standard.

The Church is also discovering today that the field of human sexuality is not a simple, uncomplicated arena where moral precepts are easy to formulate or follow. This is not because church leaders have lost their moral courage, but because the issues have become increasingly complex. Indeed, both life-science scholars and biblical theologians find it difficult either to identify or support something that might be called the biblical norm on sexual matters.

The Ten Commandments state clearly and succinctly, "You shall not commit adultery." Those unfamiliar with biblical scholarship believe this simple proclamation should be quite sufficient. But is it? The society of Israel that received and upheld that law was significantly different from our society in four unique ways.

Lirst, polygamy, not monogamy, was the accepted norm for the marriage patterns of that day. Solomon, who had 1,000 wives, could and did uphold the injunction against adultery.

Second, women were considered chattel or property and were bound by the commandment against adultery in a way that men were not. A man committed adultery in Israel only if he violated another man's marriage. A woman committed adultery if she violated her own marriage with anyone else.

Third, the life expectancy of that day was relatively brief by our standards. To reach 40 years of age was a remarkable feat. Post-menopausal years hardly existed. Few couples lived long enough to experience the

empty-nest syndrome.

Fourth, puberty occurred much later than it does in our time, and marriage occurred much earlier. With an anticipation of death in one's 30's, for example, waiting until age 25 to marry would not be sensible. One tended to enter marriage shortly after puberty. Those generations of people would never understand our culturally imposed separation between puberty and marriage which now

ETHICS

No longer a matter of black and white

The Standing Commission on Human Affairs and Health of the General Convention of the Episcopal Church would like to call the whole Church into a dialogue on issues of human sexuality. Beginning with this introductory article which the Commission asked one of its members, Bishop John S. Spong, to write, the Commission will examine three areas of human behavior marked by changing and oft-debated practices. They are: (1) couples living together prior to marriage; (2) gay couples in committed relationships; and (3) sexual relations among widowed, divorced, or mature single adults.

In the next three issues of *The Episcopalian*, qualified authors will

debate these subjects in pro and con articles with one author taking the position that the Church should redefine its moral standards and the other defending the traditional moral viewpoint. The Episcopalian will print excerpts from readers' comments and share the complete context of all letters with the Standing Commission. In a subsequent article next fall, a member of the Commission will analyze the

response.

The Commission wishes to encourage the widest possible discussion of these and other issues related to human sexuality. In our own discussions we have found it helpful to note that whatever posture one takes with respect to each subject, we hold certain values in common as members of the Christian community. We believe and affirm that God intends all human relationships to be marked by the values of commitment, loyalty, fidelity, mutual joy and fulfillment, and the effort to seek the good and well-being of the other.

Members of the Commission: Bishop George N. Hunt of Rhode Island; Bishop William E. Swing of California; Bishop John S. Spong of Newark; the Rev. Robert M. Cooper, Theological Seminary of the Southwest; the Rev. David A. Scott, Virginia Theological Seminary; Joyce Phillips Austin, New York; Scott I. Evans, North Carolina; Carolyn Gerster, Arizona; Harry C. Griffith, Central Florida; Lydia Lopez, Los Angeles; and John Weeth, Eau Claire.

stretches from 10 to 15 years. They also would have regarded any attempt to encourage virginity for that long a period after puberty to be both nonsensical and unnatural. Can we then take this ancient injunction from its different context and apply it in the complexities of our world? It is at least an interesting question.

If the Church defines acceptable sexual practices as abstinence outside marriage and a faithful monogamous relationship inside marriage, then Christians must come to terms with

the inconsistencies between practice and precept and recognize that the standard we proclaim is violated with increasing and substantial frequency How shall that data be interpreted?

If the Church by official proclamation expects brides and grooms to come to the altar as virgins, what does it mean when our clergy indicate that many, perhaps a majority, of the couples who come to be married are not living in accordance with that position? Has the world become so corrupt, so decadent, that debauchery has become the norm? If that is a proper conclusion, then the Church should speak a mighty word of condemnation to this generation. A reaffirmation of the traditional stance that few are observing hardly seems mighty enough.

An alternative might be to admit that our standards reflect an inadequate response to the complexities of human sexuality and changing cultural values. If this alternative is worthy, then we must engage seriously in the difficult task of determining contemporary values to which we can be committed in the midst of the gray morass of uncertainty, relativity, and situationalism.

his generation will not retreat from the emancipation of women and return to the stereotypes of the past. If virginity prior to marriage is to be the rule, then clearly it must be the rule for men and women alike. Even in the heyday of Puritan moralism, no such expectation of the males pertained. This generation will not accept such a double standard in setting ethical norms. This society will also not stop using contraceptives. This means the fear of pregnancy that once served as a powerful deterrent no longer curtails sexual activity. Women have thus been freed from the anxiety of connecting sex with childbirth. That also is not likely to change.

Does this Church as an institution want to say that the satisfaction of sexual desire is now a worthy reason for marriage? Is celibacy a special calling to a tiny minority, or it is the expected life style of those who find themselves divorced, widowed, or unmarried?

Time after time pastors tell of counseling with people who decide to break the stated rules of the Church. Should two widowed elderly people, living in a retirement home, be told to live in sexual abstinence because they discover marriage will reduce their Social Security checks, a reduction they cannot afford? If they initiated a sexual relationship without benefit of wedlock, would the Church condemn that as immoral?

How does the Church react if two responsible young adults decide to live together prior to marriage? Could this decision reflect not an immoral attitude, but a deep valuing of the marriage bond and a desire to test the relationship before making a permanent vow? If we were to entertain such new possibilities, would life be enhanced or would moral chaos be encouraged?

Is a young woman whose husband is paralyzed and rendered impotent by an automobile accident doomed to be sexually abstinent for the rest of her days? Is her only alternative to leave the marriage and seek another mate? Suppose she wants to stay in that marriage and discovers she can do so with sensitivity and caring and without resentment for her husband but only by having as a sometime companion and lover a widower 20 years her senior who had himself decided that the continuing grief he has for his deceased wife makes remarriage an inappropriate option for him? Is that immoral? If so, on what basis? Who is hurt by that behavior? Who is helped? Is life enhanced?

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f we were able to determine once and for all that homosexuality is a normal, genetically related, minority position on the spectrum of human sexuality, then can the heterosexual world accept committed homosexual relationships? Some evidence from the life sciences now indicates that no one causes another to be gay, nor does one actually choose a particular sexual orientation. We simply are what we are, and we awaken to it. Can the Church bless committed gay unions? If so, on what basis? If not, why not?

Is our failure to support the committed gay couple a factor in creating the promiscuity that exists in the gay community? Would any lasting heterosexual union be possible without the community support that surrounds and upholds that union? Can we impose a standard of celibacy on people who are gay that we do not and cannot impose on those who are

In the midst of the changing patterns, what can we do to make commitment the basis of our ethics and then to define commitment so powerfully that the basic Christian affirmation of the holiness of life will be well served? Such a decision-making process might result in a position short of sustaining what traditionalists call the Christian standard, but would it not put us into dialogue with the practices our society now affirms by consensus in its corporate

How can the Church give support to married couples to assist them in keeping their marriage vows? Can a sanctity be restored to marriage that will slow down or stop both divorce and marital infidelity? Can the Church require faithfulness in the normal marriage without requiring abstinence before marriage or celibacy for those whose marriages have ended? Or is it all one package indivisible? Where should our primary energy be placed: on commitment or on the attempt to restore standards society has abandoned?

an these subjects be raised by the Church and debated with sensitivity rather than judgment? Can we find a way to preserve the values that lie behind the traditional standards if the standards themselves are modified by a changing world? Or is the only allowable task that of recalling our wayward society to an unchallenged stance of virginity before marriage, faithfulness in marriage, and celibacy whenever marriage ends?

The Standing Commission on Human Affairs and Health has sought to find responsible voices, deeply rooted in the Christian faith, who will share their thoughts. The Commission hopes that the corporate wisdom of Christian people in the the Episcopal Church throughout this land will find a way to speak a word of meaning and hope to those who struggle to be faithful to God in the midst of life's ambiguities.

Coming Next Month: Should the Church bless affirm premarital living-together relationships?

In Search of Somebody

by William Kolb

Recently President Reagan and I read the same story in the New York Times: A family of three is being housed on public aid in a "welfare hotel" in New York City. The rent for their two-room, kitchenless facility is around \$27,000 a year; with other benefits the annual cost is more than \$30,000. The President's reaction included the thought, expressed at his television news conference that night, "...why [doesn't] somebody build them a house for [that amount]?"

I was concerned about the fact that the head of the federal government asked this question. Many of us have had questions for years about a system (scandal?) that will not provide sufficient funds for low-cost housing but which spends incredible amounts for "emergency" housing-hotel and motel rooms which are cramped, unsanitary, and often the "residence" of homeless people for as long as two and three years, at astronomical costs in money to the taxpayers and in sociological damage to the

But what floors me is that fed-

eral guidelines prevent Washington's share of these monies from being spent on permanent housing; states and cities follow suit. The federal government has the power to change this at the top and set an example for the entire

Yet it was the President who suggested "somebody" ought to "build them a house." Who is this somebody? Where does the buck stop in this awful mess?

William Kolb is rector of St. Thomas' Church, Mamaroneck, N.Y.

How to raise a child on \$10 a

Here in America \$10 a month will not even pay for school lunches. But overseas, \$10 will work a mira-

For example, please take a close look at little Larni. Ten dollars a month can change her life

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

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Texas Kairos moves prisoner and free alike

by Martha Frances

Kairos weekends give feet to the prayers of the people, "for prisoners and captives, ...Let us pray to the Lord." When 40 ordained and lay ministers entered Ferguson Unit of the Texas Department of Correction in Huntsville last year, they began the first Kairos weekend held in Texas prisons.

Kairos, a Greek word meaning the timelessness which transpires when we are aware of God's grace or at special moments in our lives, came to offer 42 inmates an experience of the unconditional love of God and to equip them to grow in that love in a most difficult environment.

In a Kairos weekend participants and team members spend the days together from Thursday afternoon through Sunday, studying, sharing, praying, singing, and worshiping. When the inmates return to their cell blocks at night, team members join their support group outside the walls. Only male team members go behind the prison walls for the weekend, but women and men participate nearby by praying, cooking, and transporting meals and supplies. Beginning in Florida, this ministry has spread to other states.

On Sunday afternoon about 200 people passed through the gates under a guard tower into Ferguson's chapel to attend the closing service. We heard footsteps and the deep voices of a male chorus resounding down the concrete block hallway singing,"They'll know we are Christians by our love." Those who had come from outside turned to greet the brothers in white. As the men turned the corner to enter the chapel, their eyes betrayed their amazement



In their praise for God, the inmates ministered to the outsiders during the first Kairos weekend inside a Texas prison.

and disbelief that so many had come to share the ending of their miraculous weekend.

"When I returned to my cell and laid on my bed," one participant explained, "I closed my eyes, and the bars disappeared. You may not understand what a miracle it is for an inmate's bars to disappear, but I could only sense all that love and I felt free."

Nearly all the men spoke of their gratitude for the outpouring of love in the form of letters, posters, meals, and enough cookies for each prisoner, guard, warden, and staff member. About 26,000 dozen cookies were distributed in that prison unit over the weekend!

As the men told their stories, others urged them on with "Amen responses. One quipped, "When I got to Kairos, my spiritual condition was like a car with a flat

tire, a busted axle, and a dead carburetor. But the main thing was there was no driver. Now my car's in tiptop shape, and I'm ready to race."

As the service closed with all singing, arm-in-arm, it was obvious to the visitors that the inmates in Kairos were our ministers. Several of the men talked of the resolve to return to their units to share Christ's love with their brothers.

Kairos team members committed themselves to attend monthly reunions with the inmates, now called pilgrims, for a year. This ecumenical Kairos included Methodists, Lutherans, Baptists, Roman Catholics, and Episcopalians who join a multitude in our prayers and gifts for each weekend and for the monthly support ministry.

Martha Frances teaches English as a second language at Houston Community College.

BBC acquires Narnia

The children's department of the BBC, London, has acquired the rights to C. S. Lewis' seven-volume series, The Chronicles of Narnia, from the Episcopal Radio-TV Foundation in Atlanta, Ga.

Many bidders, including major Hollywood studios, expressed interest in the famous series, but the Foundation board accepted the BBC bid because "We felt we could trust the BBC to remain faithful to the book, and the spirit, and the plots of the C. S. Lewis masterpieces," said Foundation president Louis Schueddig.

The series, which Lewis wrote in the early 1950's, deals with the adventures of English children in the mythical kingdom of Narnia where they meet Aslan the Lion, a Christ figure, and the White Witch, a symbol of evil.

Filmed in live action with state-ofthe-art technical effects, the first segment, The Lion, the Witch, and the Wardrobe, will be shot in Scotland.

The first cooperative venture between the Radio-TV Foundation and the BBC resulted in the recent television dramatization of C. S. Lewis' life and marriage, Shadowlands, which won 10 awards in the United States and Europe, including two British Academy Awards, an Emmy, and a Hugo from the Chicago Film Festi-

Christian education newsletter available

Locke E. Bowman, Jr., is editor of a new Christian education newspaper, Episcopal Teacher.

Published 10 times a year, Episcopal Teacher will carry resources, suggestions for teachers, and articles about people working in Christian education. Annual subscription is \$10 from Center for the Ministry of Teaching, Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, Va. 22304.

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THE EPISCOPALIAN FEBRUARY, 1987

Australian, Texan exchange pulpits

by Barbara Greene

South Australia and the Diocese of Northwest Texas both were settled 150 years ago, and to celebrate the date the two participated in an intercontinental exchange by two Anglican rectors last summer.

Donald Hungerford, rector of St. John's and St. Barnabas', Odessa, Texas, and his wife Edith served the Diocese of Willochra, South Australia, for three months, and Ian Barlow, his wife June, and their son Simon, a high school senior, spent time in Texas.

The "down under" and "up over" exchange grew out of a relationship that began in 1959 when the Bishop of Willochra, Barlow's diocese, visited Texas several times. In 1969 George Miller of Northwest Texas took a check to Australia to help build the Chapel of Christ the King at the Conference Center in Melrose.

In Texas the Barlows, whose home is Port Pirie, a warm coastal city, saw snow for the first time, and in Port Pirie the Hungerfords enjoyed fresh tomatoes and strawberries in January from the Barlows' summer garden. Hungerford reported that Australian highways have signs, "Watch for kangaroos," as Texas has signs which say, "Watch for deer." And in Australia, the Texans learned, barbecue is lamb and sausage.

Barbara Greene is a member of St. John's and St. Barnabas'.



The Hungerfords display a symbol of the exchange between their Diocese of West Texas and South Australia.

Western Mexico

Continued from page 1 tatoes baked for sale in an immense backyard oven provided a stark contrast to a restaurant lunch of red snapper, squid, and baby shark. As the visitors left one of the houses, its occupant blessed each visitor. The Rev. Marshall Hunt from Massachusetts commented quietly in the car, "We have had our worship here this morning.'

At their meeting members of the State of the Church committee refined a report to the 1988 General Convention which is organized around four themes: Mission, a view of what the Church is sent to do; Growth, a measure of the condition the Church is in to accomplish mission; Vitality, that life which is needed to carry out mission; and Structures, do they enable or impede vitality and mission?

In its second role as an advisory group to president of the House of Deputies David Collins who appointed them, the committee also offered suggestions to make Convention's work effective.

When Ramos translated a remark Pike made, that Collins wanted the business of the House of Deputies to run "very smoothly," even those deputies who spoke no Spanish understood. "Muy suavesito," Ramos translated with a broad gesture and great relish. Committee members then dubbed Collins "Mr. Suavesito" for the duration of the gathering.

Janice Duncan is a member of the Committee on the State of the Church.

Nominations Sought

The Board of Directors of The Episcopalian, Inc., seeks candidates for nomination as prospective board mem-

Candidates may be lay or ordained Episcopalians. They should have experience in the publishing business, with specific skills in editing and/or advertising, production, publication marketing, and publication administration, and be willing to serve as directors.

Please secure your candidate's consent and send his or her credentials, in triplicate by February 15, to nominating committee chairman Canon George I. Chassey, Jr., Diocese of Upper South Carolina, Box 1789, Columbia, S.C. 29202.

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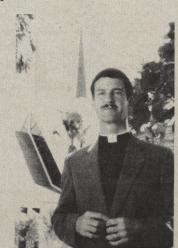
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He knows what he likes!

Methodists were right

by Jeff Rice

It was nip and tuck there for awhile, but the Methodists have decided to keep "Battle Hymn of the Republic" and "Onward, Christian soldiers" in their hymnal.

I was dismayed to learn those two hymns were being given the bum's rush by the nation's Methodists because they are "too militaristic." I was emotionally attached to those particular hymns and a few of their pious brethren, like "Old Rugged Cross," "Bringing in the Sheaves," and "Shall we gather at the river."

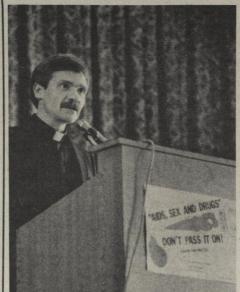
Those who know me intimately know that before I became comfortably ensconced in the Episcopal Church, I was known to hang around with ruffians of the, um, Wesleyan persuasion. Well, okay, the truth is. . .I, uh, I was raised a Methodist.

No, it's true. First Methodist Church of Yuma, First Methodistlater First United Methodist-of Sterling, both in Colorado. I was in MYF, went to church camp in Wyoming, sang in the children's choir, the whole bit. Hey, I didn't hide it, children. My life is an open book, you know that. I would have told you had you

But then I became an Episcopalian. One can do that now. It's sort of like immigrating, only without Ellis Island. Sure, I talk with a thick Methodist accent, but I know everything you need to know—like how the Episcopal Church is an offshoot of the Church of England by way of Scandinavia but closer to the Roman Catholic Church in form and substance than it is to Presbyterians and Baptists except that it eschews the papacy and has priests who wear collars and have spouses and children. So there!

But if asked to put my mark upon my new faith, if the House of Bishops journeyed to my humble home and there, in the dark of night behind shuttered windows and locked doors, asked me to perform the one deed that would make the Protestant Episcopal Church of America perfect in every way before God and Man, the only thing I could think of would be to adopt a little Methodist hymnsinging fervor.

You can find "Onward, Christian soldiers" in our Hymnals, but you won't hear it sung in any Episcopal church I know. You won't hear it because it suffers from the 1940 Hymnal notation in italics at the top of





Sex and drugs unfortunately seem to be much-discussed topics these days and several Episcopalians in New York City recently participated in events about those subjects. At left the Rev. Bernard Healy, director of pastoral care at New York's AIDS Resource Center, spoke on psychosocial and pastoral AIDS care. "We cannot help someone if we are afraid of them or if we don't like them," Healy told his audience at a Catholic Charities workshop in Brooklyn. At right, Norman Archer and his two sons, members of Church of the Resurrection in East Elmhurst, Queens, examined a sample of vials of the drug crack at a 'Crack and the Student Athlete" conference held at St. John's University.

Hymn No. 557 that said, In march

Those words are the printed equivalent of a raised eyebrow, a cleared throat in black and white. A patient sigh of martyrdom that really means, "Yes, you may sing this occasionally if you must, but please do not make a habit of it.4

But you won't find "Battle Hymn of the Republic" in an Episcopal Hymnal, and no piece of music really stirs my blood or makes my heart pound with spiritual fervor quite like a rousing round of "Battle Hymn of the Republic.'

I remember Easter services in the Methodist church when the choirmaster would lay on a whole brass section just for the "Glory! Glory! Hallelujah!" part. The Reverend would be up there leading the congregation to stomp on those grapes of wrath, his fist wrapped around the hilt of an imaginary but no less terrible and swift sword, while the organist pounded out the accompaniment and we'd all try to out-sing each other. Oh, I tell ya, it made my voice quiver and my skin break out in goose bumps when things started rockin' in the Amen Corner!

Try that in the Episcopal Church and you'll be glowered at, and nothing can be so scathing as an Episcopalian's glower.

"Onward, Christian soldiers" was my second-favorite Methodist hymn, probably because we sang it more often. Just about every Sunday, in fact. Well, every Sunday I was there, and I went randomly and infrequently. I cannot believe the choirmaster just happened to pick it on the days I decided to go to church.

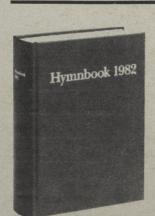
Sure, it's a little militaristic, what with the combative imagery and all, but if you really believe, then there's nothing wrong with a little bellicosity in your faith, is there?

I have fond memories of "Old Rugged Cross," too. When I was a kid, Mom had a Tennessee Ernie Ford album of spiritual music which included that hymn, and if you've ever heard the Ol' Peapicker sing "Old Rugged Cross," you have truly had a spiritual experience.

Anyway, there was a guy who sat in the back of the church in Yuma who had a deep baritone and incredible voice control—sort of like Ernie Ford, come to think of it—and when we'd sing "Old Rugged Cross," he'd roll it out across the congregation like a warm wave breaking against the pulpit, and he'd make us all sound better for it.

Episcopalians don't sing those hymns—at least not out loud where they could be heard by others who know them as Episcopalians. So I'm glad the Methodists decided to keep the old hymns. It's comforting to know if I am ever moved to sing "Battle Hymn of the Republic" I know where I can do it without being glowered at.

Jeff Rice is a licensed lay reader at St. Stephen's Church, Longmont, Colo., and assistant news editor and humor columnist for Longmont's The Daily Times Call.



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Church Music: To Copy or Not?

by Cindy Strauss

Church musicians will readily admit they often depend on the creative efforts and inspiration of other composers for success in their ministry. Because of this it is extremely important for organists and choir directors to practice honesty and integrity. By following the current copyright laws which pertain to music for church activities, we are providing reassurance and encouragement to the present-day composers and authors who contribute their special talents to the Church through new publications.

A short summary of the Copyright Law, a Guide for Church Musicians may be helpful.

Permissible Uses:

1. Emergency copying is permitted to replace purchased copies which for any reason are not available for. an imminent performance. Purchased replacement copies should be substituted as soon as possible. Apart from this specific instance, the 1976 Copyright Law does not authorize copying sheet music for performance purposes without permission of the copyright owner.

2. Printed copies, which have been purchased, may be edited or simplified so long as the fundamental character of the work is not distorted or the lyrics, if any, altered. If no lyrics

exist, none can be added.

3. For academic purposes, other than performance, single or multiple copies of works may be made provided no more than 10 percent of the whole work is copied. The number of copies should not exceed one copy per pupil. **Prohibitions:**

1. If your church has unauthorized photocopies of music on hand, destroy these immediately and replace them with legal editions.

2. Out-of-print music may not be copied without first receiving permission from the copyright owner. Most publishers are agreeable under special circumstances to allow reprinting of such music, but permission must be secured.

3. It is *not* permissible to print words only on a one-time basis, such as in a church bulletin. Permission must be secured prior to duplication.

4. Homemade song books or song sheets to be used in churches, Bible studies, or home prayer groups are not to be assembled unless permission has been secured first.

5. Original words or religious texts set to copyrighted songs cannot be allowed without permission from the song's owner.

6. Transparencies or slides of a copyrighted song for use on a projector may not be made without permission from the copyright owner.

Penalties: Churches, schools, and other nonprofit organizations are not exempt from law suits. The law allows the copyright owner to recover damages

from unauthorized reproductions of copyrighted music, ranging from not less than \$250 to not more than \$50,000 per infringement. Plainly stated, the making of such copies is strictly illegal.

Additional Information:

1. Most music publishers are eager to have their music used in as many ways as possible so in many cases permission to duplicate will be given. However, the copyright owner must be contacted prior to duplication. A word to the wise is, "Plan ahead."

2. The copyright law does not intend to inhibit the creative arts. Rather, it defines and establishes a climate in which the creative process can thrive and mature with equal protection for

3. A booklet entitled "The Church Musician and the Copyright Law" can be purchased for \$1 by writing to: Church Music Publishers Association, Box 5239, Washington, D.C. 20912-0239. This same organization is the best source of help to all church musicians in locating copyright owners when permission is sought.

From The Church Hymnal Corpora-

"Due to complications in copyright agreements and the number of copyright items in The Hymnal 1982, it is no longer possible for us to give reprint permission over the telephone. Please write us at least three weeks in advance of your service date. In cases where the copyright holder has not granted permission to reprint for one-time use, you will have to contact the copyright holder directly. Please send all copyright requests to Fran Bivona, The Church Hymnal Corporation, 800 Second Avenue,

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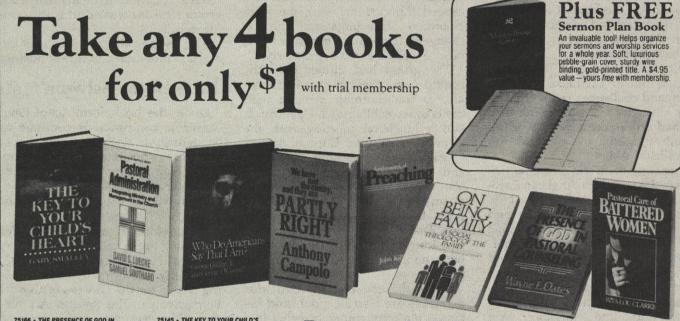
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Sewanee offers D.Min. summer program

The summer Doctor of Ministry program of the University of the South, Sewanee, Tenn., announces course content for its 13th year. Dates for the summer are June 24 to July 29 with one course on the Eucharist by Marion Hatchett and James Litton scheduled for June 29 to July 10. Other professors include Donald Armentrout, Walter Harrelson, Joseph Monti, and Robert Hughes.

To inquire, contact the Director's Office, D.Min. Program, School of Theology, Sewanee, Tenn. 37375-4001.

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SERMON PLAN BOOK

Weinhauer reports on unity trip

For almost three weeks in October, Bishop William Weinhauer of Western North Carolina, who has served as chairman of the Episcopal side in the Lutheran-Episcopal dialogue, accompanied a group of 12 Lutheran bishops, Roman Catholic Bishop William Keeler of Harrisburg, and two Lutheran staff people on a visit to Europe for ecumenical conversations with Christian leaders.

Weinhauer reported on the 20-day tour in the diocesan newspaper Highland Churchman.

In Strasbourg, France, the group received an orientation on the theological issues in Lutheran dialogues with other faiths at the Lutheran Institute for Ecumenical Research.

The group then moved on to England. At Lambeth Palace, Church House, and Westminster Abbey in London and Canterbury Cathedral in Kent, they attended working sessions which included an hour with the Archbishop of Canterbury, lunch with the Church House staff, and three presentations on the history, organization, and challenges facing the Anglican Church of England. The men also had an opportunity to worship in both Canterbury Cathedral and Westminster Abbey.

A meeting with Anglican participants in the Lutheran-Anglican European Dialogue pointed up the U.S. situation where Episcopalians and Lutherans exist side by side in almost equal numbers, says Weinhauer. Great Britain has few Lutherans, and Anglicans in Europe are mainly business and diplomatic personnel. "Thus in America, we can have real sharing in worship and mission with Lutherans," Weinhauer reports. "In Europe, on the other hand, there is conversation and theological discussion but little opportunity for real contact.'

The bishops spent their next four days in Rome. A list of the people and organizations with whom they met resembled a page from the Vatican telephone directory: the Secretariat for Doctrine of the Faith chaired by Cardinal Ratzinger; the Secretariat for Christian Unity chaired by Cardinal Willibrands; the Congregation for Bishops; the Commission on Peace and Justice; the Secretary of State; the Commission on Communications. A highlight of the trip was a 45-minute meeting with Pope John Paul II during which formal written greetings and gifts were exchanged. The Pope presented each visiting bishop with a pectoral cross.

Weinhauer notes that the Vatican meetings were each long enough so "real dialogue was possible" and clarity, if not agreement, on positions was reached. "Surely I gained a deeper insight into the workings of the Roman Curia and the tight control it exercises over the 800 million worldwide Roman Catholics."

When the Americans arrived in Istanbul for conversations with Orthodox leaders, they were greeted warmly. "From the moment we cleared the customs' exit, we were embraced with hugs and the exchange of the peace! Orthodox know how to welcome you in grand style."

The group had dinner with the central committee of the Patriarchate, a mid-morning meeting with the Ecumenical Patriarch Demitrios I, and a luncheon meeting with the Committee of Inter-Church Affairs. "Again the conversations were frank and forthright; one had no doubts about the way the Orthodox thought on any issue." Weinhauer notes that ordination of women seems more troublesome to the Orthodox in their Anglican relationships than in those with the Lutherans, who also ordain

The realization that the Orthodox in Turkey are a small, poor, and harassed minority and sightseeing that included the Church of St. Irene where the Council of Constantinople took place in 381 helped Weinhauer to "a greater understanding of, and appreciation for, the Orthodox obses-

sion with 'Holy Tradition.' "
The group's last stop was a visit to the World Council of Churches in Geneva, Switzerland, and four more intense days of meetings. Weinhauer reports bringing home six pounds of reading material after the meetings with the World Council's General Secretariat and its groups on World Mis-



At the Vatican, Bishop William Weinhauer, left, had an audience with the Pope, right.

sion; Peace, Justice, and Integrity of the Environment; Evangelism and Renewal; Women's Ministry; and Faith and Order. After conversations with Faith and Order Weinhauer identifies the major issue facing ecumenists in all the confessions as "the problem of ecclesiology, the doctrine of the Church and its nature. . . . This will be the theme for ecumenical discourse during the coming decade."

The bishops also spent an evening at the Ecumenical Institute at Bossey,

a 17th- and 18th- century country house set in rolling farmland which Weinhauer calls "a beautiful and peaceful spot, conducive to study, prayer, and reflection."

In his report to the Diocese of Western North Carolina, Weinhauer thanked members for their prayers, noting, "Several times things could have been dangerous, and they did not turn out that way. . . . It was an experience to be treasured. I'll see things differently for the rest of my

Tax Reform Act won't affect charitable giving

Under the Tax Reform Act of 1986, charitable contributions continue to be deductible within current limits for those who itemize their deductions. Non-itemizers, however, lost the limited charitable contribution deduction when it expired at the end of 1986.

"Tax reform is not a disaster for charitable organizations as you may have read in various publications," says Betty T. Norman, planned giving officer for the Diocese of Central Pennsylvania. The Reform Act preserves the deduction for appreciated properties, "but some very high income individuals will need to plan their appreciated property gifts with more than usual care."

Though the Tax Reform Act eliminated many tax shelters, Norman says it actually strengthened the charitable giving deduction because the Act "retains strong tax incentives to make charitable gifts. Congress and the President favor charitable giving.

The fact that charitable deduction is untouched by tax reform "reflects a clean national policy to encourage charitable gifts by means of the tax code. Charitable gifts are not evil tax shelters."

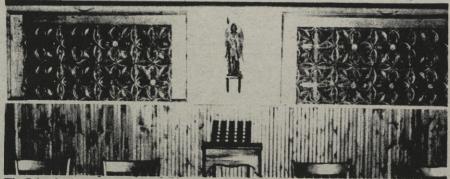
ACC sets emergency fund

The Personal Emergencies Fund established in 1980 and administered by the Anglican Consultative Council makes emergency grants to clergy, lay workers, their families or dependents. Grants are made where the need is personal, non-recurring, and urgent, and where no other funds are available. Many of the 25 grants made thus far have been for medical operations or treatment.

Application is directly to the secretary general of the Anglican Consultative Council with no particular form to fill out, and grants are made as quickly as possible. The Fund also seeks donations so more people can be helped.

For information or to contribute, write Personal Emergencies Fund, Anglican Consultative Council, 14 Great Peter St., London SW1P 3NQ, England.

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Michael and All Angels, and are a beautiful addition to the parish fabric."

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Continued from page 1

out interruption. One of our lay readers was already licensed to preach, and three others took turns reading homilies approved by the bishop. Mc-Cormick presided at the Eucharist, assisted by the altar guild, lay readers, acolytes, and organist and supported by a small but steadfast congregation.

Several of the old regulars hesitated to run for vestry or take on a church school class now that the responsibilities seemed so much larger. Groping for a candle in the darkness, we clung to the promise of Rom. 8:28 (RSV): "We know that in everything God works for good with those who love Him, who are called according

to His purpose."

We recognized the futility of following reluctant leaders and urged, "If you can't say 'yes' with a smile, then please say 'no'! Don't take on a job that you don't want to do." Some people declined leadership roles, but others—a few who had previously remained on the sidelines accepted, and church school resumed in September, fully staffed with competent teachers and substitutes. Members of the newly-formed prayer group gladly visited the sick. Someone volunteered to select the hymns and plan the music; another prepared the Sunday bulletin.

The vestry worked together in har-

ESMA sponsors poster contest

In celebration of affirmative aging and with a desire to promote positive intergenerational relationships, the Episcopal Society for Ministry on Aging is conducting a national Age in Action Poster Contest. Co-sponsored by the Diocese of Arizona, the contest is open to all persons; ESMA encourages entries by church schools, parishes, older adults, and Episcopalrelated housing facilities for the ag-

The theme of the contest is "Laughter and Love, Caring and Concern. . . All Ages Share in God's Promises." Posters must be 17" x 22" and should use ideas and images of intergenerational relationsips. Any art media except pencils may be used. Cash prizes totaling \$250 will be awarded to three top winners, and all entries will be exhibited at the 1988 General Convention. The deadline for submission of entries is May 25, 1987.

For more information, or to receive contest rules, write ESMA, R.D. #4, Box 146-A, Milford, N.J. 08848.

Chicago Cathedral publishes book of history

Chicago grew from a lonely outpost on the frontier to a complex megalopolis in the 150 years for which St. James' Cathedral, Chicago, Ill., has existed. In The Church and the City, Rima Lunin Schultz chronicles the connection between this growth and the parishioners of St. James' through the years from 1834 to 1984.

The 320-page book, with 150 photographs and drawings, is available for \$17.50 postpaid from the Cathedral of St. James, 65 E. Huron St., Chicago, Ill. 60611.

mony, attendance at Sunday services and social activities improved, and by the end of the year the nominating committee had a full slate of willing candidates. The few jobs that nobody wanted turned out to be unnecessary. Whenever the need for a particular ministry arose, someone eventually came forward to fill it. Many of the people who volunteered had talents that might otherwise have gone unrecognized and unused.

While joyously exercising the ministry to which he had been called, McCormick was careful not to overstep the limits of his role. At first we wanted him to have the status and responsibilities of a vicar, but he gently taught us about the limitations placed on a sacramentalist. He constantly affirmed and encouraged the rest of us in our various jobs. Though we saw his ministry as central to our

survival, he said lay ministries are equally important—that together we are a single ministry in Christ, a priesthood of all believers!

This priesthood would be unfaithful if it served only to maintain the church; our Lord requires that we attend to His hurting world. While St. Clare's Guild, the women's organization, divides donations of more than \$1,000 per year among local hunger ministries and the Presiding Bishop's Fund for World Relief, individual members carry on a variety of ministries in the community.

One of those quiet care-givers is a widow who works with the dying and tends to others who need God's love in special ways. When the congregation called her forth to be a candidate for the diaconate, she was both pleased and hesitant. Worried that she might not measure up to such a calling, she hurried to ask McCormick, "What does a deacon

"Just what you've been doing, my dear, just what you've been doing!" he told her.

The Eucharist empowers us to make our Lord known in the world; ordination-or the lack of it-doesn't change that.

God has indeed worked for good with the people of St. Francis'! Yes, we still hope to employ a resident priest to direct us in ministry and provide counseling that a layperson or a sacramentalist can't give. But we wouldn't expect or want that priest to do everything for us because God has awakened us. He has shown us a new vision of Christ-centered people at work in a troubled world.

Ruth Thurston is senior warden of St. Francis'.

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Los Angeles parish develops AIDS education

by Albert Ogle

As children of this parish family and children of the world we are scared of AIDS. We want you to prevent it so it won't get to us." Tommy Schreider, a 14-year-old member of St. Augustine's Youth Group, Santa Monica, Calif., opened an AIDS education program on November 9.

The 20 members of the youth group paid \$200 to organize the program and challenged their parents and members of their congregation to learn more about AIDS. The threehour program, in which 80 parents, teenagers, and parish members heard statistics and educational techniques to use with children, successfully humanized the subject of AIDS through three personal journeys in the AIDS experience.

Hal Carter, a member of St. Augustine's and health educator and psychotherapist, described AIDS as a journey of the soul" and said society is denying this disease by saying it is a "gay disease" even though statistics show an alarming increase in heterosexual cases

Carter, targeting his statistics to the parents and teenagers in his audience, reminded them that 50 to 60 percent of American teenagers are sexually active and that young people beginning to experiment with sex and drugs need education. "Sex education begins the day your child brings up the subject," he said, "yet as parents we often use adult language and concepts children don't understand. The secret of success is: Participate with your child in this learning process as if you don't know.

Richard Smith, a parishioner who has AIDS, compared his journey since his diagnosis to the traditional stations of the cross. "Each station chronicles my journey of AIDS. For me, it has proved to be a source of acceptance, a way to transform my life and contribute to the lives of others. I carry my cross. . . . I fall under the weight of it all. But Christ fell three times. Each time He got up and continued on His journey. I have learned to continue—to take it—one day at a time.'

Betty Clare Moffat, a founder of Mothers of AIDS Patients (MAP), told of her son Michael's illness and death. "When your child weighs 80 pounds and he is dying, it doesn't matter what his life style was." Michael, she said, had three wishes: "Healing in family relationships, to be loved un-conditionally, and wanting to make a difference in the world. He was the catalyst to pull us together," she said, "and he did make a difference in the

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world. He is still alive in me and in my book which I wrote during his illness.'

The Diocese of Los Angeles has designated St. Augustine's one of 10 AIDS resource centers. Parishioners are designing an AIDS resource book for congregations. St. Augustine's also sponsors a weekly psychotherapy group which gives support to people with AIDS and Aids Related Complex (ARC).

Albert Ogle is former director of planning at Los Angeles' AIDS project.

To receive a copy of the above-mentioned AIDS resource book, contact St. Augustine's-by-the Sea, 1227 Fourth St., Santa Monica, Calif. 90401, or (213) 395-0977.

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FEASTS FOR FEAST DAYS

by Virginia Richardson

Thomas Bray February 15

Today few of his fellow Englishmen or Americans who owe him a great debt re-member this selfless man who put the wel-fare of others above his own life and family.

Thomas Bray was born in Shropshire, England, in 1658. His family hadn't the means to educate him, but a neighboring vicar, impressed by his obvious ability, encouraged Thomas' studies and persuaded his parents to prepare the boy for a university education. At the age of 16, Bray entered Oxford as a *puer pauper* (poor man) and served his fellow students to support himself

After his ordination as a deacon in 1681, Thomas was appointed to a parish in Warwickshire. While there he married, and in the few years before she died, his wife bore two children whom Bray raised alone. Although a simple country parson, Bray soon attracted attention with his sermons and writings, and his name gradually began to be recognized in church and political circles in London

circles in London.

Bray was deeply concerned for the spiritual and cultural needs of the colonists, particularly in Maryland which in 1632 had been ceded to Lord Baltimore and by 1692 was under control of the Crown. Local clergy were responsible for both religious and secular education of the settlers. But most of the pitifully few clergymen, though most of the pitifully few clergymen, though sincere and hard-working, were too poor to provide materials needed to teach the rapidly increasing population. Thomas Bray was to devote the rest of his life to this task.

Unable personally to finance such a project, he appealed to friends and established the Society for the Propagation of the Gospel in Foreign Parts, which supplied missionaries "to remedy the poverty of mind and soul."

In 1695 the Bishop of London, who administered the colonies in America, appointed Bray commissary to Maryland, but he was unable to finance a trip there until four years later when he did so by selling personal possessions, including his furniture. The trip was an unhappy revelation. Bray was horrified by the spiritual neglect of fellow Englishmen, and although he was in America only a few months, he developed a deep concern for slaves and Indians, convinced they, too, should be converted and educated. Years ahead of his time in this attitude, he promoted beneficial projects that still functioned generations later.

Returning home, Bray founded another of his great societies, The Society for the Promotion of Christian Knowledge, to provide materials for libraries, some of which still continue today.

Bray "laid aside the simple necessity of making a living and supporting his family," personal possessions, including his furni-

making a living and supporting his family," who subsisted on the generosity of friends. He worked diligently for local welfare as well as for the colonies. He became a leader in many philanthropic areas: founding hospitals, schools, and his first concern, libraries

libraries.

Bray contributed to prison reform by inspiring James Oglethorpe, who put many of Bray's principles to work when he founded the colony of Georgia three years after Bray's death.

Bray believed in the simple, practical approach to human problems—and he was successful. One of his contemporaries said of him "He was a great small man [who]

successful. One of his contemporaries said of him, "He was a great small man [who] had done great things in his lifetime."

Bray was 77 when he died February 15, 1730. His life is best summarized by a recent biographer, Charles Laugher. "He was a man who valued the spiritual and intellectual well-being of his fellow men far above his own material comforts. . . For his work, the United States of America owes him an eternal debt of gratitude. Few men did as much for their fellow men as unselfishly as did Thomas Bray, and few have received less in the way of earthly recompense for their labors."

To honor the memory of this early mis-

To honor the memory of this early missionary so closely associated with Maryland, offer a menu of traditional dishes typical of that beautiful state: Crab soup, Maryland fried chicken, marinated tomatoes, succotash, hot biscuits, and Lord Baltimore cake. (Serves 4.)

Crab Soup tbs. butter White part of 2 green onions, chopped (Retain green parts for tomatoes) 1 tbs. flour 1 cup chicken broth 1/4 cup white wine, Chablis or Rhine
1/4 cup white wine, Chablis or Rhine
1/4 cup crab meat
1/4 cup chopped celery
1/4 cup white wine, Chablis or Rhine
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1/4 cup chopped celery
1/4 cup white wine, Chablis or Rhine
1/4 cup milk

Saute onions in butter until soft. Whisk flour into chicken broth; stir until smooth. Add 1/4 - 1/2 cup crab meat, celery, and Tabasco. Process in blender until smooth; add wine. Return to heat, simmer 30 minutes. Scald milk and mix with sour cream; stir into soup. Add remaining crab meat and heat—do not boil. Garnish with fresh basil or parsley and serve immediately.

Maryland Fried Chicken

1 cup sour cream

A 2 - 3 lb. fr 1/4 cup flour - 3 lb. frying chicken, quartered

1/2 tsp. salt

1/4 tsp. peppe

½ tsp. paprika Dash nutmeg

2 ths. oil

1 cup chicken stock

Marinated Tomatoes

- 6 large, firm tomatoes, peeled, sliced ½" thick

1/3 cup oil

1/3 cup lemon juice

2 tbs. fresh parsley, minced (2 tsp. dried)

2 tsp. chives or green onion tops, minced

1/2 tsp. basil

1 tsp. sugar ½ tsp. chicken bouillon powder Freshly ground black pepper 16 fresh spinach leaves

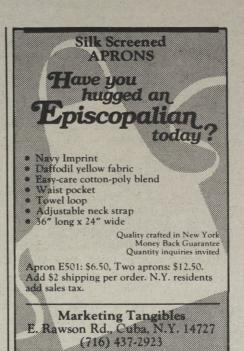
Lord Baltimore Cake

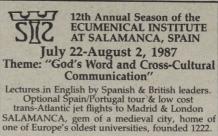
pkg. extra rich yellow cake mix -½ tsp. pure vanilla extract 2 cans fluffy white frosting mix ½ cup macaroon crumbs ¾ cup chopped almonds ½ tsp. almond extract 2 tbs. sherry
1/4 cup candied cherries, chopped Candied cherry halves

Rinse chicken and pat dry. Combine flour and seasonings in paper bag, add chicken pieces, and shake well. Tap off excess flour. In large pan, heat oil and butter to smoking; brown chicken pieces quickly on all sides and remove from pan. Pour chicken stock into pan and stir well, scraping up brown bits. Return chicken to pan, reduce heat, cover, and simmer slowly until done. Use remaining flour mixture and additional stock for gravy.

Place tomato slices in shallow bowl. Shake or whisk together remaining ingredients except spinach. Pour over tomatoes, cover bowl, and chill. Wash spinach, trim stems, and blot dry. Shred leaves to ½" strips; arrange on platter. Drizzle about 4 tbs. marinade over spinach; arrange tomato slices; dust with pepper. Serve remaining marinade separately remaining marinade separately.

Prepare mix according to package directions; add vanilla to batter. Bake in 8" pans according to directions. Cool. Slice layers in half to make 4 layers; set aside. To prepare frosting: add crumbs, almonds, extract, sherry, and chopped cherries to ½ of the frosting. Spread between layers of cake. Frost top and sides with remaining frosting; garnish with cherry halves.





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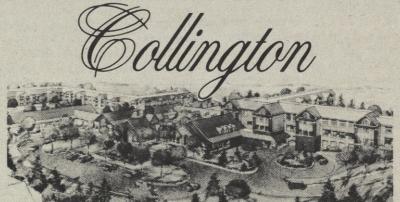
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Southwest Seminary group visits Far East

Professor Frank Sugeno and seminarians Bruce Laird and Dwight Helt of the Episcopal Theological Seminary of the Southwest, Austin, Texas, visited Hong Kong and China as part of a global symposium on the Church's mission arranged by two Chinese University of Hong Kong

In Hong Kong the group, which also included teachers and students from five other Episcopal and Anglican seminaries in the U.S. and Far East, visited Anglican parishes. Among the programs they saw were one that cares for the city's halfmillion boat people and another program for youth of Hong Kong who aspire to be westernized. A group of eastern scholars presented lectures ranging from how other parts of the world view the idea of mission to Old Testament specialists examining the notion of change.

In Guangzhou in the People's Republic of China the group examined how Christianity is faring in a totalitarian society that is loosening up. Participants attended parishes and house churches where revivalistic, emotional services were held.

"The symposium got people to raise the right theological questions," Sugeno said. It gave participants the first chance to "theologize abroadoutside the American context. It provided a different way of looking at things, . . .to see the pluralism of the world."

The Joint Commission on World Mission endorsed the symposium. Tentative plans call for future theology of mission symposia to be held in Africa and Latin America.





Whether at play or work, Paul Atkins (#1 at right) takes his goals seriously.

Rugby's his game; church school teaching's his fame

by Kathi Bradbury Frelk

Teaching church school classes can be hazardous—but not quite so hazardous as Paul Atkins' appearance sometimes implies. Atkins, who teaches a fifth grade class at St. Michael's, Barrington, Ill., also plays rugby, the rough sport from whence come the bruises he brings to class. Sometimes the 39-year-old teacher has a hard time keeping his students' attention on the Scripture lesson because his black eye competes for their

The son of retired Bishop Stanley Atkins of Eau Claire, Paul Atkins was born in England where rugby originated but began playing after college in this country. At a life insurance company for which he worked in Charlotte, N.C., Atkins formed a rugby team. He played, too, in Hartford, Conn., and when he moved to

Chicago, he joined the downtown Chicago Lions Rugby Club. He hustled his way to the highest-ranked team in the well-respected club and traveled to tournaments across the United States and in South Africa, Bermuda, and Canada.

Along with his proficiency at the game came 50 stitches, several muscle tears, and a cartilage separation. Over the years he has broken his nose three times, his thumb twice, and both his arm and his wrist once.

His church involvement has been no less consistent, but a bit less grueling. In the nine years Atkins and his wife Jan have been members of St. Michael's they've both taught church school, and Jan currently serves on the churchwomen's board. Paul has served on stewardship, finance, and rector search committees, was a vestryman and junior warden, and is now senior warden of a parish

with 750 "dynamic" members.

After the birth of their children— Rebecca, 7, and Geoffrey, 3-Paul Atkins reduced his participation in amateur sports and "at the same time

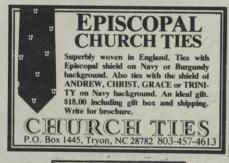


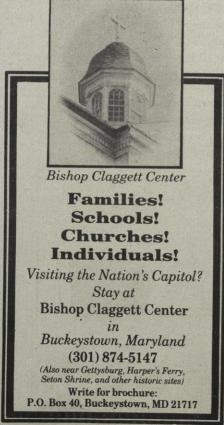
I've consciously let my involvement with the Church grow. Hopefully, I never stop growing. Some of the tension-release that was once provided by athletics is now focused on family and church activities. I still enjoy team sports—the competition, the camaraderie, the exercise-but I won't play with the top team anymore.'

Atkins takes both competition and church work with equal seriousness. A preacher's kid who was often asked if he considered becoming a priest, he says, "I never felt called to that, but I was raised in church, and we want our children raised in church.'

Atkins leans his broad-shouldered, solid torso forward and declares, "God is awfully important in my

Kathi Bradbury Frelk lives in Kildeer, Ill.











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HAVE YOU HEARD...

The Price is White

An article in the January issue of McCall's magazine features Bishop Roger White of Milwaukee and his wife Prudence. The White family, which includes three teenagers, often entertain diocesan clergy and other friends, but once a year they put on a dinner with a difference. The difference is the cost. At a charity auction, the Whites offer a dinner for four in their home. In recent years the invitation has drawn bids of \$400 to \$600, all of which goes to benefit a local retirement and nursing home. The story, part of the magazine's "America Entertains" series, fully describes the Whites' warm welcome to the successful bidders and the delicious dinner Pru White prepares, drawing on her husband's English background.

Merry all year round

Making jokes about religious subjects is a surefire way to get in trouble—one person's pun is another's sacred writ. Come to discover there's an organization, Fellowship of Merry Christians, and a newsletter, *The Joyful Noiseletter*, devoted to the ecumenical encouragement of humor in religious circles. We pass along some of the quips found in the January-February issue which grants permission to "abscond with items."

"Worry is like a rocking chair. It keeps you moving but won't get you anywhere."—Roman Catholic Archbishop John L. May of St. Louis, Mo.

And this one's from the Rev. John Mand of St. John's Episcopal Church, Dryden, Mich.: Altar boy to priest: "What are all those names there on that bronze plaque?" Priest: "Oh, those are the names of people who died in the service." Altar boy: "Wow! Was it the 8 o'clock or the 11 o'clock?"

To get the newsletter, send \$15 annual dues to the Fellowship at Box 668, Kalamazoo, Mich. 49005.

Worth Noting

The Rev. Nancy Chaffee, director of ministry with persons with disabilities of the Diocese of Central New York, received the 1986 Distinguished Community College Alumnus Award from Community Colleges of the State University of New York □The Rev. Raymond Cole, Jr., Dr. Carl Nordstrom, and Phillip Haug joined the board of trustees of the South American Missionary Society ☐ Sr. Evelyn Ancilla, C.T., received a National Prisoners' Rights Union award for her long ministry to prisoners Bishop William Wantland of Eau Claire was honored by the Wisconsin Equal Rights Council for "his work with Wisconsin's Indian people to help eradicate racism in northern Wisconsin" A Dallas, Texas, investment executive. Atlee Kohl, was elected to the board of directors of the Episcopal Radio-TV Foundation in Atlanta, Ga., the first person from the southwest to serve the Foundation in this capacity.

Faith at the top

Top corporate executives are more religious than the general population, according to a *Forbes* magazine survey of the nation's top 100 corporations. *Forbes* reports that 65 percent of top executives who responded say they "regularly attend" church or synagogue with their families. The corresponding

figure for the general population is 40 percent. Episcopalians and Presbyterians, 2 percent and 3 percent respectively of the population, are over-represented in corporate head offices. One in four business executives is a Presbyterian; almost one in five is an Episcopalian. Methodists and Baptists are under-represented. Roman Catholics fill 29 percent of the top slots, just slightly over their 28 percent proportion of the population. Despite the reportedly strong religious commitment, some respondents do not think the commitment is reflected in day-to-day business practices. Peter Grace, chairman of W. R. Grace and Co., told Forbes, "I think the whole business community in the U.S. is more heartless and less caring than it was when I first went to work.'

At diocesan conventions...
Bishop Paul Haynes reported on prep-

aration for Lambeth in his address to the convention of the Diocese of Southwest Florida.

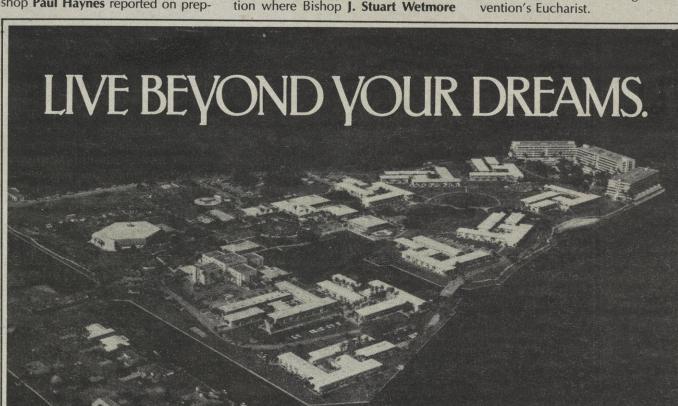
Announcements of a successful completion of a \$1 million fund drive, completion of a 120-bed health care center, and a call to develop every baptized person's mission were part of Bishop Gerald McAllister's address in Oklahoma in which he also asked for election of a coadjutor in preparation for his retirement in two years. In Pennsylvania Bishop Lyman Ogilby presided over his final convention which elected General Convention deputies, decried discrimination against homosexuals, and established a diocesan commission on family life ministry. Episcopalians in lowa heard a report from the Test Market Project which encourages newcomers to attend church.

Parliamentary procedures snarled progress at New York's convention where Bishop J. Stuart Wetmore

announced a sabbatical that will begin his formal retirement in October and delegates heard that the Venture campaign exceeded its \$1 million goal. □ Delegates in Eastern Oregon responded to a call from Bishop Rustin Kimsey to be "more imaginative and a bit more brave" in evangelizing by adopting goals, including evaluation of congregational life.

The Diocese of Bethlehem affirmed Bishop Mark Dyer's call for a commitment to prayer, Bible study, and sacrificial service and adopted an \$875,600 budget as well as accepting a \$4,000 challenge grant to develop a diocesan-wide video ministry.

By a large majority the Diocese of Kansas passed a revised "no exceptions" parish apportionment to take effect in 1991, and Bishop Richard Grein ordained five new deacons during the convention.



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Interim priests help parishes look to future

by Linda Waller

It's a new twist to an old job. The position is temporary, but the title may be permanent. They're called interim priests, and they fill a void for parishes in search of new minis-

But no longer are they there just to preach on Sundays, visit the sick, and conduct weddings and funerals. Now interim priests are trained specialists with goals to meet and tasks to perform before their time is up.

The interim priest's ultimate objective is to prepare the congregation for a new phase in its life and for the new minister it chooses, according to the Rev. Philip Porcher, assistant to the Bishop of Southern Virginia, who conducts sessions for interim priests.

"The interim period is a time of grieving and letting go of what has been," says Porcher, "and then re-newing our faith, beginning to open ourselves to a new future.

"Whenever a minister leaves a congregation, for whatever reason, the departure always evokes some kind of crisis. It also provides a congregation with an occasion for new opportunity in ministry." Porcher says a trained interim priest can "deal with internal conflicts, help heal past divisions, and then move on, leaving the congregation ready and eager to receive the ministry of a new priest."

Since 1975 some 300 priests have o been through two week-long training sessions separated by several months of reflection on case studies. Porcher, who conducts advanced sessions for E people who have already served three or more parishes, says, "We learn at the sessions as much as we teach."

Parishes going through a transition are encouraged to hire an interim consultant along with the interim priest, says Porcher. This individual, who may or may not be ordained, works closely with the congregational committee that has the task of finding a new priest. Together the interim priest and consultant guide the parish into a new future, but neither is likely to be a candidate for the permanent job because that would be a conflict of interest. Interims who decide they want to be a candidate for the job must resign the interim posi-

The Rev. Richard O. Bridgford of Norfolk, Va., who has served many



A trained interim priest can help a congregation be more objective, says Philip Porcher, who trains interim priests.

times both as interim and consultant, says he prefers the interim work and compares it to a school teacher who looks forward to a new class of students each year. "I like the intensity. I like the moving. You never get bored. You never get into a routine."

Because he must raise many questions and make congregations confront subjects they have been avoiding, Bridgford says he is never very popular in the parishes he serves. "When I leave, they are always very, very glad to see me go. But usually after I go and the new person comes in, the people start to say they didn't like what I was doing, but it did have to be done."

For the Rev. William Russell, whose style is as mild as Bridgford's is thunderous, the hardest part is leaving because of the close personal relationships the interim develops.

Both Bridgford and Russell have managed to find interim jobs locally, but often interim priests must move with each job, and that can be a hardship. Porcher says interim jobs are also unpredictable, and sometimes a priest must go without salary between jobs.

At Good Samaritan Episcopal Mission in Virginia Beach, Va., the now permanent vicar, the Rev. Marge Kenny, took a different approach to interim ministry and gained much from the experience. "It's difficult for women to be called as rectors," she says. "Being an interim gave me a chance to test the waters. It made a difference in me. It gave me experience, and it gave me confidence.'

Kenny says her experience as a military wife gave her experience with moving, and "I was also prepared for the chaos because I raised six children."

Linda Waller is a Norfolk, Va., based free-

Two organizations which provide training for interim priests are MATC (Mid-Atlantic Association for Training and Consulting), which concentrates on the East Coast, and the Interim Network. For information, contact: MATC, Suite 325, 1500 Massachusetts Ave. NW, Washington, D.C. 20005. Phone: (202) 223-0582. Interim Network, 5885 Robert Oliver Place, Columbia, Md. 21045. Phone: (301) 703-6806.

Atlanta theology students analyze local institutions

As a first step in planning ministries that effectively answer local needs, student pastors at Emory University's Candler School of Theology are using systems theory to analyze community institutions from the mayor's office to a corner grocery

Systems theory is already used in other fields, and Candler's John Freeman says today's pastors "must begin to understand the dynamics of community institutions and how the work of their congregations affectsor is affected by-them."

Freeman says the systems approach, which emphasizes the interrelatedness of institutions, is a good base for clergy who want to help their congregations develop goals and programs that work.

For information, write Candler School of Theology, Emory University, Atlanta, Ga.



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Deployment office offers search process help

A parish in search of a priest or a priest in search of a job can use a specialized computer search service that matches personal profiles with parish profiles. Maintained by the Church Deployment Office (CDO), the service lists 11,243 profiles of the nearly 14,000 priests in the Church.

William Thompson, who directs the 15-year-old CDO, says priests' profiles include personal and family information, a full account of educational and work experience, and brief details on areas of expertise and interest. Thompson says the CDO process has served thousands of search committees and helped identify six priests who were called to the episcopate.

CDO provides a manual, booklets, and other aids to help a parish going through the calling process. The parish search committee uses these resources to develop a parish profile to indicate the requirements it seeks in a priest, some history of the parish, and benefits information such as salary, housing, and car allowance. CDO then uses a computer to produce a printout of priests who seem best suited to each profile.

Of the nearly 6,000 parishes who have sought CDO's services, about

10 percent do not do a search, but seek further information on priests about whom they already know. Each time a search is made, CDO expects to produce 25 profiles; sometimes several searches are made for a single parish. CDO sends out between 25,000 and 30,000 profiles each year.

In the case of priests who are seeking a position, CDO publishes a Positions Open Bulletin which is updated each month and available to clergy by subscription. A similar service is available for lay church professionals

"We construct a new manual every couple of years," Thompson says. "We learn something new every day. Over the years, as we peeled the layers of the onion, so to speak, we found new things to add to the profiles and manuals." A new concern, for instance, is job availability for the spouse when a clergy couple moves.

CDO also provides training for diocesan vacancy consultants, and Thompson is particularly pleased that his staff has been invited to be a part of training for new bishops.

Three bishops (appointed by the Presiding Bishop and confirmed by the House of Bishops), three clergy and six laypeople (appointed by the

President of the House of Deputies and confirmed by it) serve on CDO's board. Current chairman is Bishop C. Charles Vache of Southern Virginia.

Charles Vache of Southern Virginia.

The CDO works with a church career counseling center network and other accredited counseling centers.
CDO's information is not available for general use outside the processes of parish and priest searching. Until recently CDO used the Church Pension Fund's computer services but is now in the process of getting its own equipment.

The Rev. David Seger is assistant director of CDO. Regulations require the assistant be ordained when the executive director is a layperson and vice versa. Thompson is the third director, succeeding John Semmes and the Rev. Roddey Reid.

Among the titles available from CDO are: Interviewing in the Calling Process, Prayer in the Calling Process, Caring for Clergy in the Calling Process, The Clergy Side of Interviewing in the Calling Process, Caring for Clergy Through Compensation, and Search, a manual containing objectives, conditions, tasks, and procedures for search committees. More Than Fine Gold is a manual to help clergy update their profiles.

Order material from the Church Deployment Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Churchpeople explore domestic violence

Family violence happens among families of all racial, economic, and ethnic groups and interferes with people's relationships with God. "We must make ourselves available to those [who suffer domestic violence] in our congregations. If parish affiliation is no protector, then those families are among us and hurting."

So said Joan Jennings Scalfani, a member of the Episcopal Church's National Commission of Social and Specialized Ministries, at an October training and strategy session on domestic violence. Sponsored by the National Council of Churches in Kentucky and attended by 30 people from 10 denominations, the conference "explored the biblical, pastoral, and

prophetic responses possible in our ministry with those dispirited by violence in the home, including victims, abusers, and their families."

Ann Franklin, a representative of Women in Mission and Ministries of Church, Episcopal acknowledgement of the problem and training in how to deal with it are essential so we can "let people know we are ready and able to help. Experiencing abuse in that place where the Church and society tell us we are most safe, the home, is a major crisis in people's lives. If we are to help people use their faith as a resource instead of a roadblock, we must understand the scope and dynamics of the problem."

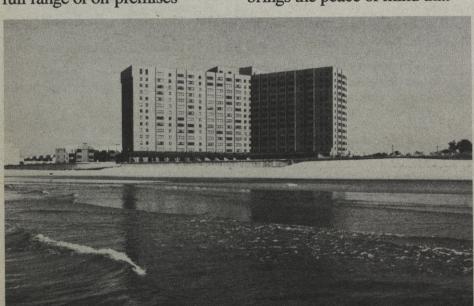
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A Walk of Faith

Theology of Shoes

by Judith Myrick

Americans have little trouble remembering the big day when they acquired their first two-wheeler or their driver's license or their first stereo system. But how many of us can remember when we received our first pair of shoes?

Winnie Mandela remembers. Used to walking miles to reach school, she recalls it was a big day when she started high school where shoes were mandatory as part of the regular uniform.

In her newly-released autobiography, Winnie Mandela: Part of My Soul Went with Him, Mandela recounts her childhood thoughts: "I saw the white toddlers in town wearing beautiful dresses. We were nine in our family; my father could never afford to clothe us all. The white kids had buses to school; we had to walk barefoot many miles a day." So her first pair of shoes was treasured.

Her reminiscence brought to my mind several conversations we have had during our years as missionaries in southern Africa. Bishop Dinis Sengulane of Lebombo in Mozambique told us he was 18 years old when he put on his first pair of shoes

Dr. Watson Mkwakwami, head of the United Church of Christ in Zimbabwe, was the same age. "When I got my first pair of shoes they were not even new," he recalls. "A friend of the family had just bought a pair, but they didn't quite fit so I decided to use some of my little savings to buy them for myself. I remember well how much they hurt. But I wouldn't give up; I just kept on wearing them until they were broken in."

A former colleague from South Africa was telling us how important it is for Christians of all backgrounds and nations to communicate their faith with one another and to share their stories across all the barriers. In fact, he said, "We need to learn to walk in one another's shoes.

"If someone else's shoes are pinching and his feet are hurting," he remarked, "there's no way of my knowing about it unless he tells me and also tells me where they are hurting."

In the same way, said our wise friend, "We as Christians of many lands cannot know about another's joys and sorrows unless we share those experiences."

Part of that sharing might be to remember to walk in faith together, following His holy footprints where He leads us.

Judith Myrick, a United Church of Christ missionary to the Zimbabwe Synod, has reported previously from southern Africa for *The Episcopalian*.

New game aids visiting the elderly

"Generations. . . the Game," developed by gerontologist Richard Johnson, is designed to encourage visits to older people. Loneliness is a major problem of the elderly, says Johnson, but younger people sometimes feel awkward visiting them. The game gives people questions about various aspects of the past—career, family, relationships, self, faith, leisure—so topics of conversation come easily. Available for \$28 postpaid from AGGES, Box 41069, St. Louis, Mo. 63141.

Liturgy/music groups explore liturgical space, adopt several resolutions

With liturgists and musicians singing, the Association of Diocesan Liturgy and Music Commissions met in Omaha and Lincoln, Neb., early in November to explore "The Power of Liturgical Space" chaired by the Rev. James Barnett.

Conference participants learned about the creation of the contemporary building of St. Leo's Roman Catholic Church, Omaha, where Evensong was held, and the Rev. Charles Pederson explained past renovation and future plans to install a free-standing organ and replace the carpeting with slate floors at All Saints' Episcopal Church.

Marion Hatchett, who delivered the keynote address, and other speakers such as Sue Reid and Henry Bruel, who spoke on the propers, were part of the conference at which Bishop James D. Warner of Nebraska presented each participant with a handmade horseshoe nail cross.

Raymond F. Glover was elected president to succeed the Rev. D. Stewart Alexy, and subjects such as inclusive language, professional concerns discussion by the Standing Commission on Church Music, lay eucharistic ministers, and the diaconate were all part of the agenda.

The Association passed resolutions to encourage those hiring musicians to define terms of employment; that a bishop or priest, not a deacon, is the ordinary minister of marriage; that the title "the Reverend" not be accorded to a transitional deacon when

not accorded to other deacons; that the only sacramental prerequisite for ordination to any of the three orders should be baptism; urged bishops and commissions to be inclusive of all races, sexes, and ages; and urged the Standing Liturgical Commission (SLC) to ask the 1988 General Convention to permit distribution of both elements by lay eucharistic ministers during public eucharistic celebrations and to permit usage, if authorized by the bishop, of Eucharistic Prayer I of The Book of Alternative Services of the Anglican Church of Canada as an alternative to Eucharistic Prayers A, B, C, or D of The Book of Common

The Association decided not to print a pointing for the Psalter in future editions of *The Book of Common Prayer* because of the limitations it would impose on the style of singing the psalms.

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Parish secretaries: On the line, at the front of maintenance ministry



Parish stories told by Jeanne Townsend, far right, executive secretary to Bishop George Reynolds of Tennessee, entertain, left to right, Ann VandenBulck, a visitor; Charlene Negendank, secretary of Good Samaritan, Knoxville; and Beryl Ross, secretary of St. Martin's, Chattanooga.

It's hard to be spiritual when the phone is ringing off the wall, people keep dropping by the office to chat, and you're trying to prepare the bulletin for Sunday's service. How do you keep your religion while working for the Church?

Forty-five parish secretaries from the three dioceses of Tennessee plus the Dioceses of Atlanta and Alabama met at DuBose Conference Center in Monteagle, Tenn., last summer to discuss just this. At the conference, which is becoming a tradition for Tennessee's dioceses, parish secretaries considered spirituality, shared ideas on office management, and

voiced their concern about the manner in which the Church views their ministry.

Secretaries constitute the front line of the local parish and handle problems that church offices seem to attract—the church member who drops by to chat, the "weary world" that stumbles in looking for a handout. But some of the problems that characterize this occupation go beyond the ingenuity and resources of the front office professional, problems imbedded in the very way the Church regards the laypersons-especially secretaries—in its employ

Of widespread concern at the meet-

ing were inadequate compensation in retirement plans, life insurance, and hospitalization as well as continuing education (which secretaries said should be provided for layworkers as well as clergy), confidentiality in the church office, the new parochial report, issuing information to local media, and the production of the parish newsletter. "When we started working for the Church," one participant said, "we accepted the fact we would never be in the top economic bracket. But we never took vows of poverty."

Celebrations of the Eucharist and services of Compline as well as opportunities for tennis, golf, and swimming marked the three-day conference which the Rev. Robert G. Tharpe of East Tennessee and his secretary, Ruth Land, coordinated. Said Tharpe, "Secretaries, no less than priests, are set apart into their ministry. We are each called to do, to join in a total ministry.'

Another conference is planned for next summer, and one of the items scheduled for its agenda is possible formation of an organization of parish secretaries.



Conference organizers Robert Tharpe and Ruth Land check signals in mid-conference.

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EP 2

Views on ethics and nonprofits

"I don't fire people easily. That's the price you pay," says one of the managers in Barbara Ley Toffler's Tough Choices: Managers talk ethics (\$19.95, John Wiley & Sons, 605 Third Ave., New York, N.Y. 10158). Toffler, of the Harvard Business School, interviewed 21 working managers who wrestled with thorny issues of conscience and remarks on the individual and organizational factors that impinge upon a manager's ability to do "the right thing."

Not-for-profit agencies may be strife-ridden and inefficient because

they suffer from too much interference in day-to-day operation by board members. That is the conclusion of Dr. Eugene Fram of Rochester Institute of Technology's College of Business. Fram, who created a new model that eliminates many of the managerial muddles, offered his ideas in the November, 1986, issue of Nonprofit World and in his new book, Dear Director: Applying the corporate model to improve nonprofits.

"Separating operational and policy issues sounds simple, but it isn't, Fram says. "It calls for a new working environment. It calls for new relationships from the top to the bottom rung of the organization.'

In a series designed to give religious leaders management skills, DePaul University's Institute for Leadership of Religious Organizations offers workshops on its Chicago campus. Church law is scheduled for March 11 and legal subjects such as civil law and malpractice are offered May 12. For information, contact the Rev. Paul Golden, (312) 341-6182.

And finally, a fund-raising guide for nonprofit organizations, Development Today by Jeffrey Lant (\$24.95, Jeffrey Lant Associates, 50 Follen St., Suite 507, Cambridge, Mass. 02138), offers tips on how to organize successful events and capital fund drives, among other topics.

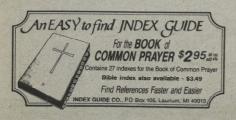
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World Neighbors: People treasure what they do themselves

by Carl Mullins White

In a small village in Africa, where erosion on steep farm land has made growing crops impossible, local leaders survey the terrain and terrace the fields. But they do it with three sticks of wood, a piece of string, and a stone rather than using complicated surveying and dirt-moving equipment

The sticks, string, and stone constructed in an A-frame shape are a method perfected by the nonprofit, international organization, World Neighbors, which teaches people to "use their own stamina and ingenuity as a major resource in development." Currently World Neighbors has 75 such programs in 23 countries in Asia, Africa, and Latin America.

Headmaster of an elementary and secondary school from 1960-67 in Zamboanga, the Philippines, the Rev. Stanley Reynolds, an Episcopal priest, also worked with World Neighbors in operating family planning services and a mobile clinic. He liked the World Neighbors philosophy of helping people find their own solutions instead of recommending expensive technological equipment and western ideas. "It's hazardous to assume we know how others perceive their problems and solutions," Reynolds says. "Don't assume. At each level, at each stage, ask. To be able to ask questions correctly, we must first learn to listen—carefully."

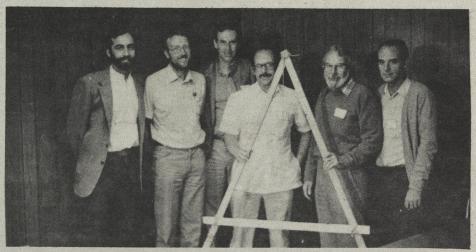
After a four-year stint as director of the Peace Corps in Sri Lanka, Reynolds went to work for World Neighbors in 1971 and now is Africa director, supervising 48 programs in 10 African countries.

World Neighbors works for public health, family planning, crop improvement, and improved economic conditions. It sends area representatives to train local people who then work on reforestation, food production, community health care, pure water production, small business enterprises, and cottage industries.

In Togo, West Africa, World Neighbors taught village leaders to teach others about the importance of drinking clean water. The villagers then banded together, collected their own money and labor force, and dug eight wells, practically ending widespread infection by Guinea worms. Another organization built a well in another area, but it was abandoned, proving, says World Neighbors, that what people do for themselves, they treasure.

With the slogan, "A Hand Up, not a Handout," World Neighbors exists on private contributions and has an annual budget of \$2.8 million with which it touches the lives of approximately 2.8 million third-world people, or about a dollar a person.

For more information, write World Neighbors, 5116 N. Portland Ave., Oklahoma City, Okla. 73112.



With the tools of their trade: World Neighbor representative Stanley Reynolds, holding A-frame, right, joins with his colleagues who use the A-frame to help people such as the farmers in Oaxaca, Mexico, below, who examine fields they planted in contour lines the A-frame established.



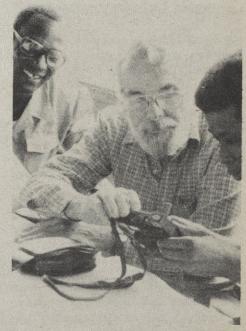
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Farmers in Mali survey a successful harvest in the semi-arid northern area, and all residents of a village in Kenya pitch in to move rocks to help construct a sub-surface water dam that will benefit the entire community.







Stanley Reynolds listens with community leaders in Togo as village health workers report their progress and explains the operation of a camera to a worker who will use it to photograph the villages he visits so he can later show the pictures in training discussions.

SAMS celebrates 10th anniversary

SAMS-USA, the South American Missionary Society, officially observed its 10th anniversary Dec. 3, 1986. To celebrate, the board of trustees will hold its first meeting ever in Latin America, February 18-23. The meeting in Honduras will include a retreat for all SAMS missionaries.

Bishop Leo Frade of Honduras will celebrate the Eucharist to which all Volunteers for Mission and national Church missionary appointees are invited. Frade also invites SAMS members to attend the diocesan convention February 6-7.

SAMS, whose American headquarters are in Union Mills, N.C., came into being to be more involved in the biblical call to missions. The population in Latin America is growing faster than any place in the world, and SAMS has missionaries in, among other places, La Ceiba, Honduras, where a clinic provides over 4,600 medical consultations a year; in Colombia where they operate an orphanage for volcano disaster victims; in Costa Rica where 60 people are taking part in indigenous Christian leadership programs; and in Montevideo where the first native Uruguayan was ordained December

with Nancy J. Cassel

The Art of Christian Listening by Thomas N. Hart (Paulist Press, 1984) says that being able really to listen to others is an important ministry, a gift not all of us possess. This book was written primarily for those who are called to be listeners, counselors, or spiritual guides to others. Yet at times all of us in a Christian community are called to minister to each other by truly listening, making ourselves fully available to another person, and in this sense listening is a sacramental

Hart clearly sees it as such, and he outlines ways of regarding helping relationships sacramentally, seeing them as ways of making human interaction holy, as all life is meant by God to be. He gives much prac-tical advice as well, defining the Christian helping relationship—what it is as well as what it is not. He warns against becoming too directive and also against being afraid to tell some-one if you think his or her behavior is harmful.

In *The Surprising Gospel* by Wilhelm H. Wuellner and Robert C. Leslie (Abingdon, 1984), the authors chose 14 New Testament lessons on themes such as waiting, confronting, healing, and laughing and show ways to look at these passages that point out basic human feelings and the way Christian faith speaks to these needs.

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

Way of Healing, Hannah Hurnard, paperback \$7.95, Harper & Row, San Francisco, Calif.

We follow the pilgrim Othniel as he encounters the Apostles Mark and Peter who teach him the concept of "holy wonder" through understanding the nonhealing miracles of Jesushow He walked on water and turned water into wine. Othniel then learns a lesson from Luke in "holy health." This teaching narrative is a sequel to Steps to the Kingdom. Hurnard was a British missionary in Jerusalem for 20 years.

The Serpent Beguiled Me and I Ate: A heavenly diet for saints and sinners, Edward J. Dumke, paperback \$8.95, Doubleday, New York.

A collection of diet recipes by an Episcopal priest who runs St. Dorothy's Retreat Center in California, this book helps us understand food's symbolic nature. Seven lessons on the use of food explain how food was used in biblical times. Dumke also gives his 10 commandments of good nutrition (low salt, high fiber, natural vitamins, etc.). Exercising, fasting, bathing, meditating, humor, and prayer are all related to diet. The book includes caloric charts, lists of suggested condiments, assorted recipes, and a three-week menu plan.

To Dance with God: Family ritual and community celebration, Gertrud Mueller Nelson, paperback \$9.95, Paulist Press, Mahwah, N.J.

We find God who is "already within us" through ritual and celebration,

says Mueller, who includes some fascinating information in her book of family and community celebrations. For instance, she traces clothing's theology from Eden's fig leaves through Lent's sackcloth to the symbolism of "putting on a new man" at Easter. Ceremony and folk tradition, Nelson says, can provide "the touch of the transcendent."

The New Testament of the New Jerusalem Bible, edited by Henry Wansbrough, paperback Doubleday, New York, N.Y.

This retranslation of the bestselling Bible contains translation revisions and recent biblical scholarship. The print, however, is quite fine and difficult to read.

How to Write and Publish Your Church History, Ralph Milton, paperback \$2 postpaid, Wood Lake Books, Box 700, Winfield, BC VOH 2CO, Canada.

From involving people through sales and promotion to production and printing, Milton has produced a handy little book complete with resources. The catch is since this is published in Canada, the resources are all there! But the book's essentially free, so you can't beat the price!

Health and Medicine in the Anglican Tradition, David H. Smith, \$14.95, Crossroad, New York, N.Y. Part of a series on religious traditions, Smith's book covers three themes of the doctrine of the Incarnation: suffering, human nature, and community. Smith gives the Anglican perspective on death and the principles that should inform medical decisions about death relating to newborns, incompetent persons, and competent persons who decide for their own death as well as medical problems related to sexuality.

The Church Office Handbook, Carol

R. Shearn, paperback \$12.95, More-house-Barlow, Wilton, Conn.
Subtitled "A basic guide to keeping order," this book contains time and idea management ideas plus a simple, yet superior, bookkeeping system. The author has years as a parish secretary and as office manager of a 2,500-member Baptist church in Florida to guide her. She includes many reproducible forms as well as step-bystep instructions, illustrations, and answers to questions about record-

The Feline Muse, edited by Edward T. Dell, \$7.95, The Golden Quill Press, Francestown, N.H.

Editor Dell was prone to quote T. S. Eliot's Old Possum's Book of Practical Cats to his colleagues in the offices of The Episcopalian when he was managing editor here. So we were not surprised that now that he has his own press, he would publish an anthology of feline musings. A sample from Frances E. Holmes: "Whatever became of the A & P cat,/ The storewindow cat, who so pompously sat/ Between apple and pear, with superior stare?/ He just vanished, like that./Did someone say 'Scat?' "

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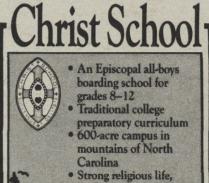
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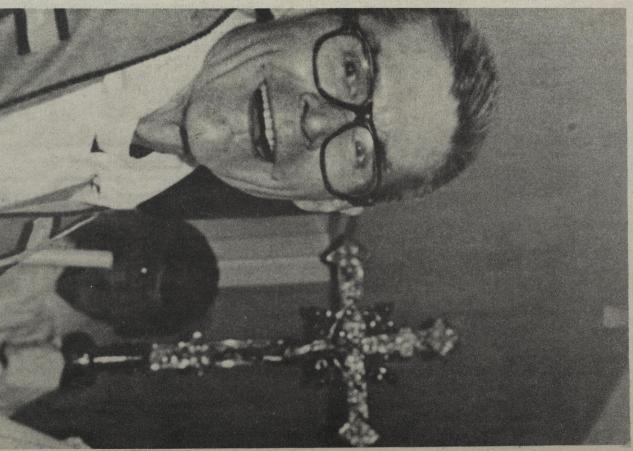
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