

**Title:** *The Episcopalian*, 1987

**Digital Copyright Notice**

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

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

Send requests for permission to re-publish to:

**Rights and Permissions Office**

The Archives of the Episcopal Church  
Email: [research@episcopalarchives.org](mailto:research@episcopalarchives.org)  
Telephone: 512-472-6816



# The EPISCOPALIAN

MARCH, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 27TH YEAR • CONTINUING 152 YEARS

## Central America Week observed

Since every country in Central America has a diocese either in or closely related to the Episcopal Church, Episcopalians are active supporters of Central America Week sponsored by some 44 denominations, religious orders, and Church-related agencies and coordinated by the Inter-Religious Task Force on Central America. The week-long observance, March 21-29, is scheduled each year to include the anniversary of the murder of Roman Catholic Archbishop Oscar Romero in El Salvador on Mar. 24, 1980.

In addition to providing funding for a colorful poster map of the Central American region, the Episcopal Church joins with a number of other groups to issue a resource packet which includes "Lenten Witness for

*Continued on page 14*

## IN THIS ISSUE

### Lenten Thoughts

God planted the tree of knowledge in Eden, says a lesson for the first Sunday in Lent. Post-Eden events explored in **Sexual Ethics**, page 8, make a challenging Lenten study. Or use Lent to explore God's miracle of forgiveness in **Reflections**, page 5; to ponder the lives of saints, page 7; to change old attitudes, page 6, beginning perhaps with using labels to describe people, in **Here I Stand**, page 4; and to evaluate your standard of living, page 15.

A seminary study shows a shortage, not surplus, of graduates, page 16; a reformed family found a way to include their children in the wedding, page 22; and Executive Council reports its 1987 budget in Mission Memo, page 12.

*We go to press with prayers for the safety of Terry Waite, whose whereabouts at this time are unknown.*



Peripatetic Presiding Bishop Edmond Browning began his latest round of travel when late last year he traveled to Toronto to meet with his North American brother primate, Archbishop Michael Peers of Canada. During January, Browning, accompanied by his wife Patti, visited overseas centers of Christianity: Istanbul for a meeting with Orthodox leaders; Jerusalem for a meeting with Anglican Archbishop Samir Kafity; Bethlehem for the celebration of Orthodox Christmas; Rome for a meeting and exchange of gifts with Pope John Paul II; Geneva for a meeting of the World Council of Churches' central committee; and finally London for meetings with the Archbishop of Canterbury and the staff of the Anglican Consultative Council.

## Terry Waite has qualities of peacemaker

by Paulding James

"Blessed are the peacemakers," said our Lord, "for they shall be called sons of God." In our time we might call them scarce.

Terry Waite has carried out this most dangerous of professions for a decade—in Libya, Iran, and now Lebanon. When I worked with Waite in Uganda from 1968 to 1971, I looked up to him. He is, after all, 6' 6", and his abundant beard somehow makes him seem larger yet. He is a gentle, soft-spoken, and genial giant who enjoys life greatly, is a good listener, and is liked because people sense he likes them. But a peacemaker needs other qualities as well.

The peacemaker knows he or she may well face death and must learn to be afraid without being paralyzed by fear. When Uganda began to fall

apart in 1970 and driving at night was dangerous, we always felt great relief when we arrived home safely. Returning home one night, Terry pulled up to his garage, probably breathed the ritual sigh of relief, and opened the door, only to be confronted by three men with leveled machine guns.

Terry and his wife Frances were robbed of everything they had with them. I remember how deeply shaken Terry was at the time, and in retrospect I suspect this was a crucial test on the way to his becoming a peacemaker: Do not hide your fear when you have narrowly escaped death; offer your fear up to God with thanksgiving and, most importantly, go where God leads without undue concern for the dangers.

A peacemaker must take original sin seriously. An Anglican priest, I

## Oklahoma dispute settled in civil court

An Oklahoma dispute that engaged the attention of both American and English bishops was settled in court late in January. A foundation headed by the Rev. John Pasco, former rector of St. Michael's Church, Tulsa, was ordered to repay the Diocese of Oklahoma \$106,000, funds intended for the church which had been diverted into the foundation.

Under the terms of the settlement, reached in an Oklahoma District Court January 29 after the diocese presented its case against which Pasco offered no defense, the foundation will drop a suit against the Diocese of Oklahoma and Pasco, now deposed, will drop a libel and slander suit he filed against the standing committee

*Continued on page 6*

am told, explained this doctrine as "People are no damned good." Christians must love people anyway. If you take original sin and your own sin seriously, you will never be horrified by others' sins. Expect the best of people and never be surprised by their worst.

A peacemaker must know what he or she believes. One of Terry's strengths is his deep understanding of the Christian faith. He attended theological school not because he felt called to become an ordained clergyman like his father, but because he knew continuous effort is necessary to integrate our faith with our lives. Because his faith is of both heart and mind Terry was able to sit in a tent in Libya and discuss God with Gadhafi and to sit in Iran with the Ayatollah's

*Continued on page 17*



## Power and Prejudice in Northern Ireland

by Michael Hamilton

"I reckon no man is thoroughly miserable unless he be condemned to live in Ireland." So spoke Jonathan Swift, dean of St. Patrick's Cathedral in Dublin in 1713. His comment, which referred to political and economic conditions, rings true today for the six counties of Northern Ireland. Protestants and Unionists, descendants of the 17th-century plantation settlers, have resisted all efforts to be absorbed into a united Ireland where they believe they will lose their cultural identity.

Since the 1922 Partition of Ireland,

Canon Michael Hamilton, born and reared in Northern Ireland, returned there for a sabbatical in 1986. While in Belfast he assisted at St. Anne's Anglican Cathedral and worked with ecumenical and reconciliation groups in the ghetto areas.

Northern Ireland's Protestants, motivated by fear, economic gain, and religious bigotry, have used their majority power to discriminate against the Roman Catholic minority. Roman Catholics, who have increased to about 40 percent of the population, have, in frustration, resorted to violence or to a life of non-cooperation with the society around them.

When in the 1960's the Catholic Nationalists mounted non-violent protests, they wanted freedom from police harassment and equal access to jobs and public housing. The Unionist governments did not respond adequately, and large-scale rioting broke out. The British reluctantly moved in their troops to limit the casualties, dissolved the local Parliament, and began to administer the affairs of Northern Ireland directly from Westminster. Since then dis-

*Continued on page 18*

From *There were Roses*,  
an anti-war song by  
County Down songwriter Tommy Sands.  
© Tommy Sands.



Continuing **Fourth**  
and **The Spirit of Missions**  
in our 152nd year of publishing.  
An independently edited, officially sponsored  
monthly published by the Episcopalian, Inc.,  
upon authority of the General Convention of  
the Episcopal Church.

## The Episcopalian

March, 1987, Volume 152, No. 3

### DIRECTORS

**Frederick L. Redpath**, President  
**Gerald N. McAllister**, Vice-President  
**Harry C. Rubicam**, Secretary/Treasurer  
Richard J. Anderson, Edmond L. Browning,  
Anne Campbell, George I. Chassey, Jr.,  
Alan Conner, George T. Guernsey, III,  
Robert L. Hartford, Ralph E. Hovencamp,  
Inez Kaiser, Robert E. Kenyon, Jr.,  
Kermit L. Lloyd, Elizabeth B. Mason,  
Henry L. McCorkle, James Millholland, Jr.,  
Alfonso A. Narvaez, Ruth Nicastro,  
John W. Reinhardt, Richard H. Schmidt,  
Alma Wyden Simmons, Donald R. Woodward

**Richard L. Crawford**, Publisher  
**Harriette M. Padgett**,  
Executive for Administration  
**Janice Duncan**,  
Executive for Growth and Development

### EDITORIAL STAFF

**Judy Mathe Foley**, Managing Editor  
**A. Margaret Landis**, Associate Editor  
**Janette Pierce**, News Editor  
**Joy Schwab**, Production Editor

### BUSINESS STAFF

**Cindy Wheeler**, Advertising Manager  
**William M. Griffiths**,  
Advertising Sales Manager  
**Vera Shemiatovets**, Business Manager  
**Anita Spence**,  
Director of Circulation  
**Paulette Roberson**,  
Manager, Data Services

### PROFESSIONAL EDITION STAFF

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

### CONTRIBUTING EDITORS

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

### DIOCESAN EDITORS

**Central Pennsylvania Churchman**  
H. Kenneth Quigley, Editor  
**Delaware Communion**  
Roberta Huhn, Editor  
**Eastern Oregon Trail Churchman**  
Tish Croom, Editor  
**Easton's Eastern Shore Churchman**  
William P. Chilton, Editor  
**Idaho Messenger**

### Iowa Episcopalian

Kathleen Milligan, Editor  
**Kentucky Bishop's Letter**  
David Reed, Editor-in-Chief  
Dena K. Skees, Managing Editor  
**The Milwaukee Churchman**  
Robert Hall, Editor  
**The Nevada Desert Church**  
Dick Snyder, Editor  
**New Jersey Via Media**  
Sarah Motley, Editor  
**The Episcopal New Yorker**  
James Elliott Lindsley, Editor  
**Northwestern Pennsylvania's Forward**  
Theodore Trampenau, Editor  
**Northern Michigan's**  
**Church in Hiawathaland**  
Thomas Lippart, Editor  
**Oklahoma's Mission**  
Charles Woltz, Editor  
**Pennsylvania's Diocesan News**  
George H. Soule, Communications  
**South Carolina's Jubilate Deo**  
John & Harriet Goodbody, Editors  
**Southwest Florida's Southern Cross**  
Jeanette Crane, Editor  
**The Springfield Current**  
Betsy Rogers, Editor  
**Utah's Dialogue**  
Kathleen Miller, Editor  
**West Virginia's Mountain Dayspring**  
Robert A. Goodrich, Jr., Editor  
**Western North Carolina's**  
**Highland Churchman**  
C. A. Zabriskie, Editor

Phone: (215) 564-2010

Subscription Service: Ext. 24  
Advertising Sales: Ext. 18

## Monterrey, Mexico

In December, the Rev. German Martinez, vicar of Church of Reconciliation here, was elected Bishop of Northern Mexico on the 11th ballot. He succeeds Bishop Leonardo Romero, who died following surgery last June. Martinez, 53, served as a Roman Catholic priest from 1958 to 1966 and was received into the Episcopal Church in 1970.

## Erlanger, Kentucky

Episcopalians in 12 dioceses will participate in a study to uncover data and attitudes related to women's ministries as part of the work of the Committee on the Full Participation of Women, appointed by Presiding Bishop Edmond Browning and chaired by Pamela Chinis, vice-president of the House of Deputies. At a meeting at the Marydale Center here the committee also heard reports on women's participation in the Presbyterian Church USA and the United Methodist Church and reviewed earlier Episcopal surveys.

## Sewanee, Tennessee

The *Sewanee Review* and the University of the South have established a prize in contemporary American poetry with income from a bequest from the estate of Dr. K. P. A. Taylor, the younger brother of poet Conrad Aiken and a poet himself. The bequest may total as much as \$750,000. The Aiken Taylor Award for Modern American Poetry will be judged by a panel of three poets and critics and will be awarded on the work of a substantial career, not a single book.

## Brisbane, Australia

A conference here of 57 Anglicans from 25 countries affirmed the Communion-wide Partners in Mission program but called for a review of the procedures and greater flexibility. The conferees, in a report released by the Anglican Consultative Council which launched the program some 12 years ago, said the 44 consultations already held around the world "clarified mission as a priority, strengthened the unity of the newer Churches with Provinces, and built maturer relationships between the traditional 'sending' and 'receiving' Churches." They noted problems of "organization and follow-up of consultations with some Churches using them simply to seek funds."

## Jerusalem

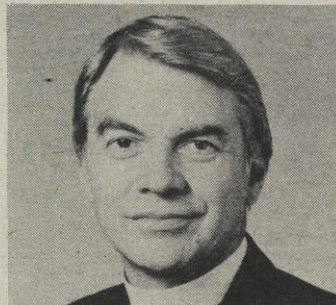
The Episcopal Church USA urges every congregation to join in the annual Good Friday Offering with prayer and financial support for the work of the Church in Jerusalem and the Middle East. The Church here supports 32 service institutions in the Diocese of Jerusalem alone. Episcopalians have been supporting the Church in the Middle East through the Good Friday Offering since 1922. Giving has increased substantially over the last three years and in 1986 totaled \$138,000.

## Delray Beach, Florida

Chancellors from 15 dioceses of Province IV met here late last year to review proposed canonical revisions for dissolution of the relationship between the parish priest and a congregation and on ordination processes. More than 60 dioceses have expressed interest in supporting a Chancellors Data Network, but lack of funding has delayed its formation. The chancellors elected Louis Farrell, Jr., of the Diocese of Tennessee to be their permanent chairman.

## Westlake Village, California

A film on lay ministry, which the Episcopal Church Center commissioned with a grant from the Diocese of Oklahoma and which Cathedral Films produced here, won a Golden Eagle Award from the Council on International Nontheatrical Events (CINE). *Day by Day* was selected for its excellence to represent the United States in international motion picture events abroad. This was the second year in a row that an Episcopal Church-sponsored movie won a Golden Eagle. Last year's winner was *Faces in Famine*, sponsored in part by the Presiding Bishop's Fund for World Relief.



**Atlanta, Ga.—The Rev. Daniel P. Matthews, rector of St. Luke's Church here, will succeed the Rev. Robert Ray Parks as rector of Trinity Parish, New York City, on April 5.**

## Eugene, Oregon

The Washington, D.C., based Alban Institute opened a west coast office here January 1. The Institute is an ecumenical organization dedicated to improving congregational life through research, education, and direct consultation. Executive director Loren Mead says 60 percent of consulting is done on conflict management; the demand for this service is growing rapidly. George Parsons heads the new office here.

## Hobart, Australia

At their annual conference here, 13 Anglican Cathedral deans called on the Anglican Church to acknowledge the importance of Cathedrals "in the urgent task of demonstrating the relevance of the Christian message to the complexities of secular society." The deans also asked the whole Church to pray for and financially support urban mission and consider "the call to become urban missionaries in the heart of their cities."

## London, England

Anglican Church authorities here banned the Movement for the Ordina-

tion of Women (MOW) from using Church House in Westminster because MOW allowed the Rev. Joyce Bennett to preside at a Eucharist following the organization's annual meeting. The Church of England forbids women ordained abroad to preside at a Eucharist. Bennett was ordained in Hong Kong but now works in London.



**Fairfax, Va.—The Episcopal Church is in "the forgiveness business," Dean David Collins, president of General Convention's House of Deputies, told a standing-room-only audience at the annual convention of NOEL (National Organization of Episcopians for Life) at Truro Church here. Alternatives to abortion must start in a spirit of forgiveness, said Collins, who told the audience he was an unwanted child, born to an unmarried teenage mother and given up for adoption. Collins said, "If we accept the call to reach out for life, we will find...those who would join hands with us."**

## Baltimore, Maryland

The Rev. John Macquarrie, Anglican theologian, will speak at the Diocese of Maryland's first annual Liturgical Conference, February 27-28, which will celebrate the 1979 *Book of Common Prayer* and the contributions of the Rev. Donald L. Garfield, a diocesan priest, made to it. Maryland's Bishop Theodore Eastman will celebrate the opening Eucharist.

## Newark, New Jersey

Newark's diocesan convention voted late in January to receive a Report of the Task Force on Changing Patterns of Sexuality and Family Life. The report asks study of a proposal that the Church recognize and bless committed non-marital relationships between divorced and widowed persons, homosexuals, and single adults. In receiving the report, the task force was instructed to prepare a study document that reflects the diversity of opinion on the subject that exists in the diocese.

## New York, New York

On March 6, Protestant, Roman Catholic, and Orthodox women around the world will join for the Centennial Service of the World Day of Prayer. A worldwide expression of mutual prayer and Christian unity which began in 1887, the day is sponsored by Church Women United. The World Day of Prayer's International Committee, 160 women from 80 countries, wrote the centennial worship materials which are available from Church Women United, 475 Riverside Dr., Room 812, New York, N.Y. 10115.

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy, \$5 a year, two years, \$9. Foreign postage add \$4.00 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising Office:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Copyright 1987 © The Episcopalian, Inc. No material may be reproduced without written permission. **Manuscripts or art submitted** should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. **The Episcopalian** belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address**, other circulation correspondence should include old address label and zip code number. **Postal returns** should be sent to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379. **All advertising orders are subject to publisher's acceptance.**



# From the Presiding Bishop



## Impressions from a trip: Different, but alike, too

As Presiding Bishop I made my first official trip to the historic Christian centers of Istanbul, Jerusalem, Rome, Geneva, and London. I wanted to consult with our ecumenical partners on matters affecting the unity of the Church and upon those matters relevant to the mission of the Episcopal Church. I did not intend to get into detailed negotiations concerning specific programs or the ongoing dialogues.

This visit took place in the context of the Episcopal Church's celebration of the 100th anniversary of the Chicago-Lambeth Quadrilateral in the 1986-1988 triennium leading to the Lambeth Conference of 1988. As I traveled and met with leaders of the Orthodox, Roman Catholic, Protestant, and Anglican Churches, I was mindful that a significant part of the office of primate is in helping the Churches listen to one another, to grow in love and unity, and to strive together toward the fullness of Christian life and witness.

I write this letter to you immediately upon my return to the United States, and I want to share with you, at this early date, some of my reflections. A full account of my visits will appear in a future issue of *The Episcopalian*, but here let me share several strong personal impressions:

- In Istanbul the elderly and saintly ecumenical patriarch leaving his chair at the end of the divine liturgy to embrace me and offer the kiss of peace;

- Learned leaders of Orthodoxy who challenged me rigorously over positions and actions our Church has taken—then listened with great care and respect to my replies. No breakthroughs, no change, but words spoken in love and new personal relationships begun;

- A Syrian prelate in Jerusalem who delighted and warmed our group and a group of Israeli officials who were visiting at the same time by singing "We Shall Overcome" in Aramaic—quickly reminding us that this was the language of the Lord;

- A young Arab man and a tiny dynamo of a Palestinian woman, directors of the YMCA and YWCA in East Jerusalem, who strive with energy from every part of their being to give young men and women the sense of dignity that will break the yoke of generations of hatred which has developed out of decades of living in refugee camps;

- Three hours of conversation with the president of the Vatican Secretariat for Christian Unity, Cardinal Wilibrands, who conveys in his person the hope of us all for the unity of Christendom;

- Private time with Pope John Paul II in Rome and Dr. Emilio Castro, General Secretary of the World Council of Churches, in Geneva. Both seem to share a deep sense of spirituality and reach out to make a clear witness for justice and peace; and

- Quiet, yet intense, conversations with the Archbishop of Canterbury about peace in the Middle East and

our mutual concern and support for the mission of Terry Waite.

As I traveled from Istanbul to Jerusalem to western Europe differences, divisions within the human family, surfaced. Each place and each tradition contribute much to the fellowship and deposit of faith we share. But each place and each tradition (and most certainly our own) contribute to keeping us apart—almost a dedication to maintaining our differences.

Other differences exist as well—not only of theology or ecclesiology although learning about these was a major reason for my journey. The differences I speak of are those that find expression in deep human suffering, alienation, isolation, intense social and spiritual pain that exist because of differences of race, religion, politics, or sex, differences expressed in a mixture of hopelessness and anger verging on despair, often violence.

Increasingly, through experiences such as these, I see my role as Presiding Bishop not so much as chief executive of one branch of the Anglican Communion, but as one who must, at least in part, be a channel for the aspirations, hopes, strengths, and dreams of our sisters and brothers. For those who seek to live within the vision of the united Body of Christ. For those who seek to live free of the chains of political, social, or economic oppression. For those who wish to worship in their historic homeland without fear or harassment. For those who yearn to be at one and at peace with both neighbor and all humanity.


The unity for which we pray, the unity we seek, is envisioned in the wholeness and health that is the Body of Christ. We hold to this theological truth. This was affirmed for me on this trip. However, also affirmed was the reality that all humanity is one. Here, too, differences exist, but we are one people—all children of God.

During the meeting with Pope John Paul II, we joined in a service of prayer. Let me share with you the prayer he offered: "Heavenly Father, source of all goodness, fill our minds with the light of your Holy Spirit. Heal the divisions in our hearts and give us joy. Sustain us by your all-powerful grace and lead us to the eternal life you promise. We make this prayer through your Son Jesus Christ, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever. Amen." —Edmond L. Browning

Presiding Bishop

### UTO deadline in March

Applications for this year's United Thank Offering (UTO) grants are now in diocesan offices. Each diocesan bishop may submit up to three applications for the UTO committee to review. Completed applications—including the bishop's written comments and signature—must be mailed no later than March 31.



and the leaves  
of the tree  
shall be  
for the  
healing  
of the  
peoples

Revelation  
22:2b  
paraphrased

## One Great Hour Of Sharing

### THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

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

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

## Giving ⚓ Hope

387EPO701

Enclosed is my donation for \$ \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Contributions are tax deductible.

#### THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

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

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

Executive Director

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



## SWITCHBOARD

### AIDS virus does not discriminate

Letter-writers Zirkle and Medinger (December) should know AIDS is not caused by a lack of spiritual nourishment, but by a virus called human T-cell leukemia, or HTLV-3. This virus does not discriminate on the basis of spirituality or the lack of it. AIDS is rampant in Africa, infecting millions of married persons and their children. To suggest that large segments of the human race should embrace celibacy is absurd. If Zirkle or Medinger were to have the experience of watching a loved one—perhaps a child or parent—suffer with the AIDS virus, he would never again offer such glib and simplistic comments.

Allan Stifflear  
Cambridge, Mass.

### Was resolution misunderstood?

It seems unfortunate that you would print two letters on the subject of a resolution passed by the Diocese of New York (January) when you did not report that resolution itself. The result is that your readers are responding to an article in *The New York Times* rather than to the resolution and consequently have misunderstood the purpose of the resolution.

The resolution did not "assail Vatican coercion" as the *Times* headline said. The resolution was a statement of the nature of Catholicism as Anglicans understand it. The resolution does say we are "disturbed by any misuse of authority anywhere," but surely it is not only the Roman Catholic Church which might be included in that statement. The statement was presented because so many headlines in recent months have said, "Catholic Church bans. . . Catholic Church proscribes. . . Catholic Church prohibits. . ." It seemed to us important in view of these headlines to say there is another kind of Catholicism. Our concern is pastoral and positive.

Christopher L. Webber  
Bronxville, N.Y.

### Be it ever so humble, there's nothing like equity

Louis Farrell's article on clergy housing (December) highlights a difficult problem for clergy and parishes. Many clergy simply must live in church-owned housing if they are to serve in a given parish. In such a situation the clergyperson does not build equity and is immeasur-

ably worse off than clergy who purchase their own houses.

Some dioceses have recognized the plight of clergy who have no choice but to live in church-owned housing [and offer] a "housing equity allowance," a supplement to the stipend, usually from 5-10 percent, which is placed in an annuity plan. This arrangement helps make up for the loss in equity. The Dioceses of Connecticut and Rochester have such a policy. I wonder if there are others.

John W. Martinier  
Rochester, N.Y.

### Clergy use "church time" in opposing U.S. policies

If we follow the advice of Charles Crump (December, 1986), I can see the next Episcopal General Convention endorsing a candidate for the U.S. Presidency. Far too many Episcopal activist clergy take specific political positions and spend too much church time on-wording resolutions against official U.S. government policies. Mixing Church and politics has never benefited the Church—it has only created division, chaos, and schism.

It is the duty of the Church to administer spiritual needs and counseling to the poor, sick, and depressed. Isn't that a full-time and rewarding career? About 1 million Episcopalians have departed the Church in the past 20 years, and today a surplus of clergy exists. Crump, Presiding Bishop Edmond Browning, and the Executive Council will continue to see future declines in church membership if they continue to push political activism in the life of the Church.

Charles S. Peete, Jr.  
Memphis, Tenn.

### Celebrate working together

Every time I see a headline celebrating Christian churches working together, I mean to write to tell you about our church. St. Andrew's Church has held joint services and Bible school with our local Lutheran brothers for the past 10 years. During this time one of us has often been without a resident priest or pastor which led us to share services at Lent, Christmas Eve, Good Friday, and other times. Two years ago, we invited the Methodist congregation to join in our Bible school. Now we are able to serve approximately 100 children each summer with the churches sharing teachers and refreshments. Our children feel free to visit back and forth

among Sunday schools and youth groups. There is no parental fear of children being "tainted" by another denomination's teachings or beliefs.

I don't know why things work out so well here, but I wish we could help other congregations come together as we have. After all, we must be about Our Father's work, and what does it matter who gets the credit as long as that work is done?

Marilyn H. Best  
Bessemer City, N.C.

### Hymn needs a rest

I read with interest the Presiding Bishop's letter (January) and chuckled that, like most people, he too puts a comma in the wrong spot! Isaiah wrote "wonderful counselor," [but] Handel wrote, "wonderful (rest-rest), counselor!" As an organist I have struggled with my choirs to have them not split the phrase, at least mentally, but it is hard.

Maud Fluchere  
Irvington, N.Y.

Ed. note: According to the King James version, Isa. 9:6 reads: "...and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

## EXCHANGE

### Copy machine, small vehicle needed

New vicar of two small missions desires copy machine. She also seeks donation of a four-wheel-drive vehicle to commute between the two rural locations. Write the Rev. Katherine Cooper, St. Matthew's Episcopal Church, Box 2060, Columbia Falls, Mont. 59912-2060.

### Get the Whole Gallery!

### EPISCOCAT BOOKS

To Give And Savor Plus 1987

### Calendar

Episcocat Books available at \$4.75 each postpaid. Enter number of copies ordered:

Don't You Just Adore Gothic? \_\_\_\_\_  
Halo Again \_\_\_\_\_  
Bless You! \_\_\_\_\_  
Holy Cats! \_\_\_\_\_

1987 Calendar(s) at \$4 \_\_\_\_\_

Payment must accompany order.  
Check enclosed \_\_\_\_\_  
(Add \$1.25 for Canadian and overseas postage.) Allow 4-6 weeks for delivery.

Episcocat Books  
Box 1379  
William Penn Annex  
Philadelphia, PA 19105-1379

NAME \_\_\_\_\_

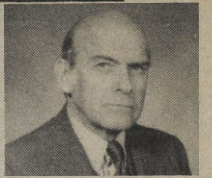
ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_



## HERE I STAND

### Labels are dangerous



by Fred Lotterhos

Of all the terms of common currency used in the American labeling process, "conservative" and "liberal" are the most pernicious. Once attached, no further inquiry need be made, and nothing more needs to be said. Is truth that simple?

Using these tags in religious disputes makes them all the more unsavory. In the typical city of today whole congregations are tagged as being of one stripe or the other, and once that judgment has been made, the barrier is up.

At a small gathering of close friends recently a woman involved in a conversation of heartfelt concerns said, resignedly and matter-of-factly, to me, "Sometimes I think you liberals may have a point." I have never really thought of myself as liberal or conservative, but she had no question. It was as clear-cut and aseasy a classification as if I were red-headed and so labeled.

Liberal is the more pejorative. Or is it? As an accused, I believe I call someone the other charitably and, to be honest, maybe with a bit of condescension. On the other hand, it appears more often than not that to a conservative, liberal is a dirty name.

When the conservative faction prevailed in elections at a recent church convention, the President of the United States sent these congratulations: "Liberalism, which had seemed triumphant, has been thrown on the defensive. So many of the proud liberal myths about man's sufficiency, government's omniscience, and our ability to do everything without God have shriveled up and look as though the next strong wind should blow them away."

This animated rhetoric presumably referred to the 45 percent of the convention delegates who did not vote for the successful candidate.

The venerable term "party spirit," most often used in politics, seems appropriate here. The first time I ran across it was at an ecumenical service in a Lutheran church on Pentecost. Included in the liturgy was an admonition against, *inter alia*, party spirit. It seemed quaint and out of place.

Can the admonition not apply now as validly as after the Reformation? The term was apparently a common one and is used frequently by Macaulay in that part of his *History of England* dealing with the period between the Restoration and the Revolution. It connotes, I believe, an excess of zeal in support of a cause to the detriment of one's Christian duty to "Love thy neighbor as thyself." Since the political parties of the 17th century were inseparable from church factions, the term translates easily into the present context.

Could not we all profitably heed the admonition against party spirit by stopping before we apply conservative and liberal tags and contribute instead toward removing these walls which keep us apart? It's something to think about.

Fred Lotterhos, a member of St. James' Episcopal Church, Jackson, Miss., is general counsel for Mississippi's Employment Security Commission.

## THE EPISCOCATS



Riki Pope

Give us this day our daily loaf.



## Happily, we can— and do— disagree

by Dick Crawford



About 20 years ago a reporter for a national news wire service described a coming General Convention of the Episcopal Church as "a triennial gathering for a blood-letting." That was his way of saying the bishops and deputies were about to gather to debate publicly the issues before the Church and society. The writer was himself an Episcopalian whose words, whether he meant them to or not, led readers to think he disapproved of open debate.

As a person who grew up and lived more than 30 years in a tradition where issues were only debated in highest realms of leadership and then given to the Church as the only acceptable "truths," my leanings to the Episcopal Church were strengthened by that newswriter's headline. I was shocked anyone would think open discussion by the clergy and laity was an undesirable means of dealing with problems.

In an era such as this when noted and learned theologians are censored and censured for calling into question the party line of some denominations and in which Bible literalists preach what they style the inerrancy of Scripture, the openness of Anglican debate and the freedom of dissent become more and more treasures to cherish. We do, of course, observe doctrines and rules, but we do so with the freedom to think and to speak and to disagree.

The extremes between catholic and evangelical churchmanship make for some pretty hot tensions at time. The Episcopalians, for instance, who see the rejection of female priests as tests of one's catholicity would make faithfulness as tough for some as those on the other extreme who demand adherence to narrow evangelical views without consideration of experience.

Former Archbishop of Canterbury Donald Coggin compares such tension to that of violin strings, a tension necessary to make music.

From parish annual meetings to diocesan conventions and on to General Convention, debate and disagreement are allowed unless some are manipulating the system.

Assertive Episcopalians can make themselves heard. They do it all the time in honest disagreement and faithfulness.

## Washington Cathedral seeks volunteers

Washington Cathedral seeks single young adults, 20 to 25 years old, to serve one year with the Cathedral Volunteer Service Community where they will work on peace and social justice projects and reflect theologically on their life and work.

The Cathedral, which offers a stipend, living expenses, and health insurance, began interviews Feb. 15; final application deadline for the 1987-88 Community is Mar. 15.

For information write, Canon Carole Crumley, Washington Cathedral, Mount St. Alban, Washington, D.C., or call (202) 537-6241.

## Forgiving

by Fran Presley

In the parking lot of a large city, a woman yelled an insult. At first I couldn't believe she was directing her scorn at me. I hadn't done anything to her. But as she sped away in her car, I remembered Jesus' words: "Bless those who curse you and pray for those who maltreat you." (Luke 6:28) I whispered a prayer for the woman.

As I walked through the parking lot, I thought, "I never would've noticed that woman at all if she hadn't screamed at me. Could God have wanted to bring her to my attention because she needed prayer?"

That incident happened several years ago. It opened aspects of forgiving I hadn't considered before. Perhaps the Lord sometimes allows me to be hurt to bring to my attention a person He wants me to pray for. He wants to love that person and to use me as His channel.

Forgiveness is God's miracle. It was a miracle when Jesus changed water into wine. It is a miracle when He takes the hurt and hatred inside me and changes it to blessings. I Peter 3:9 states: "Do not return evil for evil or insult for insult. Return a blessing instead. This you have been called to do, that you may receive a blessing as your inheritance."

Prayer for an enemy can be the most powerful prayer one can pray.

When a person directs hatred and hostility toward me, I believe the Lord wants me to offer it up to Him along with hurt feelings, asking Him to transform all that energy into blessings for the other. The result is a prayer of power.

Could Paul's unexpected conversion on the Damascus Road have been made possible by the prayers of all the Christians he had persecuted? The forgiving prayers of many persons must have generated great spiritual power!

When a child of the Lord forgives, it delights the heart of Jesus. The blessing, warmth, and joy of His presence are with us as we forgive.

**Fran Presley** is a member of St. James' Church, Texarkana, Texas.

Reprinted with permission from Acts 29.

# Announcing Announcing Announcing Announcing

**... a new series of life insurance  
policies that will save you money.  
But won't cost you any benefits.**

Beginning immediately, Church Life is offering a brand new series of life policies. They're new because we've geared the premium rates to changing financial market conditions.

These attractive new rates are guaranteed for one-year periods. They're reviewed, and may be adjusted down or up, but never higher than the maximum rate printed in your policy.

This new approach allows Church Life to pass on to you any anticipated improvements in expenses, investment earnings, persistency and mortality. Compare them with other life insurance products and we think you'll find our new policies very competitive.

You owe it to yourself to investigate the latest innovation from Church Life.

We're the company that's been serving Episcopalians for 65 years.

To learn more, call Joe Ganci or Tony Rossi today. The number is

**800-223-6602** NYC residents phone **212-661-6700**. Or simply send in the coupon. Either way, you'll hear from us promptly by mail.

Form 230.225



**CHURCH**

**Church Life  
Insurance Corporation**

800 Second Avenue  
New York, NY 10017  
212-661-6700  
800-223-6602

### Church Life Insurance Corporation

800 Second Avenue, New York, NY 10017

☐ Please send me a Data Sheet for use in requesting additional information, by mail, about your new policy series.

Name

Address

City  State  Zip

Date of birth

Nature of service to the Church



# Use Lent to give up old ways of thinking

by Katherine Schneider Aker

Those of us who are reaching for the real meaning of Lent, who want to feel some of what Jesus felt in the wilderness, will decide in a symbolic gesture to "give up" something during this season.

We will all have varying success rates in our abstinence. But will our Lenten sacrifice move us closer to our God, to our selves? Or will it merely be an exercise in will power in which we either succeed or fail or some of both?

These questions provoked me before my first Lent as a Christian two years ago and continue to provoke me as my third Lenten season approaches. Having lived most of my adult life without a personal relationship with God, I now want always to be His active partner. I want to try to use Lent to renew and deepen my knowledge of God and God's will for me.

I didn't think giving up the things I love—sushi, peppermint, beer, lobster—would bring me closer to God. Puzzling over this, I talked to my mother one day, and she confided in me that she works on changing an attitude during that time so when we come to Easter, she may have grown. Whether she succeeds

or not, she says she is never the same after such a Lenten exercise. So I adopted her plan for myself.

My first Lent I gave up saying mean things about men. Unconsciously I had incorporated cultural and familial attitudes into my daily vocabulary. My view of men's various inabilities—to find things, to pick up after themselves, to remember conversations—seemed to leave my mouth at an alarming rate.

After 40 days and nights and Sundays of trying to squelch flippant and barbed observations about men, I began to know myself in a whole new way. My husband didn't change, but I began to understand that my attitude obscured his loving and caring ways and left me focused only on inadequacies. Was I closer to God at the end of that Lenten season in leaving behind some of the resentment I'd been feeling for years?

My second Lent I gave up negative, or defeatist, thinking—my tendency to see temporary setbacks as permanent, to escalate disappointment into catastrophe, to experience problems as insurmountable. That Lent I tried to see other possibilities when things didn't go as I had hoped and planned.

For instance, when my daughter



encountered adolescent difficulties, I tried to see her part in them, not only my utter failure as a mother. Through the process I began to understand how I set myself up to feel badly about things over which I had no control and how I could change my attitude by looking beyond the moment, toward other possibilities, rather than deciding that if things weren't one way, they couldn't be another.

Neither Lent left me pure and perfect. I still make thoughtless remarks about men sometimes, but I hear myself say them now. I still leap to the worst-case conclusion once in awhile, but I can usually move myself through it.

Forty days and Sundays are a long time, even in the face of lifelong attitudes, to live with a new way of being, to look at things every waking minute. It is possible, I now believe, to make great internal changes, to

move old emotional garbage out permanently, to see the world in a whole new way, to grow closer to God.

I'm not sure what I'll give up this Lent, but I'm considering "hopelessness." I learned it early in my life, but I am no longer the baby who was not picked up when she cried, the "good" child who was overlooked because of her acting-out brother, the lonely adolescent, the young adult whose father died at 53 of Alzheimer's disease and whose mother was an alcoholic.

No, God came seeking me, the lost lamb, and in intervening in my life converted it forever in terms of hope. So perhaps the time has come for me to give hopelessness away, too, to put it on the Lord's altar as a sacrifice to my faith and joy. Perhaps this year is the time.

Katherine Schneider Aker lives in Panorama City, Calif.

## Oklahoma dispute

Continued from page 1

and Bishop Gerald McAllister of Oklahoma. The diocese, which agreed to accept installment payments at a reasonable rate of interest, will allow Pasco and his group to stay in the building.

Late in October, 1986, after Pasco's deposition and while the diocese's suit against the parish was pending, Bishop Graham Leonard of London, over the objections of American and English bishops and of the Archbishop of Canterbury, visited Tulsa and confirmed 21 persons there (see December, 1986, issue).

The suit filed by the Diocese of

Oklahoma alleged that Pasco and a foundation he headed fraudulently obtained title to church property and funds by channeling them into the control of St. Michael's Church Foundation. In 1984 the diocesan comptroller's routine audit of a St. Michael's parochial report revealed financial irregularities which led to discovery of the independent foundation and to Pasco's trial before an ecclesiastical court for violation of canon law and his eventual deposition from the priesthood.

Oklahoma District Court Judge Tony Graham said the evidence the diocese presented showed that the foundation's true nature was "obscured or withheld" from the diocese by "scheme and artifice." Pasco and

his three attorneys presented no defense.

The retired diocesan comptroller testified that from 1979 through 1984 Pasco signed misleading parochial reports that hid the fact that property intended for St. Michael's Episcopal Church had been diverted to the foundation, out of reach of the Episcopal Church. In court Pasco admitted signing annual parochial reports showing that St. Michael's Episcopal Church owned property that was in fact owned by the independent foundation of which he is president.

The diverted funds included a \$50,000 diocesan grant given to acquire land for a permanent church building and a \$30,000 diocesan council loan to the parish as well as a

private contribution of \$10,000 and a building worth \$25,000. The private contributor, Malcolm Deisenroth, testified that he intended the contributions for use of St. Michael's Episcopal Church and "could not believe my eyes" when he discovered in 1984 that his check had been endorsed to the independent foundation.

"We are completely satisfied with the settlement," McAllister said. "We did not want the building itself. And we have recovered for the Episcopal Church all the funds that were intended for St. Michael's Episcopal Church in Broken Arrow but diverted to the foundation. We are certainly not interested in taking anything the foundation members themselves innocently invested in the building."



## BIBLE ADVENTURE

The 1987 Fortress Vacation Church School Series

### It teaches the Bible!

Enjoying fun and fellowship, students explore the Bible as a source of history, as an example of how to praise God, and as the foundation of our faith in Jesus.

### It's versatile and well-organized!

Suitable for 5-day or 10-day VCS programs, this series is adaptable enough to meet the needs of every church. A step-by-step Planning Guide leads administrators and teachers from start to finish of a successful school.

### It promotes learning through fun!

Innovative activities help make learning fun for

students and interesting for teachers. Multimedia resources, role-playing, puppet shows, and noncompetitive games as well as songs, crafts, and puzzles are part of each course.

### It's available for previewing!

For a complete overview of the entire Bible Adventure series, order the Exam Kit today. It contains the Series Planning Guide, a filmstrip and cassette dealing with this year's theme, a pupil packet and teacher guide for each age level, samples of the promotional items, and a 16-page guide detailing plans for the All-School Center, the Bible Borough. All for only \$25.95.



Order from

**FORTRESS** CHURCH SUPPLY STORES  
2900 Queen Lane, Philadelphia, PA 19129

or call toll free 1-800-FORTRESS (1-800-367-8737)

To order from your nearest branch store  
call toll free 1-800-327-FCSS (1-800-327-3277)

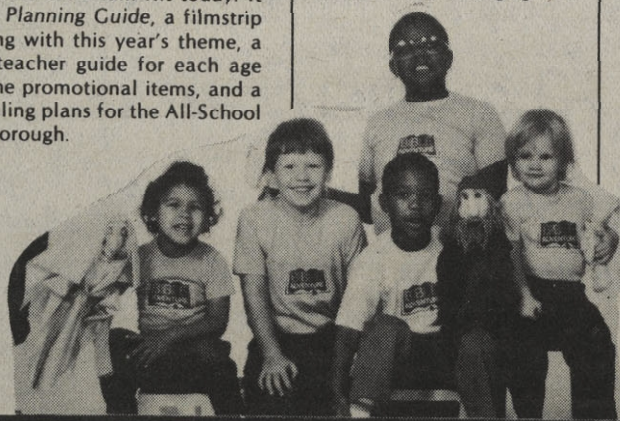
Branches in: Atlanta, GA • Baltimore, MD • Chicago, IL • Columbia, SC  
Garden Grove, CA • Harrisburg, PA • Hicksville, L.I. NY • Milwaukee, WI  
Minneapolis, MN • Niles, IL • Philadelphia, PA • Pittsburgh, PA  
Rio Piedras, PR • Kitchener, Ont., Canada

### Order Your Fortress VCS Exam Kit Today!

63-8701 \$25.95  
(\$36.25 in Canada)

Transportation and handling extra.  
Add \$4.25 per kit. Add state and  
local taxes where applicable.

Limit one kit per congregation.



## PROFESSIONAL YOUTH MINISTRY

OPPORTUNITIES FOR TRAINING  
AND EXPERIENCE

1-YEAR MISSIONARY EXPERIENCE AND  
2-YEAR INTERNSHIPS AVAILABLE.

For more information, contact:

THE DIOCESE OF CENTRAL FLORIDA  
YOUTH MINISTRY OFFICE  
P.O. BOX 790  
WINTER PARK,  
FLORIDA 32790  
(305) 644-6581



## SAINTS' TIES

We sell lots of them  
In ones and hundreds  
People feel good wearing them  
Churches feel good about them

They promote the Church and raise funds  
We want you to feel good too so act now!

In stock (Navy) Sts. Andrew, George, James, John, Luke,  
Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity  
& NEW EPISCOPAL TIE - See how little they cost:  
1-3 US \$13 each, 4-9 \$12, 10-24 \$11, 25-49 \$10 inc.  
mail. Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English  
Hand Painted Shields for Churches & Colleges  
Color Brochure Available

B. POWELL - THE HERALDIC CO - 416-827-4020  
2180 MARINE DR. #1503, OAKVILLE, CAN. L6L 5V2



*"Saints of history are a demanding lot"*

## 'Saints preserve us' has meaning if we study them

by Antonio Ramirez

Saints don't seem to capture the public imagination in the way TV celebrities or the rich and famous do. True, they aren't written about in *People* magazine, and by and large they were probably not easy people to live with. But this lack of interest in the Church's saints is a shame at a time when we desperately need heroes who stand for things that really matter and who call us to be better than we are.

To appreciate the saints fully, we need to get past what they are not. They are not wonder-working allies in our efforts to have God reorder His universe to our liking. In a recent rerun of the prayers-in-school debate someone said children always pray in school: "God, don't let her call on me today." Children learned that special pleading from adults who pin their hopes for respite from illness on St. Jude, for finding a lost thimble on St. Anthony, or for a happy marriage on St. Joseph.

Some men and women of stern character and strong intellect, as were so many of the saints, are reduced to sentimental simpletons to honor the saints in ways the saints would never have condoned. Poor St. Francis, for instance, tried, not always wisely, perhaps, but heroically, to give of himself completely so he could be more like Christ. This man, who when one of his friars said, "I just saw you come out of your hut," slept outside for a month because he didn't want to own anything, has become the patron saint of suburban bird baths.

St. Francis was an uncompromising man who asked much of his followers and more of himself. This quality makes us terribly uncomfortable when we look at saints with a steady gaze.

The only person I've ever met who might eventually be an official candidate for sainthood was Dorothy Day, the Roman Catholic laywoman whose Catholic Worker movement combines political radicalism, pacifism, love of the poor, and a wondrously independent brand of Christian orthodoxy. I visited her in pursuit of material for a college paper I was writing. Within five minutes Day had persuaded me to donate blood for one of the women she had reclaimed from the Bowery who was having heart surgery. She also convinced me to call all my friends to get them to give blood. Catherine died after her operation, but for a while she had a lot of know-it-all sophomore blood in her veins.

Saints are hard to say "No" to. I suggest if you're planning to meet Mother Teresa you not make the mistake of asking what you can do for her because you may find you've hocked everything you own to give to the poor.

Gertrude Stein, who with Virgil Thomson wrote a fine opera about saints, said "a really good saint does nothing." Indeed, by the standard

that says time is money, mystics and contemplatives are people who do

### *"Poor St. Francis has become the patron saint of bird baths"*

nothing. But how badly we all need the courage to get off the express, collect our thoughts, and listen to our inner voices.

The wonderful thing about saints is that, taken together, they call us to

a balanced life. If we drift off too far in the direction of mindless enthusiasm, St. Thomas Aquinas reminds us that deep learning sings the praises of God. If we become comfortable with all our things, St. Francis takes off his clothes and returns them to his father so he can travel light in God's service. If we think we have to choose between the practical and the heavenly, St. Paul shows us we can

do it all—organizing, fund raising, writing, and rising to unmatched spiritual heights. If we begin to make idols of those in authority, the two other St. Thomases—Becket and More—give their lives rather than

place flag and country before God.

These saints of history are a demanding lot, tough to understand and tougher to follow. But theirs is the stuff from which real heroes are made, and we need their examples to keep our unsaintly lives in order.

"Who are these like stars appearing?" the wonderful hymn asks. It answers: "These are they whose hearts were riven,/ sore with woe and anguish tried,/ who in prayer full oft have striven/ with the God they glorified."

A glorious band, a triumphant band, whose example the world must never forget.

Antonio Ramirez is an associate editor of the *New York Teacher*, the publication of the New York State United Teachers, and a parishioner at St. John's Episcopal Church, Huntington, in the Diocese of Long Island.

## For Only \$10 a Month You Can Sponsor This Widow in the Holy Land.

Hannah lives alone, in a damp one-room house, without heat, or lights. Her eyes are failing, and she suffers from headaches.

Since her 90-year-old joints are stiff, she cannot work to buy the medication and food she needs.

*But you can help her—for only \$10 a month.*

You can join in a most unusual sponsorship program—and reach out in love to an aged widow.

### Here's what your love will provide:

1. Weekly supplies of nourishing food
2. Vital medicine to sustain her life
3. Warm sweaters and blankets
4. Oil burner and fuel for cooking and heating
5. Mattress and bedding
6. A small monthly allowance

And just as important, she will know that she has a friend in America who cares about her.

We arrange for each widow to be helped by several sponsors here in America. This "extended family" may never know each other, but they are joined by a common bond of compassion—providing the basics of life to a widow.

This way, each sponsor's monthly gift can be kept down to an affordable \$10.

And here's what you will receive:

First, you will know exactly who you are helping, through a case history, telling you all about your individual widow—where she lives, her problems, her health, and why she cannot care for herself.

At the same time, you will receive a photograph of her, plus an updated photograph each year.

And once a year a "Health and Well-being" report will be sent to you from the Holy Land, showing you the real difference you are making in her life.

Also, if you wish, you can send her special remembrances on her birthday, Mother's Day, and Christmas.

All this plus our quarterly newsletter, "Holy Land Sponsorship News."

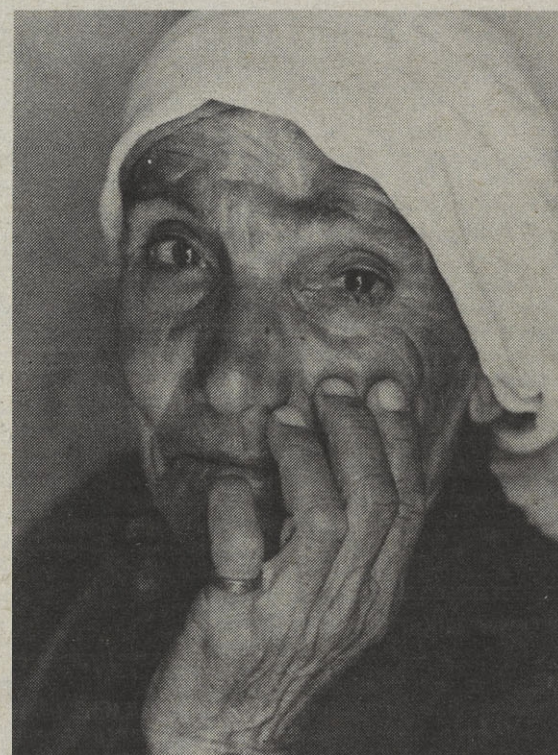
### She needs you now!

Holy Land Christian Mission International has been helping poor and suffering people in the Holy Land for 50 years, and now more elderly women than ever before are appealing to us for aid.

Please help. Fill out the coupon and send your first monthly \$10 payment today. You'll be glad you did.

The widow assigned to your love will come to our Center in Bethlehem, or if she is sick or unable to walk, one of our workers will personally take her the necessities of life your sponsorship helps provide.

And you will become a member of her "extended family," reaching out in love to help her when she needs you most. Many sponsors do this in honor of their own mother or grandmother.



*Like many elderly widows in the Holy Land, 90-year-old Hannah is lonely, cold and sick. She needs food, medicine, blankets and someone to care about her.*

Holy Land Christian Mission International  
Attn: Joseph Gripkey, President  
2000 East Red Bridge Road  
Box 419055, Kansas City, MO 64141

☐ Yes, I wish to sponsor an aged Holy Land Widow  
Enclosed is my first payment of \$10.

Please send me my sponsorship packet immediately, including the name, photo and case history of the widow I am sponsoring.

☐ Please send me more information about sponsoring a Holy Land widow.

☐ I can't sponsor a widow now, but wish to make a contribution of \$\_\_\_\_\_.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Financial report readily available upon request. Please make your tax-deductible check payable to:

**Mission International**



Update traditional values

## We should support vows for committed relationships outside marriage ceremony

BY DENISE G. HAINES

Prolonged sexual intimacy bonds us to one another with a particular connectedness. To be naked before the other is to be "known" in the biblical sense of that word. Our secret selves—warts, moles, misaligned bones, and more—are exposed to the beholder. Nakedness allows another to apprehend the mystery of one's self. No wonder previous generations anxiously guarded and protected that vulnerability of self that comes wrapped in the gift of human sexuality.

The impact of sex upon our personal and collective lives has led us to structure and contain our sexual behavior. Faithful, monogamous marriage has been the solitary context in which sexual intimacy could find public and theologically acceptable expression.

A society with such a clear and simple sexual guideline is a society that is monochromatic and uncomplicated in its organization and expectations. We no longer live in such a society, and we never will again.

A few generations ago the time span between puberty and marriage was

short; the vast majority of Americans married in their teens or early 20's. The average age of puberty has dropped at the same time our educational expectations have risen, thus sexual maturity might occur 10 to 20 years before economic independence is achieved. Marriage presumes the ability to take on adult responsibilities. The prolonged adolescence that advanced education and job training demand is not always compatible with marriage understood as a lifetime economic, social, and emo-

Continued on page 9



Maintain traditional values

## Living together outside marriage is selfish, anti-social, individualistic

BY FLEMING RUTLEDGE

The widespread modern custom of men and women openly traveling and living together "without benefit of clergy," as earlier generations would have said, seems to me one of the most insidious social practices on the contemporary scene. I believe this can be argued from both a practical, secular viewpoint and from a Christian, theological one.

I make these remarks with some sense of urgency. At 49, I am not an antediluvian fossil nor even a repressed Victorian; but as the wife of one husband (to paraphrase I Tim. 3:2), the mother of two young women, a youth leader during six recent years, and a priest presently conducting a ministry largely among young single adults, I believe the matter of cohabitation is a pressing one which has consequences so sweeping as to make it equal in importance to issues of nuclear disarmament, poverty, and racial prejudice. It is a matter

of urgent concern because it reaches into every corner of our social fabric and affects everyone regardless of color or condition.

Let me state clearly that I am speaking here of traveling and living arrangements publicly undertaken by couples rather than private consensual sexual relations. Christian ethics have much to say about the latter as well, but one would argue the cases somewhat differently.

Beginning, then, from the practical and secular angle, cohabitation as I am defining it is profoundly antisocial in nature. A couple who openly share traveling and living quarters without being married are, however unwittingly, sending a signal to everyone they meet that they

Continued on page 9



Advertisement

## Don't Blame Your Age For Poor Hearing.

Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid of its kind will be given absolutely free to anyone who sends for this free model now.

Send for this model, it will show you how tiny hearing help can be. It is not a real hearing aid and it's yours to keep free. The actual aid weighs less than an eighth of an ounce, and it fits completely into the ear canal.

These models are free, so we suggest you write for yours now. Again, we repeat, there is no cost, and certainly no obligation. All hearing problems are not alike and some cannot be helped by a hearing aid but many can. So, send for your free model now. Thousands have already been mailed, so be sure to send your name, address, and phone number today to Dept. 4787, Beltone Electronics, 4201 West Victoria Street, Chicago, Illinois 60646.

Offer not valid in California.

SEE ENGLAND YOUR WAY  
WITH PILGRIM'S WAY  
Rent a London flat or an English country cottage, weekly or longer stays. Independence, space, comfort at reasonable cost. Brochure: Pilgrim's Way, Box 1307, Havertown, Pa., 19083, (215) 649-1868.

Edmond Browning •  
Madeleine L'Engle  
Michael Marshall •  
Charles Winters

These and other speakers of note will address Kanuga conferences in June and July. Plan a relaxing and beneficial week in the Blue Ridge Mountains, joining Episcopalians from many states. Family activities are offered. For our free 1987 program catalogue, write: Kanuga, Office E, Postal Drawer 250, Hendersonville, North Carolina 28793. (Telephone 704-692-9136).

**Kanuga**  
AN  
EPISCOPAL  
CENTER

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

Joy CLASSICS, INC.  
Religious Vestments of  
Traditional & Custom  
Design  
P.O. Box 161278, Ft. Worth, TX 76161  
817-625-7070

ANNUALLY IN THE "CITY OF SONG"  
9th Vienna Int. Seminar  
Austria - July 20-31, 1987

★ European Theologians, lectures in English  
★ Day Trips & Philharmonic Concert in Schonbrunn Palace included.  
★ Pre-and post-session tours of Alpine Europe & "Lutherland"  
Prague & East Germany optional  
\$649 includes room, meals, tuition,  
\$629 for spouse or student trips  
INTERNATIONAL SEMINARS  
106 So. Fraley St., Kane, PA 16735  
phone:  
814/  
837  
9178



Money For Your Treasury  
OVER 2 MILLION  
Sunflower Dishcloths  
WERE SOLD LAST YEAR BY MEMBERS  
OF GROUPS, SOCIETIES, CLUBS, ETC.  
THEY ENABLE YOU TO EARN MONEY  
FOR YOUR TREASURY AND MAKE  
FRIENDS FOR YOUR ORGANIZATION  
SAMPLE FREE TO OFFICIAL  
SANGAMON MILLS, INC., Cohoes, N.Y. 12047  
Established 1915

MSI Has Complete  
Computer Systems for  
Episcopal Churches

Software Including:

- Membership Records • Contributions
- Accounting • Checkwriting
- Word processing
- Annual Parochial Report

Recommended by the National  
Church Finance Department and the  
Church Pension Fund.

MSI Software is used by over 1,000 clients,  
including 30 Dioceses and over 125 Parishes.

Call or Write Today

Church \_\_\_\_\_  
Phone \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ ZIP \_\_\_\_\_

Toll Free:  
1-800-527-9919, ext. 0805  
1-800-442-7950, ext. 0805 (TEXAS)



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



DENISE G. HAINES

Continued from page 8

tional commitment. Normal adolescents and young adults cannot be expected to maintain sexual abstinence lasting up to and beyond a decade. Is the Church willing uncritically to condemn all sexual unions from this group of young people preparing themselves to be contributing members of society and who are not able to make lifelong commitments at the same time?

The most significant social change of the 20th century has been the shifting role of women. As a result of equal educational opportunities, the expansion of the work force, and the invention of reliable methods of birth control, marriage no longer functions the way it did for thousands of years. Women are not necessarily depen-

dent on marriage for status and economic security. Intercourse does not need to be confined to marriage as a preventative against illegitimate children. Women can choose to have children or not. They do not require a husband to provide for all their material sustenance.

Past proscriptions against premarital sex have largely been society's attempt to insure its own continuation. If emotional intimacy resulted in the marital relationship, that was a fortuitous circumstance but one that was not assumed. In a world where every act of sexual intercourse could result in pregnancy and where paternity could not be assured unless women were faithful to a single relationship, both the wealth and the genetic heritage of a clan or family rested in rigid secular prohibitions.

Laws forbidding intercourse out-

side marriage were civil in nature. The violation of a man's wife or unmarried daughter was a violation of his property rights. Moral indignation against sexual transgressions was mostly directed against the stealing of wealth. An unmarried woman who was not a virgin commanded a lower dowry. Illegitimate children did not carry the lineage of the patriarch and so were an intrusion as persons of lesser value.

Historically, faithful, monogamous marriage was primarily an economic and social arrangement that promoted society's stability. The human yearning for an intimate, loving, primary relationship is not necessarily met by entering into a legal contract. However, it may well be that relationships of vulnerability and care in which we are able to become our true selves flourish best when they are acknowl-

edged as vowed relationships. The question of blessing has to do with such a church acknowledgement.

The Church is the community in which a couple might live and before whom covenant promises are made. The difficulty of sustaining a long-term commitment presents us with the question of whether it is morally good to acknowledge and support a committed sexual relationship between unmarried persons.

Commitment understood as a desire to share one's life with another in a mutually responsive, loving way may be of varying duration. The people of God might want to affirm temporary or fragile commitments by welcoming the couple into the church community without condemnation. Such relationships do not seem to fragment our society. Marriage is a

Continued on page 10

FLEMING RUTLEDGE

Continued from page 8

consider themselves autonomous determiners of social values. They declare themselves independent of social constraint. They are saying (nonverbally) they do not care what anyone else thinks. They daily place other people in the uncomfortable, even painful, position of tacitly acquiescing in their behavior in order not to seem judgmental. And, of course, they influence others to act in the same way.

Clergy and lay Episcopalians who have embraced openly cohabitating couples with enthusiasm often do not realize how distressing this new trend is not only to those among their friends and parishioners who still believe in marriage as the sole context for living together, but also to other, seemingly unrelated, groups who are trying to hold on to conservative social standards on behalf of their children.

To give only one of many possible illustrations: When my husband and I made our first trip to Bermuda for our 25th wedding anniversary, we stayed at an old-fashioned, traditionally family-oriented hotel where, 25 years ago, an unmarried couple would not ordinarily have applied. In 1984, though, we regularly saw three or four such couples at social events. They were pleasant people, and I had no wish to offend them, but they were entirely unapologetic about the possibility that their presence might disturb me.

On the same trip to Bermuda I attended a conference on race relations. I was the only non-Bermudian in attendance, and it was revealing to me that when a proposal for a new Club Med on the island was discussed, the working-class, often black, Bermudians argued against it, saying they were fearful, on behalf of their children, about the introduction onto the conservative islands of a way of life that seemed to them loose and amoral.

Unlike marriage, which is above all a social contract, public cohabitation is a defiantly individualistic phenomenon. America today is the most individualistic society the world has ever known, and many voices are being raised in alarm. In *Sexual Desire: A moral philosophy of the erotic*, English philosopher Roger Scruton says,

Continued on page 11

A UNIQUE OPPORTUNITY...



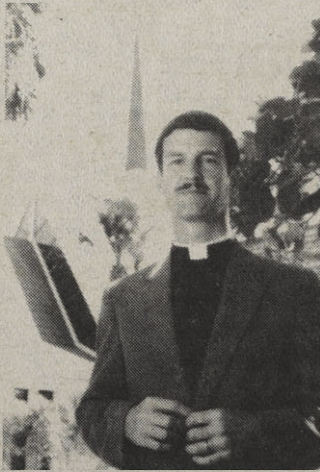
A Special Retirement Community

Members of Christ Episcopal Church in the resort area of Ponte Vedra Beach, Florida, have joined other local leaders to create a "life care" retirement community, where men and women over the age of 62 can live independent, meaningful and satisfying lives.

This Commitment has been fulfilled at Vicar's Landing, Northern Florida's premier retirement community. Non-profit. Well planned. Full Service. People Oriented. With the facilities and total care program designed to assure an activity-filled, secure and rewarding experience:

- 90% Fully Refundable Entry Fee
- Complete maintenance, weekly housekeeping and linen service
- Elegant, nutritious table service dining
- 24-Hour health care center and security on-premises
- Lakeside clubhouse, heated pool plus available tennis, golf and beach club
- A wide range of social, recreational and convenience choices
- Nearby medical facilities, shopping and leisure-time activities

You are cordially invited to contemplate your retirement from the routine at Vicar's Landing, where style has met substance in a very special way. Come see us soon, while choice locations are still available, or send us the attached coupon for more information.



The Reverend James Cooper, Chairman of the Board: "We are pleased to see our initiative so well fulfilled in Vicar's Landing... an innovative, healthful concept, carefully designed to enrich the retirement years."

**Yes.** Please send me more information.

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone \_\_\_\_\_ Age \_\_\_\_\_

☐ Married      ☐ Single      ☐ Widowed

**Vicar's Landing**  
P.O. Box 1251, Ponte Vedra Beach, FL 32082  
CALL COLLECT (904) 285-6000



The Total Care & Carefree Retirement Community



Support commitment

special and demanding vocation, and not everyone is able to live long term with another person in a life-enhancing and not exploitative or destructive way.

One category of committed sexual relationship—those young adults exploring the possibility of a lifelong commitment—needs to be raised up particularly as a candidate for the Church's blessing. Such blessing might follow a public declaration of the covenant and include the community's promise to help the couple sustain their commitment. Such a blessing would not be a marriage in the usual definition of that word since no legal obligation would exist and no permanent vows would be taken.

Many years ago, Margaret Mead suggested that marriage might have

Continued from page 9

two stages. Couples would enter into a committed relationship for a period of time but would not be expected to profess lifelong commitment until they were ready to have children together or unless they were prepared to love and cherish one another for the rest of their lives. That kind of trial marriage has become ordinary. Clergy seldom blink when the addresses on the marriage licenses are the same. This situation is more frequent not because young people are promiscuous or immoral, but because they have a sense of the awesomeness of a lifelong commitment.

Twenty-five-year-olds can expect to live into their 80's and 90's. Whereas our grandparents could anticipate their lives ending at about the same time their youngest children reached

adulthood, today's couples can reasonably expect to celebrate their 50th wedding anniversaries with a majority of those years falling after child-rearing. No previous generation has had to confront the prospect that marriage vows tie a couple in a relationship which may be longer than the entire span of most people's lives not so many years ago.

Marriage vows are taken before the community and before God. Anyone entering the religious monastic life would never be expected, or even allowed, to profess life vows until a number of years of vocational testing had passed. It is almost unthinkable that a similar "postulancy" not be a part of preparation for marriage. The very seriousness of marriage and the high regard in which it is held should lead the Church not only to tolerate those live-in relationships between young people trying to find a way to

deepen their commitment to one another, but to affirm them.

The Church as a community is called to nurture and to guide spiritual development. The delicate, tentative, loving relationships of people who incline themselves toward sharing their lives are worthy of our affirmation and our blessing—our active participation in and support of those relationships.

We are able to speak of such things only because contemporary life has become so complex and so full of possibilities. This puts greater pressure on relationships, however, because the framework of our structures in life is bent into a new shape. Before marriage, couples need to negotiate how they will manage dual careers and jobs. If they are not anticipating long child-bearing years, they must discover how they will share time and space in a way that celebrates their individual needs as well as their relationship as a couple. The major work of a pre-marital relationship is not to find sexual compatibility, but to determine if the relationship might indeed last a lifetime, if it can be faithful.

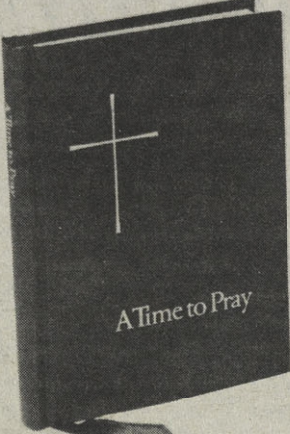
If the Church is unwilling or unable to distinguish between careless, promiscuous relationships and relationships of sensitive, thoughtful, faithful people who recognize the seriousness of their life choices and who do all they can to insure they will keep any promises they make to one another, to the community in which they live, and to God, then the Church is morally deficient. The stresses and opportunities of contemporary life and the fracturing of society that divorce creates require us to help people explore the consequences of commitment that they might choose it and not abandon it. Such choices are always personal, but they are never private.

Our decisions and attitudes toward one another shape the context for our life together. Thoughtless exclusions based on rules of life that are no longer valid and are a detriment to creative responses to the complexities of our world are life-denying and, as such, can even be seen as an abomination before God.

Even if we were successful in mounting a great moral crusade that restored the unambiguous, inflexible, non-situational morality of a previous age, we would not be able to restore the clearly defined social structures of that era. Nor should we be nostalgic for that time for it was accomplished by restricting the individualism and creativity of all but the advantaged classes.

The divine work is the act of creating. Creativity is predicated upon change. Change brings an escalating number of new questions to be addressed. Far easier it would be to ask questions of sexual behavior that could be answered with a simple "Yes" or "No." But we are called as Christians into the world in which we actually find ourselves, not the world of wish, regret, and false memories. We are privileged and responsible for living not as children whose ancestral mores turn our faces to the past, but as adult sons and daughters of the living God whose world is forever and surprisingly new.

**ECUMENICAL SEMINAR AT**  
**St. Beiniol's Residential Library**  
near Chester, England on the Welsh Border  
Founded by Prime Minister Gladstone in 1897.  
Lectures by International Leaders. Excellent Accommodations, library of 140,000 volumes.  
July 27 - August 7, 1987  
Theme: "THE LIVING CHURCH: Its Involvement in World Development, Evangelism, Prayer"  
Day trips to:  
• Welsh Castles  
• Liverpool and its 2 cathedrals  
\$599 per person, \$569 for spouse, student  
Prospectus from:  
**INTERNATIONAL SEMINARS**  
106 So. Fraley St. Kane, PA 16735  
(814) 837-9178



### A Time to Pray

A superb collection of *Prayers, Psalms and Readings* compiled and edited by the Reverend George T. Cobbett and designed for personal devotions. This handsome clothbound book is pocket-sized for traveling, completely indexed for ease of use, and has a silk ribbon marker for added convenience. *A Time to Pray* is a thoughtful, meaningful gift which will provide a lifetime of use at a very reasonable price. Dark blue cover stamped in gold. **073-0 (4 x 6) . . . \$4.95**

Available through bookstores or  
**The Church Hymnal Corporation**  
800 Second Avenue, New York, NY 10017



### Saint Thomas presents a library of sacred music

**Easter Morning at St. Thomas FIFTH AVENUE**  
Featuring the *Missa resurrectionis* by Master of Choristers, Gerre Hancock and Bairstow's popular *Sing Ye to the Lord*. Recorded live.  
Available as 33 1/3 rpm disc or cassette.

**Festive Music at St. Thomas**  
An eclectic collection of new and old works for choir and organ.  
Available as 33 1/3 rpm disc or cassette.


**A Cappella at St. Thomas**  
Cathedral music selections composed specifically for a choir of men and boys.  
Available as 33 1/3 rpm disc only.

**The Great Service—Byrd**  
An exquisite performance of Byrd's greatest piece of sacred music. The only complete version recorded by a choir of men and boys.  
Available as 33 1/3 rpm disc only.

**Improvisation II**  
Variations on ten well known hymns. Performed by Gerre Hancock on the organ at St. Thomas Church.  
Available as 33 1/3 rpm disc only.

**Wonderful gift ideas!**  
All recordings available for \$12.00 each, post paid. Any 3 for \$28.80. Any 4 for \$35.80. Any 5 for \$40.00. (U.S. currency, please.)  
All orders are post paid on orders delivered in U.S. only.

**MAIL ORDER FORM**  
Music, St. Thomas Church  
1 West 53 St., New York, NY 10019  
Please send me the following:  
\_\_\_\_ copies of **Easter Morning** for \$\_\_\_\_  
    ☐ Disc or ☐ Cassette  
\_\_\_\_ copies of **Festive Music** for \$\_\_\_\_  
    ☐ Disc or ☐ Cassette  
\_\_\_\_ copies of **A Cappella** \$\_\_\_\_  
\_\_\_\_ copies of **The Great Service** \$\_\_\_\_  
\_\_\_\_ copies of **Improvisation II** \$\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City/State/Zip \_\_\_\_\_  
**ENCLOSE CHECK OR MONEY ORDER**



## Get Closer

to the members of your parish with a pictorial directory.

Your parish is an important part of your life... what better way to get to know the members of your parish than with a pictorial directory.

The Episcopal Parish Directory Service is proud to offer your parish the opportunity to obtain a quality pictorial directory at no cost.

For complete details call today 1-800-826-2325 between the hours of 9:00am and 9:00pm (E.S.T.).

We look forward to bringing you and your fellow parishioners closer together.

**Call Toll Free 1-800-826-2325**

**The EPISCOPALIAN**  
PARISH DIRECTORY SERVICE  
1525 Hardeman Lane, Cleveland, TN 37311

Denise G. Haines, co-author of *Beyond Moralism*, is archdeacon for missions and urban ministry, Diocese of Newark.



# Living together is selfish, anti-social

"Chastity [to be distinguished from celibacy] is not a private policy followed by one individual alone. . . . It has a wider and more generous significance: It attempts to draw others into complicity and to sustain a social order."

Shifting the locus of the argument somewhat, cohabitation, though it may appear to be a private matter to the two who live together, has a wider and *less* generous significance for it draws others into complicity as it undermines the social order. Conversely, a couple who wait until they are married before they share room and board have contributed to the upbuilding of community values in many ways they can scarcely imagine.

I think a great deal of strong feeling about this exists in the culture at large, but it is being largely suppressed by people's fears of going against what seems to be the prevailing current. I am continually amazed by conservative parents my own age who in announcing their children are living with members of the opposite sex simply throw up their hands and say nothing can be done about it. Certainly by the time one's offspring are in their 20's, it is too late; but the failure of parents to begin early in their children's lives to build discipline based on trust is a striking

*Continued from page 9*

phenomenon of our time.

Child psychiatrists, psychologists, and educators all comment that something must be done to help parents who, through fear or ignorance, are unable or unwilling to set limits for their children, beginning in the critical years of young adolescence. We need to speak out boldly about the problems and dangers of cohabitation so as to encourage parents who need to set the tone for their children before the time for teaching and example-setting is past. This is as true of so-called "minorities" as it is of WASP's; statistics about minority

sexual mores have deceived us into overlooking the deeply traditional values that are still powerful in minority communities.

Still speaking from a secular viewpoint, it is almost trite to say we are threatened by total breakdown of the family unit on which our society has been based. One hardly needs to rehearse the familiar list—rising rates of divorce, single-parent households, abortion, teenage pregnancies, suits for "palimony," surrogate mothers, "step-families," child-custody battles, unmarried parents. Cohabitation, though it may seem to be relatively benign, belongs on this list because, make no mistake, it is a form of social anarchy.

From a Christian, theological point

of view the arguments are even more important and fundamental. Sexual behavior in the community of God is governed by God's own nature. In their actions as well as their words, Christians say who God is.

Who is God? He is the One who is proclaimed in Old and New Testaments as the Creator of man and woman, the One in whom they live and move and have their being, the One who sets boundaries for them and calls them into a life of holy community; above all, He is the One who has graciously and mercifully bound himself to His people for all time in a covenant of unconditional love.

One of the predominant metaphors

*Continued on page 21*

For fast, fast, fast  
relief take two tablets.



## Episcopal Ad Project distributes latest efforts

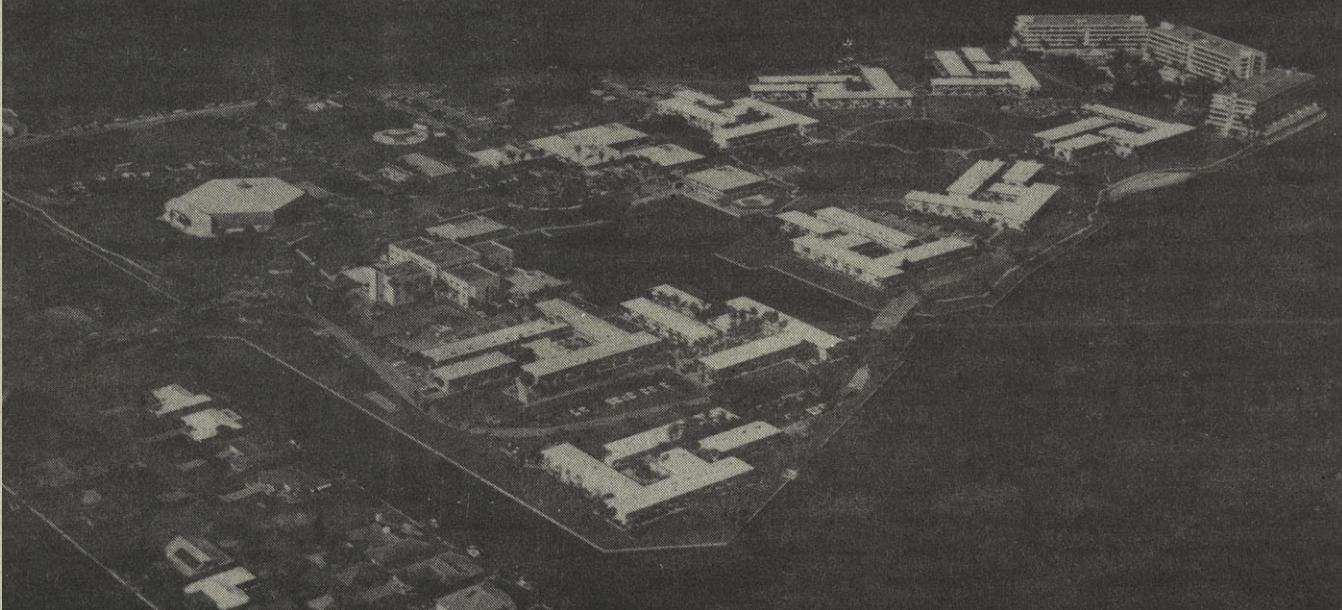
The Episcopal Ad Project based at St. Luke's Church, Minneapolis, Minn., designs and distributes prize-winning print advertisements for use by parishes and dioceses around the country.

The latest series of seven ads is aimed at the unchurched between the ages of 20 and 45, according to the Rev. George Martin, the Project's executive director. "They are the kind of ads that yuppies can understand," says Tom McElligott of Fallon McElligott which has been producing the ads as a public service since 1979.

In addition to the one shown, the ads include one which features a man on a riding lawn mower with the headline, "Every Sunday millions of Americans confuse greener lawns with greener pastures." Another features a picture of Jesus and says, "You can't meet God's gift to women in a singles' bar."

All the ads are available as camera-ready 7" x 10" prints; some are available as posters. Both ads and posters cost \$10; they and more information are available from the Rev. George Martin, Episcopal Ad Project, 4201 Sheridan Ave. S., Minneapolis, Minn. 55409. Phone: 1-800-331-9391.

# LIVE BEYOND YOUR DREAMS.




## At Shell Point Village...America's premier retirement community.

Dreams are often limited by experience. But when you visit Shell Point Village your dreams can take on whole new dimensions. You'll be captivated by the sheer natural beauty. The way the lawns, flowers, fountains, canals and lagoons are in perfect harmony with the Village itself. Unequaled quality in an unspoiled setting.

But at Shell Point Village you'll also see our magnificent mid-rise condominiums and garden apartments. Our swimming pools, activity buildings, dining rooms, The Village Church, personal care center and nursing pavilion. Real scenes, real buildings. Not artist's drawings. And you'll see people. Happy. Active. Laughing. Living.

And at Shell Point Village you'll find unequalled options for retirement living. From total independence to total care. From lease to life-care to refundable equity.

Shell Point Village, the stuff dreams are made of. And maybe a little more.

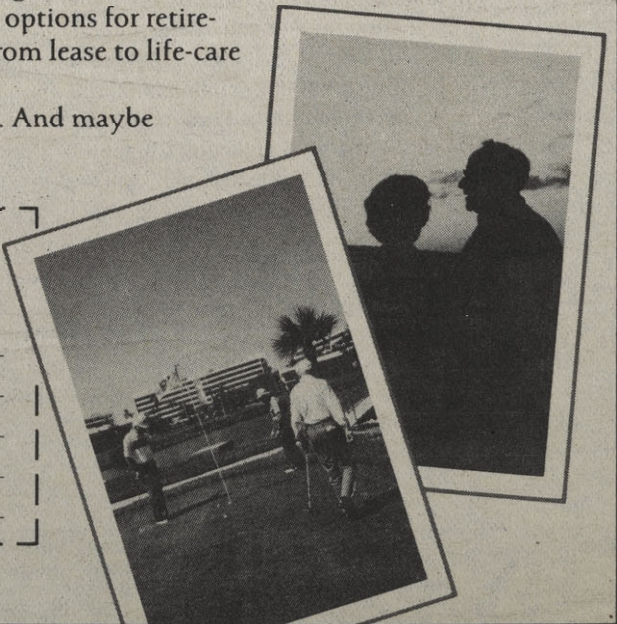


**Shell Point Village**  
RETIREMENT COMMUNITY  
A nonprofit ministry of  
The Christian and Missionary Alliance  
Foundation.

Please send all the information on how to live beyond dreams. Call or write Shell Point Village, Dept. EP, Ft. Myers, FL 33908. Phone 1-813-466-1131.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone \_\_\_\_\_

88040  
Pr AD  
11/6/86-2





# MISSION MEMO '87



© 1986 KARRSH, OTTAWA

**FROM:** The Presiding Bishop  
**TO:** The People of the  
Episcopal Church  
**SUBJECT:** Our 1987 Program  
Development Budget

During this past year, my first as your Presiding Bishop, I have spent a great deal of time traveling throughout the Church and *listening*—listening to the needs, concerns, and expressions of support which have come from so many of you. I have been deeply grateful for these opportunities, and I am strengthened and heartened by the sense of *mission* which unifies us amid our wonderful diversity. Vital programs of mission and ministry are being carried out in countless ways by dedicated people like yourselves in congregations and dioceses throughout the Church. Your support also enables the Church to proclaim the Good News of our Lord to all corners of the earth.

*Mission Memo '87* is about that portion of the Church's mission which is carried out through your Church Center on behalf of all Episcopalians. The Church's programs of outreach at home and in the global community are made possible by your financial support of your congregation and by your congregation's support of your diocese.

In 1987, about \$31.6 million is expected to be spent for mission through the Program Development Budget of the Episcopal Church. About \$24.7 million of this amount will come from the dioceses. The remaining \$8.9 million will come from trust fund income and short-term investments. This budget was approved by your national Executive Council in November 1986.

As you read this, I hope you will gain a sense of the scope of our mission operations and of the responsibilities we all share as members of the Body of Christ. As your Presiding Bishop, I ask that each individual and family consider their giving for the coming year in terms of tithing to support your local congregation and its outreach, in partnership with your diocese and our operations here at the Church Center. The challenge is there, and together we can meet it. My prayer is that we will continue praying and working together in an even stronger witness to the saving grace of Christ Jesus, freely offered to all people throughout the world.

*Edmund C. Browning*

## Offices of the Presiding Bishop & Senior Executive for Mission Operations \$538,000

The Presiding Bishop's immediate staff help coordinate the extraordinary workload and the demands for time which are a reality of the primatial office. This support system helps the Presiding Bishop with the administrative and inter-Anglican aspects of his job, enabling him to be more responsive to needs and concerns in the Church.

The Presiding Bishop has called the program units into a cluster under the office of the Senior Executive for Mission Operations. The purpose is to develop better collaboration, coordination, and flexibility in the implementation of the Church's national programs in promoting the mission of the Church. The Senior Executive for Mission Operations is responsible for executive oversight of the work of the World Mission, National Mission, Education, Communication, and Stewardship units, as well as the Office of Women's Ministries. The executives of each of these program units, together with the executive director of the Presiding Bishop's Fund for World Relief, constitute the Mission Operations Management Team.

## World Mission in Church and Society \$11,800,000

The largest portion of your 1987 Program Development Budget—more than a third of the Church's national income—will be spent to strengthen and support the mission of the

Church *outside* the United States. These programs include:

- support for the Episcopal Church's 19 overseas dioceses and jurisdictions, including the dioceses of Province Nine in Latin America, and the autonomous dioceses of Costa Rica, Puerto Rico, and Venezuela
- partnership with 20 regional provinces and councils of the Anglican Communion, including support for Anglican missionaries in Africa, Asia, South America, the Middle East, the South Pacific, Europe, and the Caribbean
- recruitment, training, and support for the Episcopal Church's appointed missionaries and volunteers who serve throughout the world
- programs of training and long-range planning with local leadership in dioceses and provinces of developing countries
- partnership programs with several ecumenical agencies, including base support for the World Council of Churches and the National Council of Churches
- publication of *World Mission News*, *Anglicanos*, and other materials to educate church members about the work of the Church overseas
- staff support for the United Thank Offering.

## National Mission in Church and Society \$6,674,000

The National Mission budget supports a host of programs that reach out to people in cities and in rural areas, people with special needs, ethnic minorities, the homeless and the

hungry, and programs that keep us informed about important public issues and policies. Among these mission opportunities are:

- congregational development, leadership training, and recruitment for the ordained ministry among blacks, Hispanics, American Indians, Alaskan Natives, and Asiamerican and Pacific Island peoples
- staff assistance and financial aid to the Navajoland Area Mission and 15 non-self-supporting dioceses (Coalition-14) in areas of sparse population and isolated locales
- support for Episcopal agencies ministering to those with special needs, including the deaf, the aging, and the blind
- helping dioceses and congregations secure government funding to develop decent housing for the handicapped, the elderly, and low-income families
- administrative support for APSO, the Appalachian Peoples Service Organization, in confronting the unique problems of the depressed areas of Appalachia
- community leadership training, seed-money grants and consciousness-raising through the Coalition for Human Needs, the Jubilee Ministry program, and *Jubilee Journal*
- support for the Washington Office of the Church, which monitors legislation on issues of concern to the Church and helps the Executive Council and the Presiding Bishop represent the official policies of the Church to the federal government
- programs which stimulate discussion and action on justice issues, and on social and public policies which either cause or relieve human suffering
- programs of education and leadership training to enhance the status of women and their families in this country and in our partner Churches of the Anglican Communion.

## Education for Mission and Ministry \$3,714,000

Part of our Lord's great commission to the disciples was to *teach*. As members of Christ's Body we share that mandate. It is our responsibility to learn and understand our faith and to share that transforming knowledge with others. The Education for Mission and Ministry unit at the Church Center works with provinces, dioceses, and congregations to equip Episcopalians for a wide variety of ministries:

- study materials, training workshops and other resources for children's ministries, youth ministries, and ministries with adults
- the publication of general ministry and educational resources, such as *Into the World* and *Ministry Development Journal*
- programs in evangelism, church growth and congregational development
- ministries in higher education, through a coordinated support network of students, faculty, and chaplains
- support for three Episcopal colleges in Virginia, South Carolina and North Carolina whose student membership is predominantly black
- staff and program assistance for the Council for the Development of Ministry, the Board for Theological Education, the Church Deployment Office, the Office of Pastoral Development, and the Standing Liturgical Commission.

## Presiding Bishop's Suffragan for Chaplaincies \$330,500

This office supports and coordinates an important ministry of pastoral care to military personnel and their families throughout the world, and to those in Veterans Administration hospitals and federal penitentiaries. At present the Episcopal Church has 125 full-time and 350 part-time chaplains, who receive support, training, materials, and pastoral care through the Suffragan Bishop's office.



Communication \$1,331,000

Mission and ministry are severely hampered without effective communication. Church members must talk *to* each other and *with* each other to carry out the work of the Church efficiently and effectively. They must also talk to Christians from other traditions and to the world at large. Your Church Center Office of Communication exists to help make this process possible. Communication staff work with other units and with interim bodies of the General Convention and other church agencies to provide creative counsel and give shape to the program and message of the Church. The 1987 budget provides support for:

- publication of numerous pamphlets, brochures, posters, newsletters and other resources about the general ministry and mission of the Episcopal Church, including *INFO*, the newsletter for church leaders
- the Diocesan Press Service, providing news and information about the Church on a regular basis to 95 diocesan publications, as well as all major religious and secular newspapers and magazines
- production and distribution of videotapes, slide shows, and other audio-visual materials for educational use throughout the Church
- production of television and radio programs and spot announcements for broadcast.

Stewardship \$816,500

Stewardship has been described by our General Convention as the main work of the Church — and indeed it is. For without responsible stewardship, effective mission is not possible. As God's children, we are called to acknowledge God as the gracious giver of all things, and to become givers ourselves. Our sharing of time, talent and treasure helps mission and ministry happen. Your national Stewardship Office supports diocesan and congregational efforts through:

- the publication of theological, educational and practical planning materials that encourage tithing and a year-round approach to stewardship
- training workshops, and the coordination of a strong diocesan network, providing a forum for the exchange of ideas and successful local programs
- workshops and materials to support the concept of planned giving — providing for loved ones and for the work of the Church through careful estate planning.

Additional copies of these pages are available in brochure form, in quantity and without cost, from Episcopal Parish Supplies, 815 Second Ave., New York, NY 10017. Ask for Mission Memo '87, item #52-8719-1.

Finance \$1,774,000  
and Administration \$3,346,000

Sound financial policies and careful management are crucial if the human and monetary resources of the Church are to be used to their fullest. The Finance and Administration staffs at your Church Center work to ensure that these principles are upheld. In addition to managing the legal and financial affairs of the Domestic and Foreign Missionary Society (the corporate entity of the Episcopal Church), the Finance staff also provides special training in overseas dioceses and sponsors workshops for diocesan treasurers and administrators in the United States. The Administration staff is responsible for the day-to-day running of the Episcopal Church Center, with budgetary provision for supplies, utilities, postage, and personnel benefits.

Reserves and Contingencies \$702,000

Good fiscal management includes the setting aside of money for unforeseen needs and opportunities. The Program Development Budget for 1987 provides money for new mission work, contingencies within the budget itself, an amount reserved toward the expenses of the 1988 General Convention, and funds to support the 1988 Lambeth Conference of Bishops.

1986 Diocesan Apportionments and Pledges

Listed below are the 1986 Program Development Budget apportionments determined by General Convention for the domestic dioceses of the Episcopal Church, together with each diocese's pledge toward that apportionment. These pledges are current as of August 1986.

		1986 ASSIGNED	
		APPORTIONMENT	ACCEPTED
PROVINCE ONE			
Connecticut	\$ 736,000	\$ 736,000	
Maine	117,000	117,000	
Massachusetts	639,000	639,000	
New Hampshire	109,000	109,000	
Rhode Island	227,000	227,000	
Vermont	83,000	83,000	
Western Massachusetts	196,000	196,000	
PROVINCE TWO			
Albany	\$ 205,000	\$ 205,000	
Central New York	231,000	231,000	
Long Island	475,000	475,000	
New Jersey	426,000	426,000	
New York	913,000	913,000	
Newark	405,000	405,000	
Rochester	177,000	177,000	
Western New York	187,000	187,000	
PROVINCE THREE			
Bethlehem	\$ 161,000	\$ 151,000	
Delaware	158,000	161,350	
Easton	76,000	76,000	
Northwestern Pennsylvania	79,000	79,000	
Central Pennsylvania	170,000	170,000	
Maryland	412,000	412,000	
Pennsylvania	725,000	725,000	
Pittsburgh	259,000	259,000	
Southern Virginia	296,000	296,000	
Southwestern Virginia	135,000	135,000	
Virginia	725,000	743,276	
Washington	469,000	469,000	
West Virginia	150,000	150,000	
PROVINCE FOUR			
Alabama	\$ 290,000	\$ 290,000	
Atlanta	456,000	436,000	
East Carolina	163,000	163,000	
Florida	269,000	269,000	
Georgia	181,000	181,000	
Kentucky	118,000	118,000	
Lexington	105,000	105,000	
Louisiana	196,000	164,000	
Mississippi	220,000	220,000	
North Carolina	370,000	370,000	
South Carolina	225,000	197,000	
Tennessee	141,000	141,000	
Upper South Carolina	213,000	213,000	
Western North Carolina	126,000	126,000	
Central Florida	322,000	322,000	
Southeast Florida	315,000	315,000	
Southwest Florida	313,000	313,000	
Central Gulf Coast	192,000	192,000	
West Tennessee	145,000	145,000	
East Tennessee	171,000	171,000	
PROVINCE FIVE			
Chicago	\$ 477,000	\$ 477,000	
Eau Claire	31,000	31,000	
Fond du Lac	68,000	68,000	
Indianapolis	191,000	191,000	
Michigan	494,000	433,045	
Milwaukee	172,000	172,000	
Northern Indiana	79,000	79,000	
Northern Michigan	31,000	31,000	
Ohio	413,000	413,000	
Quincy	45,000	45,000	
Southern Ohio	356,000	356,000	
Springfield	81,000	81,000	
Western Michigan	150,000	150,000	
Missouri	176,000	176,000	
PROVINCE SIX			
Colorado	\$ 341,000	\$ 341,000	
Iowa	135,000	135,000	
Minnesota	262,000	262,000	
Montana	60,000	60,000	
Nebraska	101,000	101,000	
North Dakota	32,000	32,000	
South Dakota	55,000	55,000	
Wyoming	81,000	81,000	
PROVINCE SEVEN			
Arkansas	\$ 165,000	\$ 148,000	
Dallas	384,000	384,000	
Kansas	149,000	149,000	
Rio Grande	142,000	142,000	
Northwest Texas	147,000	147,000	
Oklahoma	256,000	256,000	
Western Kansas	37,000	37,000	
Texas	805,000	805,000	
West Missouri	155,000	155,000	
West Texas	330,000	330,000	
Western Louisiana	190,000	190,000	
Fort Worth	168,000	168,000	
PROVINCE EIGHT			
Alaska	\$ 50,000	\$ 50,000	
Arizona	206,000	206,000	
California	364,000	364,000	
Eastern Oregon	29,000	29,000	
Hawaii	110,000	110,000	
Idaho	47,000	47,000	
Los Angeles	685,000	606,000	
Nevada	42,000	42,000	
Olympia	320,000	320,000	
Oregon	188,000	188,000	
Northern California	152,000	152,000	
San Joaquin	117,000	117,000	
Spokane	92,000	92,000	
Utah	33,000	33,000	
San Diego	184,000	151,300	
El Camino Real	158,000	158,000	
GRAND TOTAL	\$23,008,000	\$22,749,971	



## HAVE YOU HEARD . . .

### A big thank-you

When Charlie Hout Lim, his mother, and four siblings arrived in Black Mountain, N.C., from a Thai refugee camp five years ago, the folks at St. James' sponsored them. To thank them for welcoming "us with such delightful smiles" and "a helping hand," Lim invited all St. James' parishioners to a Thanksgiving dinner he and his family prepared. About 100 people helped celebrate what Lim called "the best thing that has ever happened in our lives," *The Highland Churchman* reports.

### Big Numbers

Quite a few years ago at federal budget time molasses-voiced Senator Everett Dirksen remarked, "A million here, a billion there. . . first thing you know we're talking about real money." In a Dirksenian explanation of the current federal budget, Martin Marty quoted economist John Allen Paulos: "If I hand you a dollar each second—one, two, three, are you counting and imagining?—we'd reach \$1 million in 12 days. . . Think now what it could mean to keep handing over dollars, one per second, to reach \$1 billion. Answer: 32 years. That would mean to reach \$1 trillion—now we are talking next year's U.S. budget—I'd have to hand you one dollar per second for 32,000 years." Marty urges some "stewardship-of-earth thinking about the arms industry and military expenditures."

### A Star in the South?

*The New York Times* reported that Teresa Tiralosi purchased a made-in-Taiwan teddy bear which plays 18 hymns and carols. The accompanying explanation contained a title as unfamiliar to Tiralosi as it no doubt is to her nephew for whom she bought the bear: "Oh, Little Town of Birmingham."

### Seeing is believing

In what is probably close to a first, the Diocese of Central New York has published a large-print edition of its diocesan newspaper, *The Messenger*. Editor Anita Monsees says the idea came after a survey by the diocesan commission on aging. The project will continue for a year with funding from diocesan Venture in Mission money.

### Worth Noting

**Melvin and Barbara Schlacter** will leave their co-rectorship of St. Margaret's, Staatsburg, N.Y., to become the first co-rectors in the Diocese of Southern Ohio where they will serve Trinity Church, Troy □ **Harry Rubicam**, secretary/treasurer of the Board of *The Episcopalian*, took early retirement from Time, Inc., where he was a promotion executive □ **Dean J. Pittman McGehee** of Christ Church Cathedral, Houston, Texas, gave the 1987 Harvey Lectures at the Episcopal Theological Seminary of the Southwest □ The Rev. **Audley Donaldson**, a native of Jamaica who served St. Mark's, Brooklyn, N.Y., is the new chaplain of Voorhees College, Denmark, S.C. □ Archbishop **Desmond Tutu** spoke at the presentation of the first human rights prize given in the names of President **Jimmy Carter** and philanthropist **Dominique de Menil**; Bishop **Maurice Benitez** introduced Tutu □ **Lesbia Scott**, well-known for the hymn, "I Sing a Song of the Saints of God," died in England □ The Rev. **R. Steven Fox** is spiritual life counselor in chemical dependency at the Stuyvesant



**Dave Bruce**, left, and his rector, **William MacInnis**, pose at Trinity, Scotland Neck, N.C., with Bruce's collection of 31 crosses from different countries. A lay reader and travel writer, Bruce purchased his first cross in Mexico in 1967 and discovered wearing a cross gave him a chance to explain that Christianity and its crosses can be found in almost every one of the 189 countries he has visited. Bruce, who hopes to collect 52 crosses—one for each week of the year—says his greatest challenge was collecting a cross in Moscow where Intourist officials were no help. A Christian woman overheard his request and directed him to a locked church. He used sign language with the caretaker and obtained a 4" aluminum cross outline with a green Russian Orthodox cross.

Square Clinic of Beth-Israel Hospital in New York City □ Theologian and educator **John Macquarrie** will lecture at the William Porcher DuBose symposium in March at the School of Theology at the University of the South, Sewanee, Tenn.

### At Diocesan Conventions

Under the leadership of Bishop **William E. Sanders**, the Diocese of **East Tennessee** founded a new cathedral and launched a \$3.5 million capital

fund drive □ Bishop **David Johnson** was invested as Bishop of **Massachusetts** whose convention established commissions on peace and justice, stewardship, and structure □ **Hawaii** heard a convention address from Bishop-elect **Donald P. Hart**, consecrated two weeks later □ Bishop **Mellick Belshaw** told of improved financial status in the Diocese of **New Jersey** and of successful efforts by Grace Church, Elizabeth, to free **Nathaniel Walker**, falsely convicted of rape and imprisoned for a decade.

## Central America Week

*Continued from page 1*

educational resources.

The Episcopal Church's work in Central America took shape over the decade from 1947 to 1957 when mission work in Costa Rica, Nicaragua, Honduras, Guatemala, and El Salvador was transferred from the Church of England to the Episcopal Church under the oversight of Bishop

Reginald Gooden of the Panama Canal Zone.

During 200 years of work by English missionaries prior to 1947, no effort had been made to establish indigenous national Churches. The missionaries worked with the Miskito Indians on the eastern coasts of what are now Honduras and Nicaragua and with English-speaking settlers in the various countries.

*Continued on next page*

## Cathedral Village

. . . A Continuing Care Retirement Community . . . committed to excellence and quality . . . one that is distinguished for its services to residents living in their apartments, as well as in personal care and all levels of nursing care. Cathedral Village has prepared a Comparison Booklet that lists the features and services that all residents enjoy. It can be used as an objective guideline while you are studying retirement alternatives.

Call or write today to receive a free copy of the Booklet.

**Cathedral Village**  
600 E. Cathedral Road  
Philadelphia, PA 19128  
(215)487-1300

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Phone No. \_\_\_\_\_ Zip \_\_\_\_\_

*Nonprofit. Nondenominational. Responsible to the Episcopal Diocese of Pennsylvania.*

10-24  
AUGUST 1987

### RELIGIOUS STUDIES SUMMER SCHOOL IN OXFORD

Intellectually stimulating  
program with distinguished  
Oxford teachers including the  
Rev. Professor John  
MacQuarrie.

Old Testament, New Testament,  
Church History, Doctrine, Moral  
and Pastoral Theology.

Stay at Lincoln College in Centre  
of the University, dine in the  
15th Century hall, use the lovely  
Chapel.

All denominations will be  
welcome.

Detailed brochure from:  
Wolsey Hall Oxford, North America,  
41 East 72nd Street,  
New York, NY 10021.

Tel: toll free 1-800-527-4927  
(within NY State (212) 734-4990)



**Wolsey Hall Oxford**

**SIGN ON NOW**  
for the

First International Conference  
on the Diaconate  
**DEACONS IN CHURCH & WORLD**  
June 4-6, 1987

Kansas City, Missouri  
Featuring the Presiding Bishop, Speaker and  
Celebrant. Registration Fee: \$65.00 plus  
Residency Costs  
1987 Diocesan, Individual and Organization  
Members Welcome!

For Registration Form: Send Inquiries or Checks to:  
North American Association for the Diaconate  
6325 W. 52nd Street  
Mission, KS. 66202

A Timely Book by an Anglican Priest:

### THE HUMAN BODY GOOD OR EVIL?

#### Part I

"I Believe in the resurrection  
of the body"  
—Apostles' Creed

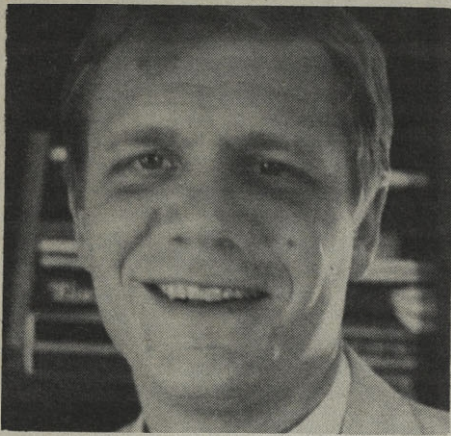
#### Part II

*Nudity versus Pornography*  
by The Rev. Carroll M. Bates  
\$6.95

Order through nearby bookstore  
or postpaid (\$1.25) from:  
Vantage Press, 516 W. 34th Street  
New York, NY 10001.



## Editor's Report



by Richard H. Schmidt, Editor

Several months ago a lifelong member of my congregation entered my office to tell me she was leaving the parish. She could not agree with several changes in worship and education which I had initiated. Before leaving she asked me, "Do you really think you fit in around here?"

My initial reaction was defensive: "Yes, indeed—I feel I fit in fine around here. People have welcomed me warmly to this parish and often tell me how much they appreciate my ministry here."

But as I mulled over her question later, I realized she was on to something. In some ways I did feel like a misfit. I perceived a gap between my values and those I saw in the surrounding community, between my vision of the parish and that held by some of my parishioners. A certain tension existed in my ministry which I felt very deeply.

Eventually I concluded this could be a good thing. If God is always calling us to deeper and more faithful discipleship, then a rector who fits his environment like a hand in a glove is unlikely to see the need for any change. He or she will merely reflect to the community those values with which it is already too snugly comfortable. All will enjoy the ab-

sence of conflict; none will be challenged to grow.

Jesus, Paul, and the Old Testament prophets could have been described as misfits. They stood out from their environment; they were in it but not of it. Priest, preacher, prophet, pastor—all these words imply a certain tension with the community which we would be unfaithful to shy away from.

But there is another side as well. Someone who is a total misfit is unable to minister at all. To cite an obvious example, in most parishes in this country if a priest possesses extraordinary gifts but cannot speak English, he or she will have no ministry. There must be areas of congruence which bring pastor and parish together, shared experiences and perspectives, hopes and dreams. And there must be love and mutual respect. If these are lacking, the inevitable tensions will be predictably and repeatedly destructive.

We clergy must, moreover, see ourselves as standing as much in need of redemption as our parishes. When differences in values produce tension and the sense of not fitting in, the difference is always relative. The case is never of the parish's playing Louis XIV to our Mother Teresa. Our parishes may even speak the word of the Lord to us as often as we speak it to them.

Parish clergy like to see themselves as shepherds and their parishes as sheep, and the metaphor has some validity. But it is a limited validity at this level. At a deeper level, clergy and parishioner are drawn together as sheep of the same flock whose one good shepherd is Jesus Christ.

And the tension which is most indicative of our real condition is not the tension that arises when the sheep differ among themselves, but the tension that arises when all the sheep, clergy and lay, consider their response to the words, "Follow me."

# Professional Pages

March, 1987

## Parish clergy ask, "Who is there for me?"

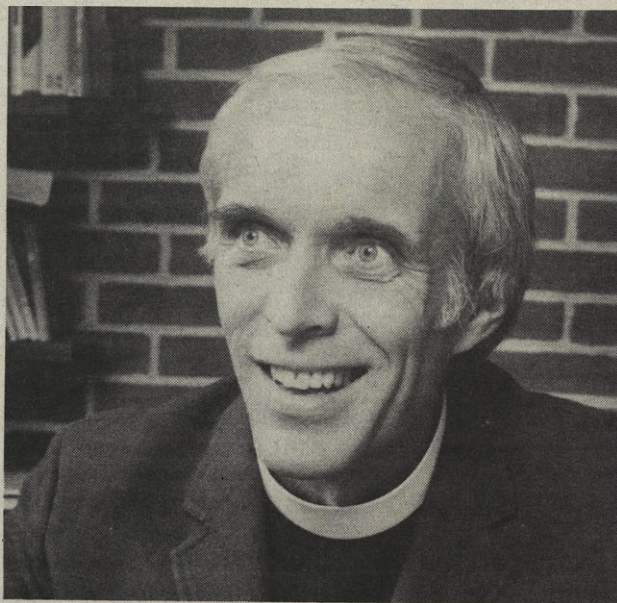
by Richard A. Busch

Over the past 12 years it has been my privilege to serve as a priest to priests, a pastor to the clergy of the Church. I serve as director of the Center for Continuing Education at Virginia Seminary. In that period hundreds of clergy have taken part in our six-week Renewal and Growth programs. Although our program is ecumenical, most participants are Episcopalians. They come from across America and from the English-speaking world. Some serve large congregations; most, however, serve medium or small congregations. They represent a cross-section of the Church. I want to share five observations about clergy and their needs and offer a challenge to the Church.

For hundreds of hours I have listened to clergy. I have heard them talk about their faith, their families, their Church, and their respective parishes; listened to them reflect upon laity and bishops; listened to them share their hopes and dreams, their hungers and brokenness. This experience has been an education for me. I want to comment on five particular aspects of clergy life as I have perceived them.

In the parishes of our Church clergy are often among the loneliest people. While busy and involved in the lives of others, most clergy admit they lack depth relationships. As one put it, "My life is characterized by a wealth of acquaintances and a poverty of real relationships."

It is not uncommon for clergy to reflect: "People see me as one who has arrived, who has his/her act together. They don't want to see me as needy, inadequate, or without the answers. I dare not expose myself. I play a leadership role and am supposed to be this example." The question remains: "Who can I trust? When I need to



Richard A. Busch

unburden, where can I turn?" A spouse tends to be the clergyperson's primary source of support and adult companionship. After the spouse, most will admit there is not much back-up.

Many describe efforts to nurture community for others, and yet the results of this often costly investment seem to elude the pastor. Over the years there has been an encouraging increase in the number of clergy or colleague groups as a source of support. Many affirm the value of regular meetings to study the upcoming Lectionary selections and to discuss pastoral and professional issues from a problem-solving perspective. Surprisingly, many clergy report that these groups have a somewhat limited agenda that falls short

of deep personal engagement and intimacy.

Where then are the structures where the issues they are living and struggling with can be looked at and worked through? Little attention is given to the unfaced suffering that most keep hidden, even from themselves. The result is our clergy remain lonely and seem to have no place to bring their own pain to speech.

Whereas the first observation touched clergy loneliness, the second moves to a deeper level. This emerges as a question: "Who is there for me? In the midst of the demands, the pressure, and the stress of parish ministry, I wonder if anyone really cares about me and what I am doing?" Without a clear answer about "who is on my side," many ordained persons find themselves increasingly tired and dispirited.

This weariness comes, it seems to me, not so much from the demands of ministry as from the sense of being isolated and unsupported. Recently I read about Francis Xavier, who traveled alone across many continents to preach the Gospel. What gave Xavier comfort and strength was a sense of knowing that he had been called by God to his particular ministry and that he belonged to a community that daily remembered and supported him in prayer. In contrast to Francis Xavier, the questions persist: "I wonder if anyone fundamentally cares about me and what I am doing—Christ? My bishop? My clergy sisters and brothers? Friends? The parish? Do they think of me? Do they pray for me?"

I am amazed at what clergy are able to accomplish. They are able to invest themselves, their time, energy, and creativity doing many things. Yet when they no longer experience themselves as part of a supporting, praying com-

Continued on page B



## "Who is there for me?"

*Continued from page A*

munity, they tend to lose faith. Faith in God's presence cannot be separated from experiencing that presence in the community to which we belong. I am convinced that the crisis in the lives of many clergy is tied to a sense of not belonging. Without a clear sense of call and without support and encouragement from a community, resentment and numbness erode ministry. Without being part of a caring community, a vital relationship with Christ is not possible.

My third observation concerns prayer. In recent years there has been a reawakening of interest in prayer and the inner life. Across the Church many signs point toward a deepening hunger in this area. They are encouraging and worthy of support.

Whereas one might imagine that clergy would be at the forefront of this reawakening, generally this is not the case. Most of us with parish experience recognize that parochial life becomes weighted with a pull toward people in crisis and need and toward general busy-ness. Urgencies and activities tempt us from the work of prayer. Time spent in some regular discipline of prayer, Bible reading, and journal writing gradually becomes negligible. Prayer becomes something one does with and for the sick and within a liturgical setting. Someone put it this way: "There are just so many

pressing things to do that I don't have the time to pray."

Without realizing it, many in the Church have accepted the idea that doing things is more important than praying. With that comes the well-known bind, often summed up in these words: "What makes this worse is people want to see me as a deeply spiritual person whether I am or not. If they only knew. . ."

One example of this condition emerges in our programs. Every day during our six-week terms we schedule a time of Bible study which is concluded by a brief period of spoken prayer. Often these periods are marked by an awkward silence. While the level of verbal participation in the studies tends to be high and animated, the silence during the prayer time is stunning.

The fourth of these observations concerns the faith struggle. Most clergy rarely discuss theology or faith outside of the more formal settings of worship, classes, and seminars. The language of faith rarely becomes personal and is not easily related to everyday experience.

During our program participants have the opportunity to relate the story of their faith journeys in the light of the faith story. I continue to be amazed at the number who observe that in all their years within the Church, lay or ordained, they have never told their story or asked any others to tell theirs. Each participant is also asked: "Where are you in your spiritual life?" Some few reflect a deep hunger for the things of God; many

others evidence disease and embarrassment. The most prevalent response is: "No one has ever asked me that question before."

Professional reading tends to be geared toward the preparation of sermons and classes. Rarely do clergy read one or more serious theological books in a year. In addition, the expectation that one is a "true believer" becomes a heavy burden. A frequent question is, "Where can I raise my theological questions, my doubts, my hesitations?"

Many clergy have gradually let go of the heart of their faith. It is with sadness that I sense an absence of Jesus Christ at the center of their lives and theological understanding. The Cross continues to be a stumbling block. The Gospel which holds the promise of human transformation so often seems lost to these shepherds.

My final observation has to do with a particular understanding of leadership. When clergy describe what they do, how they invest their time and energy, many respond with a picture of maintaining an institution. This involves coordinating and supervising worship, programs, and committees. It involves responding to personal and family problems within the parish community. Traditionally, the managing or maintaining function is understood to be only one of many functions. Yet in responding to the perceived demands and immediacies of the institution and its constituency, a gradual shift occurs. This leads to a focus on the institution, marginalizing the place of the community at large, the diocese, the nation, and the world.

One result of this shift is clergy direct their security needs more and more to the institution and to the "success" of the institution. This move influences the ministry in that parish. It determines what has priority and what has not, what is preached, talked about, risked, and what is not. This change also reduces initiative and assertive behavior. Clergy begin to see themselves more as responders than as initiators, more as dependents than as protagonists, more as protectors than as challengers. Feelings of resentment and entrapment follow inevitably.

I have been sharing some observations drawn from my own ministry to ministers. They concern the loneliness of clergy, the issue of support, the crisis in prayer, the struggle for faith, and an understanding of leadership.

In the Continuing Education program at Virginia Seminary we work with these issues. What encourages me is the willingness of our participants to engage in a process of transformation. How is it possible for clergy to experience growth, change, and renewal with us and to do this in a way they claim they could not do in their home settings? I believe this is related to the structures of our program. Let me explain. First, we make use of small groups. These groups last long enough to create a climate that is open and hospitable. Second, when participants experience safety and support, they begin to open the doors of their lives to one another and to honest confrontation. Third, clergy have an opportunity to raise their questions, give voice to their pain and brokenness, bear one another's burdens, and encourage one another to love and good works. Finally, participants receive grace as they are, not as they ought to be. They can rediscover the faith and prayer and can claim the gifts of God in new ways. Such personal change inevitably has an impact upon a person's family, ministry, Church, and society.

I think we have discovered—or, more precisely, rediscovered—what the Church has known for a long time yet frequently forgets. The creation of committed faith communities intent upon caring is fundamental to our work and mission. Granted, this program is only one channel. Others are necessary and needed. Clearly the whole Church is called to be about this continuing growth if we are to be the new community in our time. I invite you to consider how you might respond to this call.

*Richard A. Busch has been director of the Center for Continuing Education at Virginia Theological Seminary since 1976.*

## "Pardon me, I usually wear rags, but. . ."

by Richard H. Schmidt

Why should a person who decks himself out every Sunday morning in a fancy silk poncho with gold applique feel self-conscious about wearing an ultrasuede sport coat on Monday?

There may be no reason why one should, but I do. Following my father's death recently, I became the owner of not one, but three ultrasuede jackets which my mother asked me to remove from his closet.

Dutiful son that I am, I took the jackets and had them altered to fit me. I knew that something was up when my tailor, who is used to altering things I bring him from the church rummage sale, looked at me with new respect and said, "You say these belonged to your father? Your father must have had lots of money—or at least he did before he went out and bought these clothes!"

I found myself drawing back from the jackets. Did I wish to be seen in something that marked me as a rich man? Perhaps if I actually were a rich man, I would feel comfortable in such things, but I had always favored those traditionally tattered tweeds with patches on the sleeves which the poor but urbane English vicar is said to wear.

I put such discomforts behind me and began to wear the jackets about town. Or at least I thought I put such discomforts behind me. Comments upon my attire—of which I received a number, all favorable—drew immediate and detailed explanations of how I had not purchased the jackets myself, but had come by them as a result of my father's death.

These explanations drew the predictable, "Oh, I'm so sorry to hear of your father's death. Had he been ill? Did he die suddenly?", etc., etc., followed by my recital of the circumstances of his death, inquiries into my mother's welfare, and my assurances that she was doing as well as might be expected, thank you—all in response to an apparently innocuous comment about my sport coat.

"Why do you always have to launch into that explanation of your father's death when someone compliments your coat?" my wife began to ask me. "People don't want to hear all that stuff. Can't you just accept their compliments with something simple and appropriate, something like 'Thank you?'"

I suppose I could. But why do I have such difficulty letting it go at that? Why do I feel a need to justify the fact I'm wearing good clothes? Do I



*"I'm speaking tonight on stewardship.  
May I borrow your jacket for a half an hour?"*

wish to appear unostentatious? That may be partially true, but I do not regard such clothing as ostentatious when other people wear it so why is it suddenly ostentatious when I wear it?

Do I think the clergy should set an example of humble and modest Christian living? Perhaps we should. But so should every Christian. And besides, in my more honest moments I know that humility and modesty are not among my more luminous virtues so why should I pretend otherwise?

Perhaps my need to explain arises from the fact that I suspect people might say to themselves, "My, my! Things must be looking up over there at the church if the clergy can afford to dress like that!" Some people might even cut their pledges, I say to myself. But that is surely far-fetched. Anyone who would cut his pledge because his rector was seen in an ultrasuede jacket was probably looking for a reason to cut his pledge anyway.

So there! I'm going to wear whatever appeals to me, and I don't owe an explanation to anybody! It's none of their business, anyway! What's that? The sterling silver tureen? Oh, well you see, that belonged to by grandmother before she. . .



# Letters to the Editors

## Enjoy the dollars but eliminate clerical casuistry

The articles on preserving the pastoral perquisite of housing allowance exemption (January) were hilarious to one ordained 33 years, past vicarage and rectory tenant, former recipient of such allowance, and 19 years a self-supporting wage earner.

Clergy should simply rejoice in the dollar tax advantage enjoyed over other citizens and eliminate sacerdotal sophistry. Look at the boxed illustration for the income advantage over an "8 to 5" parishioner with the same or even greater income. Forget the military where reasonable allowances are mandated for housing that are not subject to manipulative maneuvering of one's taxable income.

Does it ever register that because the Church does "pay clergy better out of low budgets" there may be a relationship between budget levels and legislation?

Keep such articles in *Professional Pages*. The pew persons will never be inspired to greater giving until liturgical lobbyists work Congress zealously for other than self-serving causes. Enjoy the dollars but eliminate clerical casuistry!

Amos C. Carey  
Foster City, Calif.

## Bear witness to the truth rather than adopt inequities

Charles Wilson's piece on clergy salary systems (January) discourages ministry in poor communities and dismisses what Jesus affirms as the very heart of the Church—outreach—because it is "not easily quantified for salary administration purposes" and allies itself with the (growing?) understanding of the Church as a cultural acquisition of fashionable professionals rather than a purchased body of repentant sinners called to preview the coming reign of God.

We may live in "a culture that accepts the idea that one who has broader areas of accountability deserves a larger salary," but I hope Wilson is wrong in saying "we [the Church] are clearly part of" that culture. The American culture mocks its

own standard by awarding outrageously exorbitant salaries to those who look pretty on TV, who can hit a curve ball over the right field fence, and who agree to resign from a board of directors. As families literally beg for bread on our streets while such enormities continue, shall the Church bear witness to the truth or praise the emperor's new clothes?

Rather than adopt the inequities of our society, we ought to pay church workers according to their needs (number of dependents, etc.), not according to the resemblance they bear toward business executives. This method, unheard of in our Church, is practiced by the Washington lobby, Bread for the World, for one.

Come to think of it, why shouldn't

the longtime secretary responsible for rearing a child make more than a single rector whose housing, transportation, and entertainment expenses are covered?

Douglas Taylor-Weiss  
Chicago, Ill.

## Along with benefits comes responsibility to be ethical

I appreciate the efforts *Professional Pages* has been making to keep us clergy informed with regard to taxes. I spend several weeks each year giving seminars on taxes to clergy and am aware of the need we all have for continual education.

I am disturbed however by an item in an otherwise good article by John D. Lane (January). Within the section dealing with deductions is the following sentence: "Magazines (have your

wife's *Vogue* or your husband's *Field and Stream* subscription changed to your name) and journals that you may use for sermon research or parish administration are in the same category."

My reading of the law, and that of other commentators, is publications of a general interest are not deductible. Certainly *Field and Stream* and *Vogue* fall into the non-deductible category for most of us.

I believe that we as clergy have the right to apply the law to ourselves, including the tax benefits such as a parsonage allowance. We also have the responsibility to be ethical in our interpretation of the law. I believe the suggestion (made perhaps in jest) if taken seriously could be beyond the ethical bounds of the law.

William F. Geisler  
San Francisco, Calif.

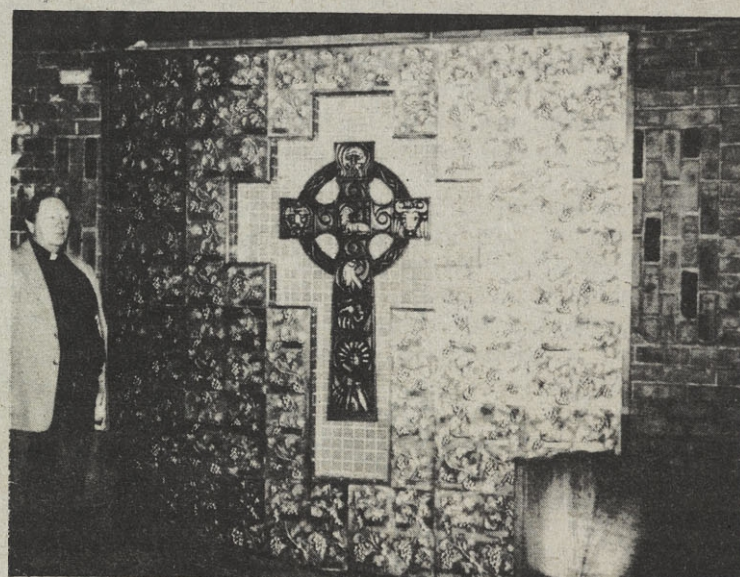
An Armento Columbarium revives an ancient tradition:

## "BURIAL in THE CHURCH not from THE CHURCH"

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



St. Luke's Episcopal Church, Kearney, Nebraska  
The Rev. Dr. Charles A. Peek, Rector

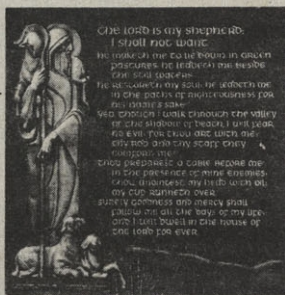


Trinity Cathedral Church, Sacramento, California  
The Very Rev. Charles Howard Perry, D.D., Dean

## ARMENTO COLUMBARIUMS

As a memorial tablet, as a focal point of a Columbarium, or as a liturgical enrichment of the environment appropriate to church or chapel, these sculptured works of art, crafted in lustrous bronze, provide rich visual imagery to reinforce our faith in the resurrection and our hope for eternal life.

1. The 23rd Psalm is a hymn of trust in God's goodness and mercy. The Good Shepherd images that hope and that pledge of our dwelling in the house of the Lord forever.



2. The Prayer of Francis frames an image of Francis reflecting God's tender, gracious love for each of us. The closing line reminds us that it is in dying that we are born to eternal life.

3. Centered in the Greek cross is the Lamb of God bearing the banner of his Resurrection from the dead. Witnesses to Christ's living words of life are the Evangelists, as symbolized in the Apocalypse, shown on the arms of the cross.



4. One of the most ancient symbols of Christ is the Good Shepherd, showing his loving concern for each of the sheep of his flock, tenderly bringing them home.



For FREE  
Kit of Information  
and  
Design Spreadsheet  
Write or phone

ARMENTO LITURGICAL ARTS • 1011 MILITARY ROAD • BUFFALO, NEW YORK 14217 • Phone 716/875-2423

## Professional Pages

is prepared by  
The Episcopalian  
as a resource  
to church professionals.  
Letters and contributions  
are welcome.

### MANAGING EDITOR

A. Margaret Landis  
The Episcopalian  
1201 Chestnut Street  
Philadelphia, PA 19107

### EDITORS

John D. Lane  
Church of the Holy Comforter  
P.O. Box 8133  
New Orleans, LA 70182

Richard H. Schmidt  
St. Peter's Church  
110 N. Warson  
St. Louis, MO 63124



# Rector tells parish, "I am an alcoholic"

This article is excerpted from a sermon in which the rector of a large suburban parish informed his congregation of his recovery from alcoholism. "I didn't really want to go public," he says. "But I had told someone of my disease and asked that it be kept in confidence. It wasn't. People began to talk, and rumors began to spread. I felt the best way to deal with it was to tell the truth for all to hear. It was one of the best things I have done in my ministry. It resulted in a new level of trust and honesty in my parish."

This sermon is going to be about the grace of God and three people who learned the same thing about the grace of God in their lives. It is a hard but beautiful lesson, a lesson some people never learn. The lesson is when someone calls out from the bottom of his or her heart, "Lord, save me!"; the answer is yes, he is indeed saved. All the things that the Bible says and that our liturgy proclaims about the grace and love and power of God in human life are true.

The first of our three examples is St. Peter. Peter didn't become a saint overnight. He had to learn at least one hard lesson first. The lesson was about the grace of God—that if he tried to live his life on his own power, talent, and ingenuity, he would die, but if he cried out of his need to God, he would live.

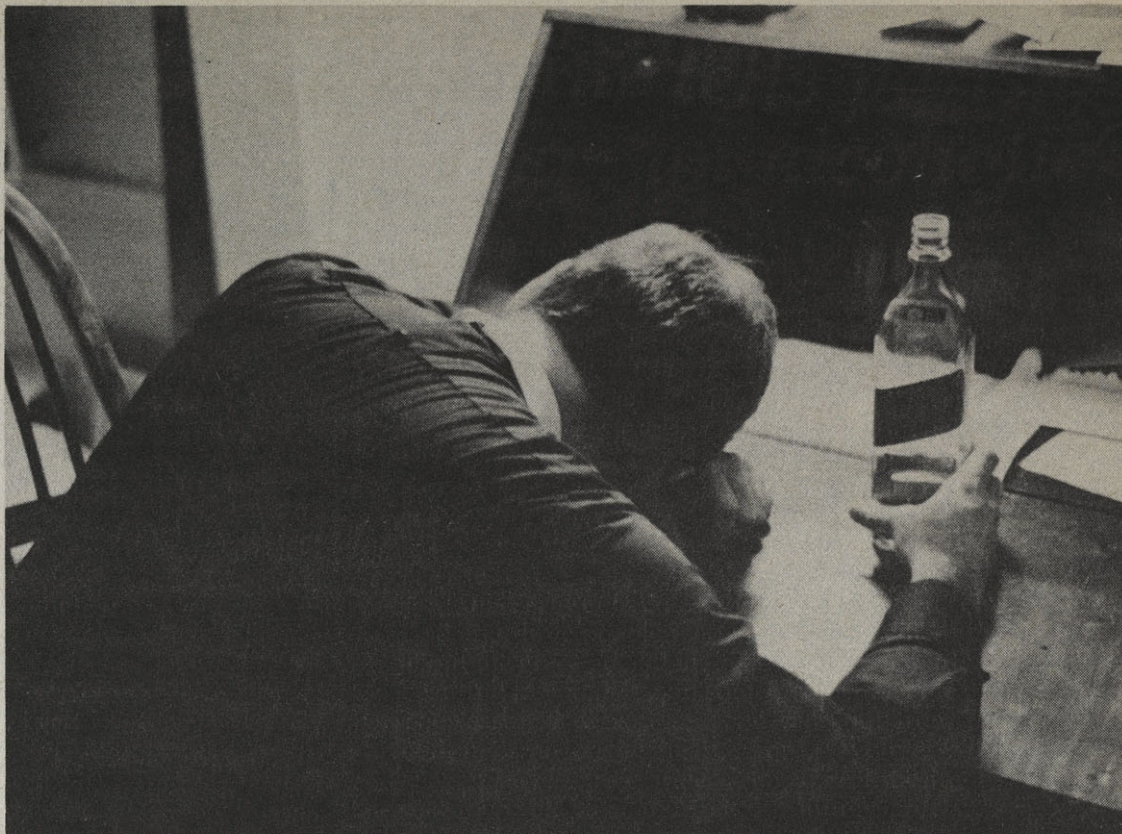
We see Peter learning this lesson the hard way—which is the only way most of us can learn it—in the 14th chapter of the Gospel according to St. Matthew. Peter and the other disciples are out in the middle of the sea in a small fishing boat around 3:00 a.m. A ferocious storm has arisen. The night is black; Peter can see nothing. But he can feel the wind and rain in his face; he can hear the waves breaking over into the boat, which shifts its position like some grotesque carnival ride as the breakers smash against it. Peter is terrified.

Suddenly he sees Jesus walking on the water, and he says, "Lord, if it is you, bid me come to you on the water." And Jesus replies simply, "Come." Trusting his Master, Peter steps out into the black storm. But his trust quickly flags, and he begins to sink. In desperation, he cries out, "Lord, save me!" And Jesus reaches out and pulls Peter from the deep.

Peter learned a lesson from that near-death experience which all Christians must learn if we are to grow to spiritual maturity. The lesson is that only by the grace of God do we avoid sinking in life's heavy seas. "Grace" is the theological term for God's power in our lives. We cannot take charge of our own lives, call all the shots, and manage our own affairs by ourselves. We were not meant to. But if we call to Jesus, "Lord, save me!"; He will not only save us, but by His grace enable us to become reflections of himself. After Peter learned to depend upon the grace of God, he became a great saint. He could not have done it on his own power. He would have drowned.

Our second example is a man who lived in the 1700's. He had an eventful early life—his loving mother died when he was seven, and he fell under the influence of a tyrannical schoolmaster. He ran away from school at 10. He was impressed—that means forced—into service on a British warship. He deserted, was caught, and was put in irons. After his release, he learned all about debauchery and cruelty. He was nearly shipwrecked once, having to man the pumps for nine hours off the Newfoundland coast, and during that storm all the ship's food was lost so for four weeks he and the crew ate only the fish they could catch alongside the ship. He became the captain of a slave ship, buying and selling human flesh while trying to cope with crews that mutinied and slaves who sought to kill him and run away.

Finally, while reading a devotional book one day, John Newton was converted. He asked that



Richard J. Anderson

Jesus save him from the horror that his life had become, and John Newton eventually was transformed into a reflection of Jesus Christ. He never thought for a moment that he had done this on his own. He knew it was the grace of God, the power to recreate a lost soul.

It was the former slave trader John Newton who wrote:

*Amazing grace! how sweet the sound  
that saved a wretch like me!  
I once was lost but now am found,  
was blind but now I see.*

Newton knew he was a wretch—a wretch is simply someone who finds himself in a wretched state, and John Newton was a wretch of the first order. But the grace of God transforms wretches into saints.

*'Twas grace that taught my heart to fear,  
and grace my fear relieved;  
how precious did that grace appear  
the hour I first believed!*

Newton realized that even in those dark days when he feared for his life and his soul, the grace of God made him fear for had he not been afraid, he would never have turned to God. He would have died a wretch.

*The Lord has promised good to me,  
his word my hope secures;  
He will my shield and portion be  
as long as life endures.*

We need no other assurance of the reality of God's love and power than His word. Nor need we concern ourselves about how it is to be accomplished for us. He knows how He fulfills His word to us; we need only trust His promise.

*Through many dangers, toils, and snares,  
I have already come;  
'tis grace that brought me safe thus far,  
and grace will lead me home.*

John Newton, like St. Peter and many others, had experienced dangers, toils, and snares. He knew that only by the grace of God had he survived thus far, and he knew that grace would lead him finally into the everlasting arms.

*When we've been there ten thousand years,  
bright shining as the sun,  
we've no less days to sing God's praise  
than when we'd first begun.*

The purpose of it all is to bring us into union with our Lord as nearly as can be in this life and perfectly so in the next where we will gaze upon His radiant face, delight in His company, and sing His praises forever and forevermore.

Our third example is neither a biblical character nor a great hymn writer. It is someone known

to you and very much alive today. The reservoir of grace, you see, has not been exhausted, nor can it ever be. As there was grace to transform Peter and grace to transform John Newton, so there is grace to transform you and me. I want to tell you how my life has been transformed by the grace of God. I am the third example.

I am a recovering alcoholic. I cannot drink and live—though Lord knows I tried to for a good many years. Those dark and seemingly hopeless years are past for me now, and God has transformed me into a new man. I have no doubt that it was God who transformed me for I tried a number of times by myself either to control my drinking or to stop drinking altogether. It simply didn't work so long as I trusted in my own resources alone.

Finally, in despair, I pleaded for help. "Lord, save me!" And he did. It was a case of self-diagnosis: No one had to confront me with my behavior for I recognized the early symptoms of alcoholism myself before the disease had begun to destroy my family life, my career, my health, and my self-esteem. I am fortunate that throughout all this I enjoyed the unwavering support of a loving wife.

When I could no longer deny my disease, I entered a program of recovery, and since that time words that had been mere theological concepts to me before have become living realities. When I saw a "Jesus saves" bumper sticker, I used to chuckle at the simple-mindedness of anyone who would place such a trite over-simplification on his car. I now know that there drives a man who knows the truth. Jesus does save. I know because he saved me.

The reason so many of us do not discover the reality of God's grace is we delude ourselves into thinking we can run our own lives. The admission of need or hurt in any area of our lives is hard in a world which admires the self-made and self-sufficient man who always appears to be on top of everything. But of course there is no such man. Peter couldn't walk on water as long as he trusted in his own strength; John Newton couldn't extricate himself from a life of failure and meaninglessness; I couldn't enter into a life of joy and health simply by resolving to do so.

And you can't save yourself either. I don't know where your hurts and needs are—people are loath to admit they have such things in their lives. How many of you have gone through the pain of an unfulfilling marriage, a divorce, a period of depression or loneliness, termination from a job, continuation in a job you would have given anything to get out of, the tragic death or injury of a loved one, a child who suffered problems you couldn't solve but held yourself responsible for, alcoholism or other chemical dependency? How many of you have suffered deeply but have felt

*Continued on page G*



# Gossipy clergy misuse the confessional seal

by William K. Hubbell

No one knows in how many Episcopal parishes the Prayer Book service of "Reconciliation of a Penitent" is offered formally. Some Episcopalians are probably unaware even of the opportunity for sacramental confession. Nevertheless, newspapers and television have made most of us aware of the "abuse of the confessional"—priests who listen to the outpourings of an unhappy parishioner and then make public reference to such confessions or discuss them with other persons. In one celebrated case, the priest turned the penitent over to the police.

The rightness of that action is not at issue here. Another abuse of the confessional is committed by priests and laity alike. It is a subtle form of spiritual blackmail. Over tea or cocktails, the gambit normally is: "Now don't you dare repeat this to a living soul!" Fraudulent piety makes it: "Of course, this is under the seal of the confessional."

Priests in the catholic tradition of the confessional are said to forget almost immediately what the penitent has told them. Those of us who have heard confession formally but infrequently have generally learned to keep our mouths shut even should our minds retain.

But too many of us, clergy and laity alike, seem to find "the seal of the confessional" a magic talisman. We invoke it and then let fly with our gossip, our jealousies, our nose-where-it-doesn't-belong interferences.

Putting another person in an untenable position by using him or her as a receptacle for inappropriate information is an abuse of the sacramental principle. Not until his retirement did one priest realize he was not bound by this abusive use of "the seal." He fought with his conscience as to whether to take those piously murmured words seriously or to violate the seal because of the



"Did you hear that Father Miller is a closet monophysite?"

seriousness of what was at stake. The violation was the pastorally correct decision in this case.

Clergy and laity alike can slip into looking on catholic practices as draperies to hide behind or dodges to disguise motives that are dubious—if not actually un-Christian.

The Psalms and other Old Testament writings are embarrassingly rich in reminding us of the

dangers of the loose tongue. Psalm 120 has only seven verses, but four are an anguished cry about the false tongue and its punishments. In both life and fiction, the dangers of gossip are constantly before us. Thumper, the frolicky rabbit in Disney's *Bambi*, had to be reminded that his mother had always said, "If you can't say something nice about somebody, don't say nothing."

One is reminded of the ancient Persian story of an old woman who went to her counselor. Saddened by her persistent tendency to gossip, she said, "What shall I do?"

Said the wise man, "Take a pillow filled with goose feathers and scatter them about the village."

This she did and returned to him. "Now what shall I do?"

"Gather them up again," he replied.

"But that is impossible!" she cried.

"So it is with words once they have been spoken," he said.

A huge gap exists between concern and gossip. And there is a genuine place, even outside the formal confession, for the phrase, "This is under the seal of the confessional," for it can serve to remind both speaker and listener of the seriousness of what is being said. But for a layperson to use the phrase to put a lock upon a priest's lips or for one priest to use it to another as a cover-up for passing along goodies about other people is to reduce one of the Church's major gifts to a gimmick that is both degrading and unfair to the people involved.

The person who says, "Wait till you hear this," and then proceeds openly with a choice bit of gossip sins less, we may believe, than the one who, with the publican's piety, evokes a sacramental phrase before licking his lips.

William K. Hubbell, a retired priest, lives in Lexington, Ky.



## Service and Thrift Relocation Service

The only service-oriented and thrift-conscious intra-state, interstate, and international relocation program especially designed to meet the unique needs of the relocating Episcopal priest and Episcopal lay professional.

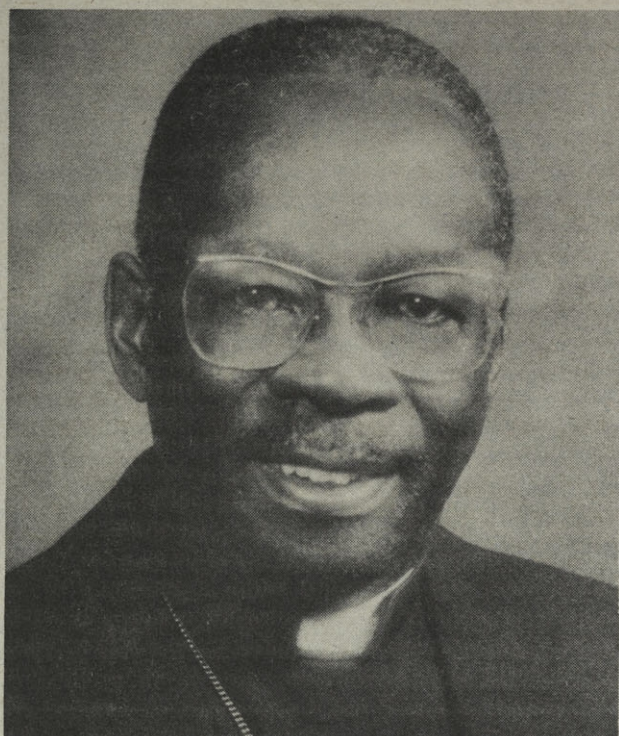
Endorsed by over sixty Episcopal dioceses, as well as Episcopal seminaries, high schools, hospitals, and other Episcopal organizations and institutions, *The Service and Thrift Relocation* fulfills your special needs whether you are moving to a neighboring city or a distant continent.

*The Service and Thrift Relocation Service* is available exclusively through Mr. Lewis Cornwell, National Account Executive in Charge, at **Cord Moving and Storage**, agent for North American Van Lines, phone 314-291-7440 or 1-800-325-4332. Your questions concerning details are welcome.

**CORD MOVING & STORAGE, Inc.**  
4215 Shoreline Drive • Earth City, MO 63045







Bishop Quintin Primo

## When is a bishop really a bishop?

by David L. James

After serving 12 years as Suffragan Bishop of Chicago, Quintin Primo retired and became the first interim bishop in the Episcopal Church.

From Sept. 1, 1985, through June 30, 1986, Primo served as the interim bishop of the Diocese of Delaware. The diocesan standing committee, which held all ecclesiastical authority and to whom Primo was accountable, hired the retired bishop to perform purely sacerdotal and non-administrative tasks.

Dioceses which suddenly find themselves without a bishop usually obtain the services of a retired bishop or one "on loan" from another diocese to perform various administrative functions and the necessary episcopal services such as ordination and confirmation.

This is the first example, however, of a planned hiatus between bishops as the standing committee chose not to call for the election of a bishop coadjutor upon Bishop William Clark's announcement of his retirement. The wisdom of the standing committee was to handle the succession of the diocese's next bishop in much the same way parishes call a new rector.

Encouraged by the recommendation of Bishop David Richards of the Church's Office of Pastoral Development, Delaware contracted with Primo to serve for as long as the diocese needed to elect a new bishop. This allowed the diocese adequate time for a thorough self-evaluation and resulted in the non-rushed election of Bishop Cabell Tennis.

Hired to confirm, ordain, and be chief pastor to the clergy and people of the diocese, Primo traveled throughout the state, making himself available for counseling, spiritual direction, and pastoral care. Although he was consulted on many issues, as interim he chaired no commissions or committees and played no part, formal or informal, in the search and selection process.

Primo characterizes his 10-month interim ministry in Delaware as the happiest time of his 13-year episcopate. The irony of this unique episcopate is this is precisely what the Prayer Book charges the bishop to be, chief priest and pastor to his clergy and people.

Finally, the bishop gets to be bishop.

David L. James is assistant to the rector of St. Paul's Church, Westfield, N.J.

## Define your terms!

by Richard H. Schmidt

I have been noticing that churchpeople often use the same words but mean different things by them. This leads to misunderstanding, sometimes to outright hostility. The following definitions have been culled from various sources, some Christian and some decidedly not so. None of these definitions carries the endorsement of ecclesiastical authority. Their use is to be discouraged.

**Trinity**, an incomprehensible and meaningless dogma dreamed up by ancient theologians to occupy the minds of Christian intellectuals.

**Holy Spirit**, a kind of invisible cloud which hangs around religious people and sometimes causes them to act funny.

**Hymn**, something to listen to in church.

**Truth**, one's own view of things.

**Opinion**, the views of others.

**Martyr**, one who stays after the Tuesday guild meeting to wash the teacups, answers the phone when the church secretary is out sick, arranges altar flowers, and drives the youth group to and from the pizzeria.

**Heaven**, a place where the wicked cease from troubling you with talk of their personal affairs and the good listen with attention while you expound your own. —Ambrose Bierce

**Meekness**, uncommon patience in planning a revenge. —A.B.

**Christian**, one who believes the New Testament is a divinely inspired book admirably suited to the spiritual needs of his neighbor. —A.B.

**Neighbor**, one whom we are commanded to love as ourselves and who does all he knows how to make us disobedient. —A.B.

**Faith**, belief without evidence in what is told by one who speaks without knowledge of things without parallel. —A.B.

**Saint**, a dead sinner revised and edited. —A.B.

**Archbishop of Canterbury**, an amiable old gentleman who occupies Lambeth Palace when living and Westminster Abbey when dead. —A.B.

**Obesity**, the sin of the flesh.

**Rectory**, domicile of a rector to which repairs and renovations are made only when there is no rector.

**Committee**, a collection of the unfit chosen from the unwilling by the incompetent to do the unnecessary.

**"All things to all men,"** an evangelical liberal with leanings toward and away from neodoxy and paleoism who heartily concurs with both sides of

every issue, with minor reservations; a person of deep convictions which last for days. —Edmund P. Clowney

**"Stream of consciousness" preaching**, flexible, free-form discourse in which the preacher passionately and pompously says whatever comes into his head. —E.P.C.

**Metaphysician**, one who goes into a dark cellar at midnight without a light looking for a black cat that isn't there. —Charles Bowen

**Original sin**, a doctrine often treated lightly at today's liberal seminaries but very useful at Every Member Canvass time.

**"Sanctus,"** "that song we're all going to have to sing some day, over and over again, for ever and ever." —Andy Schmidt, 5, to his mother during the Sunday liturgy

**Flying buttress**, an inactive parishioner, one who supports the church from outside. —John Sands

**Halo**, one more thing to keep clean in heaven. —Christopher Fry

**Conscience**, the inner voice which warns us that someone may be looking. —H. L. Mencken

**Bishop**, an ecclesiastical hierarch whose purpose is to please a large assortment of individualistic, strong-willed subordinates, all of whom think they could do his job flawlessly.

**Miracle**, an event described by those to whom it was told by men who did not see it. —Elbert Hubbard

**Episcopalian**, a person of genteel breeding who adheres in a general sort of way to the religious views contained in *The Book of Common Prayer* (though not necessarily the current edition) and for whom religion is a private matter not to be discussed seriously in polite company.

**Episcopalianism**, a nice, light little religion, suitable for summer. —C.D.S.

**Newcomer**, a stranger who should be told immediately how things are done around here and by whom.

**They**, the people who should do something about the snow in the church driveway, noisy children at the back of the nave, poor attendance at the women's guild, and the smudgy quality of the Sunday bulletin.

**Laity**, a necessary evil, required for the support of the clergy.

**Clergy**, a small minority of church members who air their gripes about the majority by collecting and writing stupid definitions.

## Baptism is commitment to change

by John Lane Denson

Two caterpillars crawled lazily through the grass one day. They looked up and saw a butterfly in daring and gossamer pirouette. For a moment they were stunned. Then one caterpillar said with all the conviction a caterpillar can garner, "I'll tell you one thing for sure. You'll never catch me up there in one of those contraptions!"

Any move in any direction, as the caterpillar fears, means change. And as this beloved Church knows only too well, change comes by the hardest. Yet, curious as it may be, change is the way tradition is born.

Ordination tends to separate. I am often struck by how easily the Church speaks of it as being "set apart," rarely considering how divisive such a notion can be and forgetting that being set apart, when pressed to its limits, ultimately becomes isolation, the very opposite of the community we yearn to be.

Holy baptism marks the beginning of our membership in that community. And were the truth ever confronted, baptism is surely the most profound change anyone can possibly make. By that sacrament of God's grace, every one of us is commissioned into the same ministry, and not a single one is set apart from another. What remains

is for each of us in his or her special way and in eucharistic nourishing simply to try to catch up with the majesty of it all. In those rare moments when we do, the grace of the butterfly seems clumsy by comparison with the grace of God.

Scan the questions just following the Apostles' Creed in the Church's baptismal rite. Consider the process those startling questions direct. And consider the simple response: "I will." God's new covenant is non-negotiable. It is a process, not an action. It is engaged only by a commitment to change. Implied throughout is God's simple exhortation, "Be ye reconciled!" This ministry of reconciliation is the holiest of holy orders.

The Prayer Book catechism defines "ministry" in each of the four orders as "to represent Christ and His Church" in the reconciliation of God's world. Such ministry knows no professionals, only amateurs—amateurs in the finest sense of the word as those who carry on the work for the sheer love of it.

John Lane Denson is rector of St. John's Church, Old Hickory, Tenn. This article is excerpted from a longer piece which originally appeared in Tennessee Church News.



# To the Altar Guild, with love

The following remarks have been addressed by the editor to the altar guilds at each of the last two parishes he served.

by Richard H. Schmidt

I may as well tell you straight out that I don't understand what happens at the altar. The sacrament of Holy Communion is a gift so sublime and so marvelous that it far outpasses our ability to understand. When I preside at a service of Holy Communion, I know I am an instrument in the hands of One who dwells "in light inaccessible hid from our eyes" and yet who is nearer to me than the beating of my own heart. He is utterly beyond me but also my intimate companion. This is the mystery of the sacrament.

Every communicant of the parish shares in the joy of this mystery, but members of the altar guild are able to share in it with a special joy. I would say the same thing of service on the altar guild that I would say of my own priesthood—it is a privilege and a gift from God.

The purpose of the altar guild is to facilitate the church's worship. This will call for flexibility on your part as we move ahead into an era of increasing flexibility in the liturgy. A rector might once, I suppose, have said to an altar guild that there was one right way to do something, but that day is surely behind us. We now worship with the many varied services in the 1979 Prayer Book. The book's great flexibility means we may have several "right" ways to do things, depending on the occasion. If you can think of a different or better way to do something, by all means speak up!

Serving on the altar guild is a daily matter, not an occasional matter. True, in this parish you will be off for 11 months of the year, but do not take 11 months off from prayer and study! Regular prayer and study, which in most cases should mean daily, are of vital importance to all of us. And just as they are an important part of my preparation for conducting Sunday worship, so, too, they must be an important part of your preparation for service at the altar. Otherwise serving on the altar guild

becomes a meaningless charade. Your one month serving at the altar should be the visible expression of a year-round devotion to our Lord.

And please don't take service on the altar guild too seriously. It should be fun. We want to do things decently and with dignity, but if we make a mistake, let us not forget that every other aspect of our lives is cluttered with mistakes as well and that God is eager to forgive. You may be sure that whatever mistake you may make, it will not be the first time that mistake has been made. You may also be sure that we clergy are as prone to make mistakes as you are so I will never glower at you. Scripture says something about people with logs in their eyes not making too much ado about specks in other people's eyes.

And finally, thank you. Your faithful ministry in the past has made my job both easier and more pleasurable. I look forward to more of that in the years to come.

## "I am an alcoholic"

*Continued from page D*  
embarrassed or ashamed to say anything about it? I suspect that at least a few here today have walked through the valley of the shadow all alone.

And what a tragedy that is! The admission of need is the first step on the road to wholeness and new life. Then comes the plea for help. And then comes the marvelous discovery of the grace of God. It is often mediated through the loving ministry of other people as I have so happily discovered.

My prayer is we can continue to grow together, grow to know and love one another, recognizing that each of us lives in a state of emptiness and need until he or she is filled by the grace of God and recreated into a reflection of himself.

"Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever." (Eph. 3:20-21)

NNECA XVII  
The 1987 Annual Conference of the  
National Network of  
Episcopal Clergy Associations  
will be held in  
Seattle, Washington  
June 1 to 5  
at the Seattle Hilton Hotel

## New Book

### Spirituality and Addiction

*Walking on Water—Life after Addiction* is a fine little book on the meaning of spirituality as it pertains to recovery from addiction. Its author, Leo Booth, is a recovering alcoholic and an Anglican priest who draws illustrations from stories, jokes, fables, E.T., and Shakespeare. He makes his point always. Each chapter has its moments, some potent teaching, and an uncanny way of getting back to the focal point of the book which is the joy of recovery—that "walking on water."

Booth draws generously from Holy Writ without sounding preachy. He describes Lazarus coming out of the grave bound in bandages as "the supernatural wrapped in common sense," and he says of Mother Teresa: "Where is the miracle? In her. Being the miracle, she makes miracle happen."

Booth is intent on showing spirituality as an essential in any program of recovery. "To see things as they are, rather than how we would like them to be, is the discovery of spirituality," he says.

The final chapter deals with four techniques to help the recovering. Booth insists meditation be part of the gift of spirituality, and he counts it essential in recovery.

*Walking on Water* can be ordered from Emmaus Limited, 195 Claremont Ave., Suite 388, Long Beach, Calif. 90803, for \$8.95 plus \$1 for shipping and handling.

This review by William D. McLean, III, rector of St. Boniface's, Sarasota, Fla., was adapted from The Episcopal News of the Diocese of Los Angeles.



## Roland C. "Skip" Higgins Jr. For your next interstate move

North American Van Lines,  
through its agent, QS  
Storage and Transfer, will  
provide Episcopal Clergy  
with:

### Relocation Coordinator

Your personal contact for all  
aspects of the entire interstate  
relocation, door-to-door.

### Preferred Scheduling

Special consideration given to  
your pickup and delivery  
requirements.

### On-Time Service

Backed by a \$150 per day  
penalty if your agreed  
scheduling requirements are  
not met.

### Replacement Cost Protection

The finest protection for your  
valued personal possessions.

### Custom Moves

### Corporate Rates

### Peace of Mind

The ability to tailor moving  
services to fit your needs using  
the industry's widest array of  
service options.

Now you can take advantage  
of volume rates like large  
corporations.

Confidence that your move is  
being handled by an industry  
leader with over 50 years  
experience and the finest  
specialized equipment.

To learn more about this special service  
for Episcopal Clergy call:

**1-800-843-5988**

ROLAND C. "SKIP" HIGGINS, JR.  
QS Storage & Transfer Co., Memphis, Tenn.  
Agent: North American Van Lines ICC # MC107012



# Clergy Changes

ANDERSON, Carol L., from All Angels, New York, NY, to director, Institute for Clergy Renewal, Fairfax, VA  
ASEL, J. Kenneth, from St. Michael's, Pineville, LA, to St. David's, Denton, TX  
BERGMANN, J. Stephen, from Christ, Cape Girardeau, MO, to St. Timothy's, Indianapolis, IN  
BOWERS, A. Wayne, to Trinity, Woodbridge, and St. John's, Sewaren, NJ  
CAMPBELL-DIXON, Rafael, OHC, from St. Mark's, Bluefields, Nicaragua, to Absalom Jones Priory, New York, NY  
CLEVENGER, Mark, from Diocese of Northern Indiana, South Bend, IN, to chaplain, University of Kansas, Lawrence, KS  
CLINE, John E., from St. Paul's, Crescent City, CA, to St. Michael and All Angels, Alturas, CA  
COARSEY, E. Boyd, Jr., from Trinity Cathedral, Columbia, SC, to St. Mark the Evangelist, Ft. Lauderdale, FL  
COVELL, David R., Jr., from executive director, Massachusetts Bible Society, Boston, MA, to Our Saviour, Brookline, MA  
CROWTHER, James P., from St. Francis, Camilla, GA, to non-parochial  
DAUGHERTY, William K., to St. James, Alpine, TX  
DODD, William P., from executive director, Bethlehem Area Council of Churches, Bethlehem, PA, to St. Michael and All Angels, Sanibel Island, FL  
FISCHER-DAVIES, Clare I., from St. Luke's, Metuchen, NJ, to St. Andrew's-in-the-Valley, Tamworth, NH  
FORD, Darrell L., from Pine Ridge Mission, Wanblee, SD, to St. Luke's, Hot Springs, SD  
GUNN-EUBANKS, John H., from Mt. Calvary, Baltimore, MD, to St. Mark's, Guadalajara, Jalisco, Mexico  
GWINN, Thomas W., from St. Andrew's, Waverly, and Grace, Charles City, IA, to St. Mark's, Malone, NY  
HAMMOND, James A., from Holy Trinity, Churchville, MD, to St. David's, Topeka, KS  
HAWKINS, Linda W., from non-parochial to chaplain, Patterson School, Lenoir, NC  
HEATHCOCK, John E., from non-parochial to director of pastoral services, St. Luke's Presbyterian Hospital, St. Louis, MO  
HEIGHAM, Llewellyn M., Jr., from St. Barnabas, Moberly, MO, to Grace, Kirkwood, MO  
HEISCHMAN, Daniel R., from chaplain, Trinity School, New York, NY, to director, Council for Religion in Independent Schools, New York, NY  
HENNIES, Ronald G., from St. Andrew's, Rapid City, SD, to non-parochial  
HICKMAN, Donald R., from Holy Spirit, Rifle, and St. John's, New Castle, CO, to Ascension, Salida, CO  
HILLS, John B., from St. John's, Grand Haven, MI, to archdeacon for evangelism and mission, Diocese of Western Michigan, Kalamazoo, MI  
HOUGHTON, Philip G., from St. George's, Waynesburg, PA, to All Saints, Wynnwood, PA  
JAYNES, Ronald P., from St. John's, Little Silver, NJ, to St. David's, Wilmington, DE  
JONES, Ann B., from St. Matthew's, Warson Woods, MO, to graduate studies  
KEARNEY, Richard D., from St. Bride's, Oregon-Mt. Morris, IL, to Annunciation, Waukegan, IL

KEESE, Peter G., from chaplain and director of CPE, Duke University Medical Center, Durham, NC, to chaplain and director of CPE, University of Tennessee Medical Center, Knoxville, TN  
KEYS, Colin D., from Transfiguration, Lake St. Louis, MO, to St. Luke's, Marietta, OH  
KLIMAS, Marcella L., from Redemption, Southampton, PA, to Transfiguration, Blue Ridge Summit, and Calvary, Beartown, PA  
KOONS, William D., from Grace, Port Lavaca, TX, to St. James, Del Rio, TX  
LAISTER, Peter, from Diocese of Stepney, England, to St. Clement's, Philadelphia, PA  
LASSITER, Arleigh W., from St. Luke's, Shawnee, KS, to St. Francis, Stilwell, KS, and St. Andrew's, Kansas City, MO  
LITTLE, Edward S., from St. Joseph's, Buena Park, CA, to All Saints, Bakersfield, CA  
LORD, J. Raymond, from Grace, Hopkinsville, KY, to St. Luke's, Anchorage, KY  
LYMAN, Philip, to St. John's, Huntingdon Valley, PA  
McCULLOCH, George G., from San Antonio, Yuscaran Lainez, Honduras, to St. Hugh's, Idyllwild, CA  
McDOWELL, Eugene C., from Diocese of Western North Carolina, Black Mountain, NC, to St. Catherine's, Richmond, VA  
McELLAGOTT, Thomas J., from St. Mark's, Mendham, NJ, to Christ, New Brunswick, NJ  
MESERVEY, Norman R., from non-parochial to Trinity, Oxford, PA  
MEZACAPA, Nicklas A., from St. John's, Cedar Rapids, IA, to Calvary, Rochester, MN  
MICHELS, Sandra B., from St. Martin's, Elisville, MO, to St. Francis-in-the-Fields, Zionsville, IN  
MITCHELL, Barbara, to Christ Church Cathedral, St. Louis, MO  
MOORE, Ralph M., Jr., from St. Mary's, Hamilton Village, Philadelphia, PA, to San Marcos, Bluefields, Nicaragua  
MURREY, James M. (retired), from Radnor, PA, to 372 Devon Way, West Chester, PA 19380  
OKKERSE, Kenneth H., from Christ the King, Sturgeon Bay, WI, to St. Andrew's, Millinocket, ME  
OSBORNE, H. Paul, from Advent, Brownsville, TX, to St. Matthew's, Pampa, TX  
OUTERBRIDGE, Samuel M., from Christ, Woodbury, NJ, to St. John's, New Milford, CT  
PARSLEY, Henry N., Jr., from St. Paul's, Summerville, SC, to Christ, Charlotte, NC  
PYRON, W. Nathaniel, from St. Paul's, Sikeston, MO, to St. Luke's, Hot Springs, AR  
RANKIN, Jerry D., from Good Shepherd, Austin, TX, to St. Luke's, Manchester, MO  
RIGGS, John F., Jr., to Epiphany, Sedan, and St. Matthew's, Cedar Vale, KS  
ROWLAND, Richard W. (retired), from Tenants Harbor, ME, to Suncoast Manor, 6909 9th St. S., St. Petersburg, FL 33705  
ROWLEY, Graham T., from Holy Family, West Bangor/Wind Gap, PA, to Redemption, Baltimore, MD  
SANTOS, Carlos, from Diocese of Puerto Rico to Christ and St. Ambrose, Philadelphia, PA  
SCHENEMAN, Mark A., from St. Peter's, Broomall, PA, to St. John's, Carlisle, PA  
SCHMIDT, David W., from graduate studies and non-stipendiary ministry to Trinity,

Pierre, SD  
SEILS, Donald D., from Holy Trinity, Carrizo Springs, TX, to St. Paul's, Leavenworth, KS  
SHERMAN, Russell E., to Good Samaritan, Paoli, PA  
SHIELDS, Richard E., from non-parochial to Espiritu Santo, Tela, Atlantida, Honduras  
SOULE, Warren J. A., from Good Shepherd, Rosemont, PA, to Christ, Cleveland, NC  
SPENCER, Bonnell, OHC, from Holy Cross Monastery, West Park, NY, to faculty, St. Nicholas' Theological College, Cape Coast, Ghana  
SPICER, John T., from St. Andrew's, Mt. Holly, NC, to St. Thomas-in-the-Fields, Gibsonia, PA  
STONE, John C., from Trinity, DeSoto, MO, to Incarnation, West Milford, and St. Gabriel's, Milton, NJ  
STRICKLIN, Paul E., from St. Peter's, Oxford, MS, to St. George's, Summerville, SC  
SUMRALL, Ernie C., from St. Anskar's, Rockford, IL, to Holy Family, Lake Villa, IL  
TAYLOR, Mynderse H., to Our Saviour, Elmhurst, IL  
TAYLOR, Raymond G., Jr., from non-parochial to faculty, North Carolina State University, Raleigh, NC  
TEASLEY, J. Garland, from Trinity, Lumberton, NC, to St. Luke's, Pawtucket, RI  
THOMAS, John W. R., from Holy Cross, Sullivan's Island, SC, to Trinity, Gatlinburg, TN  
TRASK, Richard E., from non-parochial to St. James, Trenton, NJ  
TURNER, Roy S., from St. John's, Frostburg, MD, to St. Luke's, Mechanicsburg, PA  
VAN DYKE, John M., from Trinity, Marshall, VA, to St. Luke's, Hilton Head Island, SC  
VASQUEZ, Oscar A., from La Esperanza, Orlando, FL, to St. Barnabas, Immokalee, FL  
WALDRON, Edward O., from SERVOL, Port of Spain, Trinidad, to Christ-by-the-Sea, Colon, Panama  
WHEELER, Michael I., CSS, from Christ, Palmyra, NJ, to Ascension, Atlantic City, NJ  
WILLIAMSON, Randolph L., from Advent, Hatboro, PA, to Trinity, Swarthmore, PA  
WOOD, Gretchen A., from St. John the Evangelist, Lansdowne, PA, to Redeemer, Cincinnati, OH  
YOUNG, Margaret S., from chaplain, Georgian Residence, Evanston, IL, to Emmanuel, Petoskey, MI  
YOUNG, Robert L., from St. Luke's, Grant's Pass, OR, to St. Clement's, Tampa, FL

## NEW DEACONS

ARCHIE, Andrew J., to Manakin, Huguenot Springs, VA  
BARFOOT, Alison L., to St. Thomas-in-the-Fields, Gibsonia, PA  
BARNUM, Malcolm M., to Christ, Greenwich, CT  
BEATTIE, Richard E., to Good Shepherd, Orange, CT  
BEDELL, Francene, to Resurrection, Norwich, CT  
BLACK, Brian C., to St. Mary's, Park Ridge, IL  
BRINKMANN, Mark R., to St. Matthias, Whittier, CA  
CAMPBELL, Peter N., to chaplain, Northwestern Military and Naval Academy, Geneva, WI  
CRAIG, Harry W., Jr., to St. David's, Topeka, KS  
CRAWFORD, Alicia L., to St. Mark's, Evanston, IL  
DICK, Harold G., to St. Stephen's, Wichita, KS  
EVANS, Caryllou S., to St. James, Wichita, KS  
FIELD, James W., to Diocese of Chicago, IL  
GARDNER, Eugene C., to Holy Family, Moncks Corner, SC  
GARSIDE, Caroline G., to Christ, Watertown, CT  
GIROUX, Mark A., to St. Martin's, Ellisville, MO  
GONZALES, J. Anthony, to Saviour, Philadelphia, PA  
GORRELL, Anna J., to St. Peter's, Pittsburg, KS  
GREEN, Gary J., to Grace, Rice Lake, WI  
HARTNET, John L., to All Saints, San Diego, CA  
HEMPHILL, Margaret A., to St. Augustine's, Wilmette, IL  
HENNESSY, F. Scott, to Emmanuel, Richmond, VA  
HILL, Ralph J., to St. Aidan's, Alexandria, VA  
HORNBERGER-BROWN, Sharon, to Good

Shepherd, Acton, MA  
JOHNSON, Theodore W., to Emmanuel, Alexandria, VA  
KAUFMAN, Linda M., to chaplain, St. Margaret's School, Tappahannock, VA  
KIPNIS, Judith R., to Christ, Redding, CT  
KOUNTZE-DeMERCHANT, Louise, to Grace, Traverse City, MI  
LAMBERT, Gary P., to St. Peter's, Sycamore, and chaplain, Northern Illinois University, DeKalb, IL  
LINDELL, John A., to St. Timothy's, Barnes Mountain, KY  
LUCAS, Marion D., to St. Mary's, Goose Creek, SC  
MANSON, Anne L. Y., to St. Mary's, Goochland, VA  
McINTOSH, Mark A., to St. James' Cathedral, Chicago, IL  
McLEOD, Robert B., to St. Martin's, Doswell, VA  
MELVIN, Donald A., to Diocese of Chicago, IL  
MOMBERG, Thomas A., to Grace, Oak Park, IL  
RUSSELL, Michael B., to St. Paul and the Redeemer, Chicago, IL  
SANDERSON, Marshall D., to St. Alban's, Kingstree, SC  
SCALES, Joyce M., to St. Paul's, Southington, CT  
SHEARS, Carolyn G. J., to Christ, Watertown, CT  
SHEPARD, John H., to St. Thomas, Sturgis, SD  
TAYLOR, Cynthia N., to All Saints, Florence, SC  
TONK, Victoria L., to St. Richard's, Chicago, IL  
WHALLON, Diane, to diocesan administrator, Diocese of Kansas, Topeka, KS  
WILLIAMS, Ernest C., to St. Luke's, New Haven, CT  
WILLIAMSON, Daniel R., to All Saints, Long Beach, CA  
WILLOW, Mary G., to St. Andrew's, Spring Hill, FL  
WRIGHT, Janet H., to Trinity on the Green, New Haven, CT

## RESTORATION

CRESWELL, Carl E., by Bishop Richard Grein of Kansas

## RETIREMENTS

COSBEY, Kenneth T., from St. Gabriel's, Douglassville, PA, on July 1, 1986. His address is: 208 Russell Ave., Douglassville, PA 19518  
CRAIN, Clark N., from St. Stephen's, Aurora, CO, in September, 1986. His address is: 3424 S. Ivanhoe Way, Denver, CO 80222  
FARRAR, Charles B., from Good Shepherd, Tequesta, FL, on Dec. 1, 1986. His address is: 12730 Pinacre Ct., West Palm Beach, FL 33414  
FEICK, Donald H., from Trinity, Chambersburg, PA, on Dec. 1, 1986. His address is: 226 N. Prince St., Shippensburg, PA 17257  
GREEN, John R., from chaplain, Toledo Mental Health Center, Toledo, OH, on July 1, 1986. His address is: 1132 Brookview Dr., #24, Toledo, OH 43615  
JOFFRION, Alban E., from Nativity, Huntsville, AL, on Nov. 30, 1986. His address is: 433 McClung Ave., Huntsville, AL 35801  
KEARBY, H. Raymond, from chief of chaplains, St. Luke's Episcopal Hospital, Houston, TX, on Dec. 31, 1986. His address is: 10915 Shawnbrook Dr., Houston, TX 77071  
REGEN, Kenneth P., from chaplain, St. John's Home, Milwaukee, WI, on Oct. 1, 1986. His address is: 5075 W. College Ave., #17, Greendale, WI 53129  
THOMAS, John W., from St. Christopher's, Tampa, FL, on June 30, 1986. His address is: 1719 Shore Acres Blvd. NE, St. Petersburg, FL 33703

## DEATHS

ALLING, Roger, age 84  
BAXTER, Samuel N., Jr., age 72  
CILLEY, Roger Howard, age 68  
FORD, Robert T., age 80  
GREENE, Roger S., II, age 73  
LAVEY, Benjamin V., age 59  
MELISH, William H., age 76  
Mother RUTH, CHS, age 89  
STOKES, Anson Phelps, Jr., age 81  
THOMAS, William S., Jr., age 84

## DEPOSITIONS

HONS, Paul Edward  
PASCO, John Clinton

## Changing?

To help us keep this column up-to-date, please fill out and send this form  
TO: PS/Clergy Changes, The Episcopalian, 1201 Chestnut St., Philadelphia, PA 19107

Name: ☐ Has moved  
☐ Has resigned  
☐ Has retired

From: Church or other position City-State-Zip

To: Church or other position City-State-Zip

New address: City-State-Zip

Signature Date of Change: / /

Please type or print in ink. If your address is changing and you enclose the mailing label from this issue of THE EPISCOPALIAN, we'll give it to our Circulation Department.



# SIMPLICITY SAMPLER

LARGE GAIN FOR SMALL CHANGE

## What about lowering our standards?

by Darcy James

Labels are fascinating. What we call something says so much about what we think about it or what we hope others will think. When my dentist speaks of "a simple procedure," to me it means a 12-day pain in the mouth. A dent in a car is a "dimple" or "structural damage," depending entirely on who put it there. You may do something rash and foolhardy; if I do the same thing, it's "a calculated risk."

The really mischievous labels are the ones that appear to be equally straightforward yet slant our thinking. One such sheep's name for a wolf is the phrase, "standard of living."

It hooks us because standards are the very things that keep us shaped up. In any field, a high standard is something to reach toward and a low standard is contemptible. Quite naturally, we deplore low standards of living, feel sorry for those who seem unavoidably to be caught in them, and hope to enjoy a high one ourselves.

But what does it mean to raise my standard of living? Is it comparable to raising my standard of, say, integrity? Most people would probably agree with the dictionary definition of standard of living as "level of subsistence." The catch is that in modern America, increases in level of subsistence and comfort are theoretically limitless. If I decide to do so, and if my resources hold out, I can go on raising my standard of living day by day from now until I drop.

You and I therefore face a decision: "Shall I try to keep moving up as long as levels of consumption and comfort still exist above me, or should I at some point set my own limits, say, 'Enough!' and get off the escalator?"

Abandoning the label, "standard of living," helps a person make this choice under less pressure. No longer will we confuse our comforts with our standards. We can substitute some less alluring label such as "impedimenta," the Roman soldier's term for all that junk in his pack that hampered his marching.

A man in Uganda occasionally came to visit us as he felt indebted for a small benefit to his son. He invariably walked, barefoot, the five miles from his house to ours and home again. Now surely the American point of view would be that the three hours or so he thus invested in coming to see us would have been better spent tending his cash crops to raise his standard of living. Then he could afford to catch a bus for part of the trip, or even if he preferred to walk in the dust under the broiling sun, at least he could spare five shillings for a pair of sandals.

But personal comfort wasn't the first consideration for this man. The fabric of social life was important to him, and he took time for its maintenance off the top of his day, not the bottom. He was a living witness to the difference between "standard of living" and "quality of life."

Tramping around the dusty roads of Palestine, our Lord, too, bore witness to that difference. Having not so much as a foxhole to call His own, He was glad to accept hospitality that others were glad to offer. He enjoyed birds and flowers, food, drink, and company. Was He an irresponsible flower child? No, He was both an example and a giver of abundant life.

There's no law that we have to maintain our standard of living, let alone raise it. We can choose life instead. Go for it!

Darcy James lives in Grangeville, Idaho.  
©1986 Darcy James.

## Central America Week observed

Continued from page 14

Even the Episcopal Church did not immediately recognize the diversity of the area which has five republics with distinct cultures, histories, national identities, and currencies. Not until 1968 did the General Convention approve a division of the Missionary District of Central America into five separate dioceses based on national boundaries. The Diocese of Belize, a small English-speaking country formerly known as British Honduras, remains part of the Anglican Church in the Province of the West Indies.

Today the Episcopal Churches in Central America and Panama are vigorously immersed in the lives of their people, ministering in the languages of the people with largely indigenous ordained and lay ministers. Small Churches in countries that are overwhelmingly Roman Catholic, they have their own special flavor and in some cases are quite influential in ecumenical and governmental circles.

Of the six dioceses—Honduras, El Salvador, Nicaragua, Guatemala, Costa Rica, and Panama—only El Salvador does not have a resident bishop. The clergy and people wrestle with the challenge of shaping a Church that reflects, with integrity, the local culture while at the same time contributing to the larger Christian fellowship.

Despite political tensions, the Churches in the six countries are working together toward becoming an autonomous Province within the Anglican Communion. At present they are in a three-year trial period and are all deeply committed to the principle of partnership.

Conflicts on the Nicaragua-Honduras border, civil war in El Salvador, the mass movement of refugees, earthquakes, repressive regimes, and the pervading poverty and military activity give Central America a special place on the prayer lists of Christians everywhere.

For information and resources contact the Inter-Religious Task Force on Central America, 475 Riverside Dr., Room 563, New York, N.Y. 10115. Phone: (212) 870-3383.

THE EPISCOPALIAN MARCH, 1987 15

### Silk Screened APRONS

Have you hugged an **Episcopalian** today?

- Navy Imprint
- Daffodil yellow fabric
- Easy-care cotton-poly blend
- Waist pocket
- Towel loop
- Adjustable neck strap
- 36" long x 24" wide

Quality crafted in New York  
Money Back Guarantee  
Quantity inquiries invited

Apron E501: \$6.50, Two aprons: \$12.50.  
Add \$2 shipping per order. N.Y. residents add sales tax.

**Marketing Tangibles**  
E. Rawson Rd., Cuba, N.Y. 14727  
(716) 437-2923



### ENGLISH PARISH HOLIDAYS

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

Catalogue from:

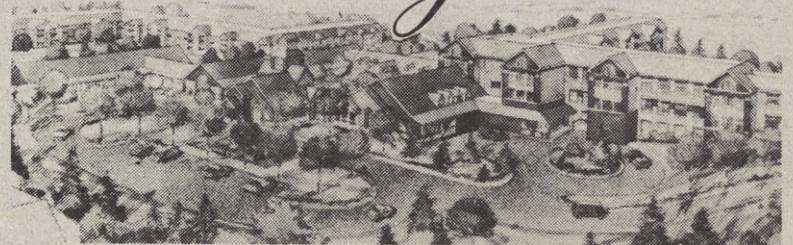
**PARISH HOLIDAYS**  
North American Office  
106 S. Fraley Street, Kane, PA 16735  
814/837-9178



**OUT-OF-PRINT BOOKS**  
relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings; or \$1 for catalog of selections from extensive stock.

**The Anglican Bibliopole**  
Church St. (RD 3, Box 116-G)  
Saratoga Springs, NY 12866  
(518) 587-7470

## Collington



### The Measure of Excellence in Adult Community Living

If you enjoy the independence of your own home but want the freedom of home ownership, if you would like the security of knowing that immediate assistance is available in an emergency, if you are looking for a gracious and caring atmosphere, with unique financial alternatives — COLLINGTON is for you!

COLLINGTON offers:

- Independent and gracious living
- Physical and emotional security
- Easy access to Washington, D.C., including the Smithsonian Institution

COLLINGTON, which will open in 1988, is a non-denominational "life care" community. Seventy-five of 300 units are still available. It is designed to provide senior adults with a gracious and secure, yet independent lifestyle. COLLINGTON is set on 127 acres of beautiful countryside in Largo, Maryland. The community offers a wide variety of housing alternatives, from apartments to cluster cottages... even the availability of nursing care at no extra cost.

COLLINGTON'S services include up to three meals per day in the dining room, housekeeping, home maintenance, recreational opportunities, and free shuttle service to public transportation and to events and places of general interest such as the Smithsonian and Kennedy Center.

Yes! Please send me additional information on the living options at COLLINGTON'S adult community.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone ( ) \_\_\_\_\_

SEND TO:

Collington Episcopal Life Care Community, Inc.  
10001 Martin Luther King, Jr. Highway, Suite 133  
Lanham, Maryland 20706  
(301) 731-6040

TE



# The Pilgrim Press

SPRING 1987

## MEDITATIONS ON THE WAY OF THE CROSS

Mother Teresa of Calcutta  
Brother Roger of Taizé  
January, 64 pages, 5 1/2 x 8 1/4  
\$5.95 paperbound ISBN 0-8298-0585-0

## INCLUSIVE-LANGUAGE PSALMS

National Council of Churches  
March, 144 pages, 6 x 9 1/4  
\$7.95 paperbound ISBN 0-8298-0747-0

## SONGS OF HOPE AND PEACE

Skinner Chavez-Melo, Music Editor  
May, 96 pages, 7 x 9  
\$7.95 paperbound ISBN 0-8298-0710-1

## COME SIT WITH ME AGAIN

Sermons For Children  
Don-Paul Benjamin and Ron Miner  
Illustrated by Don-Paul Benjamin  
March, 128 pages, 5 1/2 x 8 1/4  
\$6.95 paperbound ISBN 0-8298-0748-9

## YOUTH PLAN WORSHIP

Betty Jane & J. Martin Bailey  
April, 256 pages, 5 1/2 x 8 1/4  
\$10.95 paperbound ISBN 0-8298-0745-4

## THE PASTOR AS PRIEST

Edited by Earl E. Shelp & Ronald H. Sunderland  
March, 160 pages, 5 1/2 x 8 1/4  
\$9.95 paperbound ISBN 0-8298-0751-9

## FRAMEWORKS

Patterns For Living and Believing Today  
Douglas Alan Walrath

March, 160 pages, 5 1/2 x 8 1/4  
\$8.95 paperbound ISBN 0-8298-0743-8

## THE PUBLIC VOCATION OF CHRISTIAN ETHICS

Edited by Beverly W. Harrison,  
Robert L. Stivers & Ronald H. Stone  
February, xii + 412 pages, 5 1/2 x 8 1/4  
\$12.95 paperbound ISBN 0-8298-0582-6

## CHURCH MEETINGS THAT MATTER

Enlarged With New Postscript  
Philip A. Anderson  
March, 128 pages, 5 1/2 x 8 1/4  
\$5.95 paperbound ISBN 0-8298-0752-7

## ISAIAH

Scroll of a Prophetic Heritage  
William L. Holladay  
February, xii + 270 pages, 5 1/2 x 8 1/4  
\$9.95 paperbound ISBN 0-8298-0658-X

## HOW TO SUCCEED IN MARRIAGE

Stephen R. Treat  
April, 24-page booklet  
\$1.25 ISBN 0-8298-0750-0

## HIDDEN HISTORIES IN THE UNITED CHURCH OF CHRIST 2

Edited by Barbara Brown Zikmund  
May, 228 pages, 5 1/2 x 8 1/4  
\$10.95 paperbound ISBN 0-8298-0753-5

## FREEDOM WITH ORDER

The Doctrine of the Church in the United Church of Christ  
Robert S. Paul  
April, 160 pages, 5 1/2 x 8 1/4  
\$8.95 paperbound ISBN 0-8298-0749-7

## A DREAM INCARNATE

C. William Mensendiek  
February, xxx + 136 pages, 6 1/4 x 8 1/2 with  
silk ribbon bookmark, 12 b/w plates, 1 color plate  
\$12.95 clothbound ISBN 0-8298-0715-2

## CHEMICAL HAZARDS

A Guide to the New Federal Hazard  
Communication Regulations  
J. Davitt McAteer & Dale Lawson  
Occupational Safety and Health Law Center  
February, 76 pages, 7 5/8 x 4 3/8  
\$6.95 paperbound ISBN 0-8298-0741-1

Write for current catalog.

## THE PILGRIM PRESS

132 W. 31st Street, New York, NY 10001  
Sales representation to the trade  
by The Westminster Press.  
In Canada, Trinity Press.

Appearing monthly:

## EPISCOCATS 1987



ORDER NOW! See page 4.

## VOCATION DISCOVERY

June 29th - July 12th, 1987

An opportunity for women considering the Religious Life to share in worship, work, study, recreation with the Sisters of the Community of the Holy Spirit. Write to:

The Sister-in-Charge of Vocation  
Discovery Program  
Community of the Holy Spirit  
Melrose  
RD#2, Federal Hill Road  
Brewster, New York 10509

# We're not keeping the clerical pipeline full

by George Hodges Soule

Nothing scares the dean of an educational institution like a shrinking or glutted job market for the institution's graduates.

Early in 1984, the Council of Seminary Deans, representing the 11 accredited Episcopal seminaries, started asking questions about the Church's need for their graduates—particularly, "How many people should be enrolled to meet the future needs of the Church?"

To answer that question the Council for the Development of Ministry appointed the ad hoc Clergy Projection Project whose members knew this question was only the tip of an iceberg in which many other questions have been frozen.

The committee found statistical data to prove what John E. Lawrence, editor of the clergy newsletter *Leaven*, labels "the myth of the clergy surplus." In fact, the committee found present and future shortages of clergy.

People are not entering seminaries in large enough numbers to keep the pre-ordination pipeline filled, and the Church is not ordaining enough people to fill the vacancies that occur by attrition if the number of stipendiary church positions is to stay constant—to say nothing of the likelihood of burgeoning needs if any of the church growth movements have even mod-

erate success.

The Church relies on its 11 accredited seminaries for 80 percent of replacements for its priests who receive their primary income from congregations or from church-related work. This appears to call for about 300 seminary graduates reaching priesthood each year. In only one year since 1980 (1986) has the total number of graduates from the 11 accredited seminaries exceeded 300, and the total for the seven years (1981-1987) shows an average shortage of 35 per year in the seminaries' share if all seminary graduates reached priesthood.

Perhaps even more startling for the future of the Church's ordained ministry is nearly 30 percent of its priest replacements from now on will probably be women. Women account for about 35 percent of seminary enrollment which comes to 28 percent of the total replacement pool.

That is the quantitative picture.

Qualitative problems may emerge, depending on how seminaries see their purpose and how the factors that affect the nature and number of stipendiary positions for clergy are identified. For example, do any of the constituencies of these 11 seminaries expect or intend that the institutions' main purpose is to provide most of the new ordinands who will meet the Church's needs for stipendiary

clergy? Or are these institutions truly independent with a whole range of educational responsibilities, of which only one is to graduate professionals into the Church's job market?

Conversely, do the seminaries themselves have any responsibility for recruiting or any significant influence on the nature and number of stipendiary positions in the Church? What else affects the nature and number, and how do seminaries anticipate what their graduates will need to know and be able to do?

Accurate quantitative or qualitative data are hard to come by and appear to be incomplete, inconsistent, and widely unheeded.

In the past 30 years six major studies have been made relating to the preparation of the Episcopal Church's stipendiary clergy. Briefly, these reports are: Pusey (1967), Association of Theological Schools (1975), Krumm (1976), Carroll/Wilson (1978 & 1980), Fletcher (1983), and Episcopal Divinity School (1985). In addition the Board for Theological Education, instituted on the recommendation of the Pusey report, and other agencies, such as the Alban Institute, have issued a steady stream of publications.

Examination of the main findings and recommendations of each of these reports shows relatively little advancement in achieving consensus or clarity about expectations for clergy or in articulating and acting on the seminaries' reasons for being.

The specter of a "clergy surplus" has haunted the Church (and many clerics) for more than a decade. Eco-

## BRISTOL VILLAGE

## Independent Retirement Living

- INDIVIDUAL HOMES
- MODEST PRICES (\$20,000+)
- SMALL TOWN AMBIANCE
- CHRISTIAN FELLOWSHIP
- PEACE OF MIND

Call BRISTOL VILLAGE for information or to arrange a free night's visit:

**1-800-223-9766**

In Ohio:

**1-800-223-3811**

111 Wendy Lane • Waverly, Ohio 45690  
(Affiliate of National Church Residences)

## INTEGRITY, Inc.

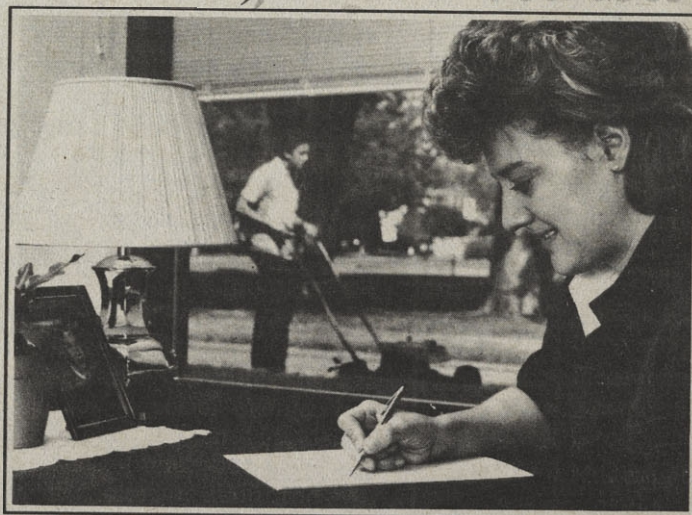
Gay and Lesbian Ministries

Write: Box 19561  
Washington, DC  
20035-0561

computer  
**Jsm**  
products

COMPUTERS  
PRINTERS  
SOFTWARE  
PERIPHERALS  
Call (215) 646-4105  
or write for catalog  
JSM, 28 N. Main St., Ambler, PA 19002

## Thanks, St. Francis...



Thanks, St. Francis, for giving Tommy the help he needed. Our pastor's referral to the St. Francis Homes was the right prescription for our troubled son, and your treatment program was exactly the right medicine.

Thanks to all of you, after only a year of your care and supervision, Tommy is a very different boy from the hostile and rebellious teenager we saw hanging around with the wrong crowd and getting deeper and deeper into trouble. Today he's the kind of son we always hoped he would be.

Because our pastor knew about St. Francis, we found the way to help a boy who didn't want to be helped, and who wouldn't accept other professional care. Now we've become a family again.

THE  
ST. FRANCIS  
HOMES

EPISCOPAL



Serving All Faiths And Races From All Parts Of The Nation

© 1986K St. Francis Homes 139

For more information and referral, contact:

The Rev. Canon Kenneth Yates  
P.O. Box 1340, Dept. 204  
Salina, Kansas 67402-1340  
Phone: (913) 825-0541 Collect

JCAH Accredited CHAMPUS Certified  
Financial Assistance Available



conomic stress adds to uneasiness in seminaries, dioceses, and parishes as well as to clergy apprehension for their vocational future. These perspectives are further complicated by recruiting competition between the Church and other careers for upwardly mobile young people coming from disadvantaged sectors of the population.

No predictions are being made of a significant decline in numbers of stipendiary positions in the Episcopal Church or in numbers of people entering seminary. True, seminary student bodies show a changing mix of age and gender and disproportionately small representation of ethnic minorities as well as an increase in the Church's use of lay ministers—who in other fields might be called paraprofessionals.

Three other observations emerge:  
• Women are being educated for ordination, and ordained, at a much faster rate than they are being called to take charge of congregations. As women become increasingly influential in shaping all worlds of work, they will undoubtedly cause changes in expectations of what the stipend is to pay for.

• Local parishes are being affected by the same socioeconomic trends that have been the downfall of mom-and-pop grocery stores, one-room schoolhouses, and doctors' housecalls. This is particularly evident in funding difficulties for payroll and buildings.

• Highly visible existing needs in the clergy workplace are not being met. The Church has a desperate shortage of minority and bilingual clergy and an unmet demand for parish clergy who are skilled in, and enthusiastic about, youth work and/or Christian education at all levels.

A young person coming out of a disadvantaged background needs an unusual faith commitment to choose stipendiary priesthood over the attractions of career opportunities which seem to offer more of the rewards that are valued by the contemporary world. I once asked a group of established parish clergy—all male—why they were not sending anyone from their own congregations into the pre-ordination process. They were unanimous in responding that they could not honestly present priesthood as an attractive career path for the next generation.

The Church Pension Fund estimates that the Church needs over 400 people per year to maintain the present work force of stipendiary clergy at approximately its present level. (The number of priests receiving their principal income from con-

gregations or church-related work has hovered between 7,600 and 7,700 since 1981.) In only one year since 1975 have more than 400 deacons been ordained, and the highest number of new priests during that time was 335 ordained in 1975. So, arithmetically, ordinations are not equaling the annual loss.

The inescapable conclusion is that only modest success in any of the Church's growth efforts will leave the Church with a severe shortage of clergy to exercise ministry as we know and cherish it now. We will be in far worse shape if we fail to assure full status for ordained women who now represent 35 percent of seminary enrollment but only 7 percent of the Church's stipendiary clergy at work.

If we have any hope that priests of ethnic minorities will be attracted to the ordained ministry of the Episco-

pal Church, they must hear the Gospel call more persuasively than they hear it now.

We probably do not have enough data or clairvoyance to support intentional or immediate changes in policies and practices of either seminaries or "the Church" even if we had a helm from which the present course or courses could be changed. While we need to be aware that factors for major changes are already at work, we must remember we are dealing not only with systems and mechanisms, but also with the living body of the Church and the lives of human beings.

No living body has ever had the gift that would allow it to draw a blueprint for its own evolution.

George Soule, a member of the Clergy Projection Project, is assistant for clergy deployment in the Diocese of Pennsylvania.

## Peacemaker

*Continued from page 1*

followers.

Peacemakers must know the spiritual is the only power that matters. Stalin once cynically remarked, "How many divisions has the Pope?" His successors who have to deal with Poland have not found this amusing. During the years I spent in the U.S. diplomatic service, I believed political, economic, and military power were decisive in affairs of this world. Only gradually did I learn their inherent limitations, that even great force in the world can be helpless in achieving anything permanent. Terry Waite believes that Christ's only holy, catholic, and apostolic Church must be a peacemaker in our troubled world.

Peacemakers must know that moral outrage is a luxury in peacemaking. One person's "freedom fighter" is another's "terrorist." Most especially we cannot be outraged on our own behalf, but only on behalf of those unable to help themselves. How hard a lesson this is when an explosion of moral outrage brings such great self-satisfaction. To hate the sin without hating the sinner is so easily said, so hard to accomplish.

Can anyone doubt that since that night in Uganda when Terry Waite first came face to face with terrorists he has learned to entrust his life to God?

Paulding James is rector of Holy Trinity Church, Grangeville, Idaho.

## Retirement Living at its Finest A Full Life Care Community Oakland, California

Non-Profit

Canterbury Woods

Sponsored by  
Episcopal Homes Foundation

Los Gatos Meadows

Non-Sectarian  
Spring Lake Village

- Independent Living
- Private Apartments all with Balconies
- Air Conditioned
- Lifetime, on Site Health Care Program included in monthly fee.
- Gracious Open Dining—Choice of Entrees
- Library

- Overlooking Lake Merritt
- Lounge
- Hobby Rooms
- Weekly Maid Service
- All Utilities and Maintenance
- Security Patrols and Safety Protection
- Close to Transportation

LIFE CARE RETIREMENT COMMUNITY  
CELEBRATING TWENTY YEARS OF SERVICE TO OUR ELDERS.

Beautiful, Comfortable Apartments,  
Ranging From Studios Through Two Bedrooms  
Entry Fees For Studios Begin As Low as \$24,000,  
And Alcoves As Low As \$37,100.

FOR MORE INFORMATION,  
PLEASE SUBMIT ATTACHED COUPON OR CALL US

INVEST IN YOUR FUTURE!



For information and free brochure call or mail coupon to:

St. Paul's Towers

100 Bay Place

Oakland, Ca. 94610

(415) 835-4700 (Mrs. Horne)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Telephone \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

E/87

Episcopal Homes Foundation, while affiliated with the Episcopal Church, is a separate corporation and as such is responsible for its own financial and contractual obligations.



# Lifecare... Retire to Life!

Retirement should be a beginning, not an ending. It gives you the opportunity to do all the things you've been too busy to enjoy. Let Paul's Run lifecare help you turn this opportunity into reality; you've earned it.

Lifecare at Paul's Run gives you:

- Independence
- Security
- Maintenance-free, spacious apartment living
- Affordability
- Lifelong health care protection
- A wealth of activities
- A convenient location
- A community of adults with similar life experiences

Immediate occupancy in some units. CALL NOW.

Non-Profit, Non-Denominational Lifecare Community



Call us at (215) 969-1100 or  
mail this coupon to:

9896 Bustleton Avenue  
Philadelphia, PA 19115

- ☐ Please send me more information.  
☐ I'm interested in a free tour and lunch.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Age \_\_\_\_\_

EM

## Cloisonne Church Emblem NECKLACE



16" Sterling	\$9.95	\$8.95
18" Sterling	\$18.95	\$9.95
18" Silverplated	\$6.95	\$4.95
Lapel Pin	\$4.95	\$2.95
Charm	\$4.95	\$2.95
Key Holder	\$3.00	\$2.00
Purse	\$4.00	\$2.00

(folded size 7 1/2" x 3")

All Plus Postage and Handling  
\$ .95

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

## AUTHORS WANTED BY NEW YORK PUBLISHER

Leading subsidy book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. Send for free, illustrated 40-page brochure S-73 Vantage Press, 516 W. 34 St., New York, N.Y. 10001

Traveling Times  
songs for the journey of life by  
Phillip Bennett  
\$10.00 each album or cassette to  
1625 Locust Street Philadelphia, PA 19103

# THE WALL Between Jew & Gentile

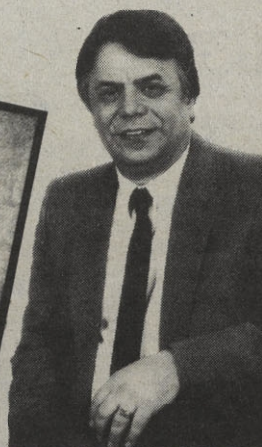
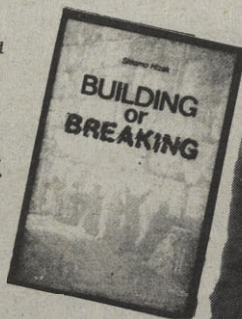
## Building or Breaking

by  
Shlomo Hizak

Many Christians today are disillusioned by their attempts to befriend the Jew. They are asking, "What have I done wrong? I have demonstrated love but I feel it has been rejected."

What Does a Jew Think  
When a Christian Says  
"I LOVE YOU"?

Shlomo Hizak, raised in Jerusalem opens his heart to answer this important question. He tells you what touches the heart of the Jew and what turns it off, what breaks down the wall and what builds it higher.



Shlomo Hizak

\$2.95 POSTPAID FROM  
the  
**JERUSALEM CENTER**

for BIBLICAL STUDIES & RESEARCH  
P.O. BOX 3688 SAN DIEGO, CA. 92103

Photo © Isabel Champ Wolseley



The captain of the Norwegian cruise ship *Royal Viking Sea* altered his course to reach Latitude 41° 46' North, Longitude 50° 14' West in the North Atlantic. At this spot two-and-a-half miles below the water's surface lies the *Titanic*, which sank 75 years ago, killing 1,500 people. In a memorial service on the *Royal Viking Sea*, passengers and crew assembled to sing "Nearer, My God, to Thee." Buglers sounded taps while a wreath was dropped from the stern.

—Isabel Champ Wolseley

## Northern Ireland

Continued from page 1

crimination has almost been eradicated, but mutual resentment remains.

Today most Roman Catholics seem to prefer to delay indefinitely the unification of Ireland. One important reason is British welfare, unemployment, and health care benefits remain much superior to those in the Republic of Ireland. The Irish Republican Army (IRA), however, continues to press for it both through the Sinn Fein political party and by terrorism in the streets.

Were it not for the army patrols and police check points, a visitor to Belfast might think life was normal

enough. Economic decline, however, is serious and offset only by large financial subsidies from Britain. Unemployment is 28 percent, rising to over 90 percent in the poorer Roman Catholic and Protestant areas. Behind the genuinely friendly smiles of individuals lies apprehension of some ghastly new act of terrorism committed either by the IRA or a Protestant paramilitary group. In the last 17 years over 2,400 men, women, and children have been killed and many more thousands injured. All this in a country with only 1.5 million inhabitants.

"We will eat grass before we accept

## SMALL CHURCH LEADERSHIP CONFERENCE

June 1 (Beginning with dinner) to June 3 (Ending After lunch)  
TRINITY CONFERENCE CENTER, Salter Path, North Carolina 28575  
Theme: "Keeping the Small Church Alive and Lively"  
Leaders: The Ven. Robert N. Willing, Archdeacon, Diocese of New York, Mid-Hudson Region  
Mr. William Stokes, Music Consultant, Diocese of Western North Carolina and Organist/Choir Director, All Soul's Church, Asheville, North Carolina  
Sponsored by The Carolinas and Virginias Small Church Leadership Development Institute  
For: Clergy and Laity of small churches and diocesan staff  
Congregational team attendance encouraged (attendance limited to 60)  
Trinity Conference Center is the new center of the Diocese of East Carolina. Located on an island in southern North Carolina, recreational facilities include 1500 feet of beautiful Atlantic beachfront.

TOTAL COST: \$115.00

Further information and applications may be obtained from the Coordinator:  
The Ven. George C. Estes, Archdeacon, Diocese of Southern Virginia  
244 South Sycamore Street, Petersburg, Virginia 23803, (804) 733-5280

## ENGLISH COTTAGE

For weekly rental—Cozy, 200-year-old cottage, 2 bdr., 1 1/2 baths, central heat, with fireplace and modern kitchen, on two acres of land located in Shropshire near Ludlow. A convenient drive to Shakespeare country, Wales, Malvern Hills, Peak District, Cotswolds, etc. Contact the Rev. & Mrs. Neville Foster, St. Peter's Vicarage, Tile Cross, Birmingham, England B33 0LH, or call (904) 567-7970.

## EDITOR SHARING MAGAZINE

Journal of Christian Healing, published by The International Order of St. Luke the Physician. Relocation not required. Salary favorable for time required. Inquiries to current Editor, Rev. Arthur Greeley (301) 365-2402. Send resume and sample of writing by May 30 to Rev. William Beachy, Box 119000, Kansas City, MO 64111-9000.

## THE EPISCOPAL CHURCH FOUNDATION INVITES YOU TO LEARN HOW YOU CAN.

- Increase your income
- Avoid capital gains taxes
- Reduce income taxes
- Help the Foundation

FREE INFORMATION ABOUT THE FOUNDATION'S  
POOLED INCOME FUND IS NOW AVAILABLE

Just tear out this message and mail it with your name and address to: The Episcopal Church Foundation, Dept. EP387  
815 Second Avenue, New York, N.Y. 10017



that Agreement," a hardline Unionist said in reference to the latest Westminster and Dublin effort to achieve a constitutional resolution of the political struggle. Most people outside Northern Ireland see it as a fair procedure for achieving peace and justice. It provides for continuing consultations of Dublin and Westminster politicians to monitor the implementation of civil rights, encourages cooperation between both police forces to counteract terrorism, and guarantees that Northern Ireland will remain part of the United Kingdom as long as the majority wish it. It also provides for return of self-government to Northern Ireland if Unionists and Nationalists can agree to some kind of power sharing by which the majority are prevented from further discriminating against the minority.

John Hume, leader of the Nationalist Social, Democratic, and Labour Party, says he is willing to negotiate the next step. But Unionist leaders refuse. "Ulster says No" is their slogan.

"Never, never, never!" bellows the Rev. Ian Paisley, evangelist and leader of his own denomination and his own Democratic Unionist Party. He wishes to maintain the vestiges of Protestant privilege, is virulently anti-Catholic, and fears the current Dublin involvement in consultations "puts us on the slippery path to a united Ireland."

So far Margaret Thatcher has stood firmly by the Agreement and continued direct rule. The alternative is British withdrawal, which the IRA wants, but then the paramilitaries would provoke a terrible civil war with the Roman Catholic ghettos suffering most. The Agreement must be renewed in 1989 and perhaps by then Unionists and Nationalists will agree on some variation of it.

In this political, cultural, and religious struggle the Churches have been forces for both good and for ill. All the leaders of the mainline denominations are united in condemnation of violence, all call for negotiated settlement, and all appear regularly at ecumenical services. But no infrastructure exists to carry their messages down to their parishioners, nor do the Churches have a tradition of adult education where the moral dimension of politics can be discussed.

Many individual clergy and laity heroically, at risk to their jobs and sometimes their lives, speak out for reform and become active in reconciliation groups. Corrymeela is one successful residential center where poor families, victims of terrorism, children, politicians, social workers, and clergy meet across the religious and political divide.

Negative examples abound, however. Biblical fundamentalists play on people's ignorance and fears rather than encourage that spirit of tolerance required to make a pluralistic society work. A former Presbyterian moderator was willing to drink tea with Roman Catholic bishops but not to pray with them lest that be construed as his approval of their traditions. At a recent Anglican diocesan meeting, in a discussion of community relations, a delegate received applause when he said, "We all want peace and justice—but not at any price!"

The Roman Catholic Church in Ire-

land unfortunately has been little affected by Vatican II. In the Republic of Ireland its influence is such that civil divorce is unavailable, abortion is forbidden, and contraception is only legally available to married couples with a doctor's prescription. Protestants throughout Ireland resent this intrusion of sectarian morality into civil law.

The Falls Shankill Fellowship is an example of a church-based reconciliation activity in one of the poorest and most strife-ridden areas of Belfast. Disgusted by the intimidations and extortion rackets of paramilitaries, desperate to end the summer average of two tit-for-tat sectarian assassinations taking place each week, many of the residents of both communities were ready for a change.

A few clerics decided to bring together Falls Road priests and Shankill Road ministers for an overnight conference at which they grew to know, respect, and like each other. A similar meeting of about 20 laypeople followed. They progressed further in a frank discussion of their religious and political differences. In one of these exciting exchanges came a strong sense of the presence of God's loving Spirit.

At another less serious juncture, everyone participated in a role play to negotiate how a provocative Protestant parade would be conducted as it passed through a Roman Catholic neighborhood. Roman Catholics and Protestants exchanged their normal roles, and it was hilarious.

Some of the church youth groups are now meeting across the divide. A Redemptorist priest and a Methodist minister have developed a mutual ministry in which they call on the family together when anyone in either community is killed by bomb or bullet. When 28 people were expected at a monthly prayer group meeting in December, over 60 people came on a cold, rainy night.

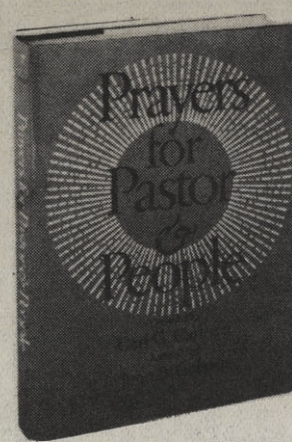
The suffering of the people in Northern Ireland is tragic because individually they are so kind to each other. They have a great sense of humor and are so loyal to their convictions. From the perspective of worldly wisdom the outlook appears hopeless.

Sensible changes, if made, would greatly ease the situation. For instance, why don't the Unionists treat the Nationalists with more respect so the latter acquire a greater stake in the existing partition? Why don't all the Nationalists (and Americans, for that matter) stop supporting the IRA whose bombings alienate the Unionists, the very people any future united Ireland must include? Why don't the Protestants, as good neighbors, help the Roman Catholics attain full equality of opportunity?

Christians in Ireland and America believe in a God who surprises us by bringing good out of evil and who can use the weak to overcome the strong. So hope remains. Please remember Ireland in your prayers.

## Retreats available

St. Margaret's House, Philadelphia, Pa., has a complete schedule of retreats and quiet days for Lent and Easter. For information, write St. Margaret's House, 5419 Germantown Ave., Philadelphia, Pa., 19144.



## Prayers for Pastor and People

Grounded in the varied treasury and rich heritage of the Anglican tradition, *Prayers for Pastor and People* is an extensive collection of blessings, thanksgivings, intercessions, litanies and prayers. Compiled and edited by the Reverend Carl G. Carozzi, DMin., Rector of All Saints Church in Phoenix, these prayers will assist clergy by providing additional prayers for worship and ministry. The book offers lay-persons a wide variety of relevant prayers for personal devotion. The foreword is by the Right Reverend John B. Coburn, DD, Bishop of Massachusetts.

108-7 Red (6 1/4 x 8 1/2) . . . \$12.95

Available through bookstores or

## The Church Hymnal Corporation

800 Second Avenue, New York NY 10017

### FAST INTEGRATED CHURCH MIS & PLEDGE ACCOUNTING SOFTWARE

#### MIS FEATURES:

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

#### PLEDGE ACCOUNTING FEATURES:

Rapid posting - full audit trail. Statements and reports - and more!!  
Runs on MOST microcomputers

EASY TO USE: Menu-driven. Complete Manual. **\$300 COMPLETE\***

NEW: DEMO DISK with Full Manual. (Specify computer)—\$25. For more information, write or call:

SOUTHWEST SPECIALTY MICRO SYSTEMS, 6505 Christy NE, Albuquerque, NM 87109 — (505) 822-1412

\*Including two hours telephone consulting In New Mexico, please add sales tax.



## PREGNANT? ALONE? CONFUSED?

The Edna Gladney Center Can Help.

Residential, Medical, Educational,  
Counseling, Enrichment,  
Infant Placement Services

Call anytime night or day,

Fort Worth-Dallas metroplex

Texas toll-free

National toll-free

429-1461

1-800-772-2740

1-800-433-2922

2300 Hemphill, Fort Worth, Texas 76110

# Live Your Retirement!

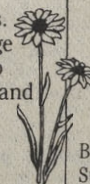
Just because you're planning to live in a retirement community, doesn't mean you plan to retire from the world.



Song sparrow—*Melospiza melodia*. Length 6 1/2 inches, wingspread 9 1/4 inches. What this bird lacks in color it makes up in springtime melodies. The song sparrow is basically brown and white with a black spot on a streaked breast.

At Fairhaven, you'll have the security and life care that frees you to participate and grow in the rich cultural opportunities of Baltimore and Washington.

Located in Sykesville, Maryland, Fairhaven is midway between Baltimore and Washington. Its 300 acres are vibrant with colorful native wildflowers and flower gardens planted by residents. The remarkably spacious accommodations range from efficiency apartments to cottages with two bedrooms and den. Your medical needs, present and future can be attended to in Fairhaven's Health Center. Special services in Uplands Hall provide an additional sense of security and comfort.



Black-eyed Susan—*Rudbeckia hirta*. Found in open fields and pastures, this attractive wild flower is Maryland's state flower. It is large orange/yellowish with a brown center.

Isn't it time you began to live your retirement at Fairhaven? Write or call: Ms. Judy Bernstein, Admissions Director, Fairhaven, 7200 Third Avenue, Sykesville, MD 21784.

**FAIRHAVEN**  
A Non-Profit Corporation  
(301) 795-8800

YES, I am interested in more information. E/87		
Name	Phone	
Address		
City	State	Zip





Holy Cross Monastery  
West Park, New York 12493

May 22-31, 1987

Esther de Waal

Esther de Waal created "The Benedictine Experience" at Canterbury Cathedral as an opportunity for lay and ordained participants to experience the rhythm of study, manual work, prayer and relaxation, as put forth in the Rule of St. Benedict, which is a model not only for monastic life but for life in the home and workplace. If you seek an integrated life, we invite you to join us for this ten day experience.

Fee: \$625

Call or Write Today for Registration  
and/or Information (914) 384-6660

### EPISCOPAL CHURCH TIES

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

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

### BED & BREAKFAST HONOLULU

Homestays & Studios  
A Pleasant Low Cost Alternative  
to Hotels throughout Hawaii  
3242 Kaohinani Drive  
Honolulu, Hawaii 96817  
1-800-367-8047 x351



## FEMINIST REFLECTIONS FROM ORBIS

### REVOLUTIONARY FORGIVENESS

Feminist Reflections on Nicaragua  
by the AMANECIDA COLLECTIVE  
Edited by CARTER HEYWARD  
and ANNE GILSON  
Foreword by DOROTHEE SOLLE

Pastors, priests, activists, students, teachers, and theologians offer first-person accounts of how they were converted by their experiences in Nicaragua. "Must be read by every American struggling with the question: 'What is the truth about U.S. involvement in Nicaragua.'" —DELORES S. WILLIAMS, Muhlenberg College  
\$9.95 paper

### COMMUNITIES OF RESISTANCE AND SOLIDARITY A Feminist Theology of Liberation

by SHARON D. WELCH  
"Welch wants to reclaim the Christian ideal of liberating people from every form of oppression... (and) challenges us to think through our beliefs and the ways those beliefs must shape the decisions and values by which we live."  
—National Catholic Reporter \$7.95 paper

### HEARING AND KNOWING Theological Reflections on Christianity in Africa

by MERCY AMBA ODUYOYE  
Mercy Amba Oduyoye attempts to liberate African Christians from "pre-digested theologies" and to stimulate theological talk that is relevant to Africa's cultural heritage and socio-political realities. "Oduyoye's writings are like a breath of fresh air to women in ministry and in the church." —KATIE CANNON, Episcopal Divinity School  
\$9.95 paper

### WOMEN IN THE THIRD WORLD

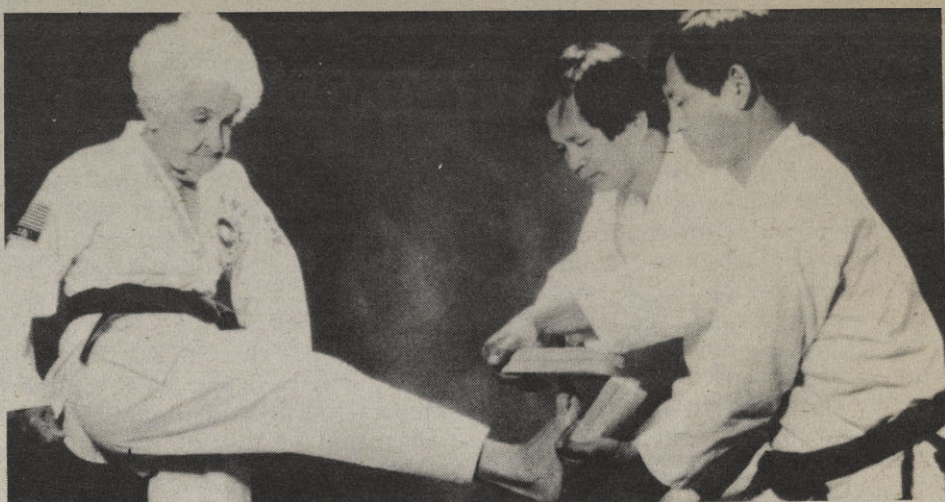
A Directory of Resources  
Edited by THOMAS P. FENTON and  
MARY J. HEFFRON

An invaluable listing of books, periodicals, organizations, audiovisuals, articles and other resources. "Provides a good 'roadmap' of how to find the information and materials you need."  
—RITA S. GALLIN, Women in International Development  
\$9.95 paper

At bookstores / write for catalog  
Call toll free: 1-800-258-5838



ORBIS BOOKS Dept. RB  
Maryknoll, NY 10545



Whether breaking a two-inch board by using the elbow attack or the front kick, Lucille Thompson, shown here with Cha Kyo Han and Min Kyo Han, says our bodies are God's gifts to be used in His name.

## She uses her black belt for God

by Lois M. Nasados

A black belt in Tae Kwon Do may not at first mention seem like an evangelistic tool, but Lucille Thompson uses it in just that way.

Thompson says she wasn't thinking about ministry when she began studying the Korean form of karate to relieve pain in her shoulders. She was 88 years old at the time.

During classes the director of the program, Min Kyo Han, reminded his students of the wonders of the human body and how only God could have designed such a complex machine. Now whenever Thompson demonstrates her skills—whether to a national television audience, to her fellow parishioners at Church of the Holy Trinity, Danville, Ill., or to a class of school children—she speaks of the "earthly trinity" God gave each of us. "Mind, body, and spirit must always be in harmony with each other and with our environment," Thompson says. "That's a gift from God, too. We haven't done a good job taking care of these gifts. We must do better. We owe it to God."

By her 90th birthday Thompson had earned her black belt, exchanged banter with Johnny Carson and David Letterman, broken two-inch concrete blocks with her bare foot, and told audiences, "If you do, you can." After a trip to Italy to perform on a



television show there, Thompson began receiving mail from Japan, China, Poland, and all over western Europe. Some of it is addressed to "90-year-old-lady-with-black-belt, USA."

"Exercise wasn't considered ladylike" when Thompson was growing up in Iowa, but "I never was the sedate type even as a child. It's no wonder women had so many health problems in those days!"

Preferring to talk about the earthly trinity than about her accomplishments, Thompson says, "It's never too late to try to improve your place in the world."

Lois M. Nasados is a fellow parishioner of Lucille Thompson's.

## UTO: "Best job a woman could have"

by Phyllis Braunlich

Of all the work Elizabeth Eckel, 95, has done for the Church, the "best job a woman could have" is diocesan treasurer of the United Thank Offering (UTO) because it "brings me closer to God."

The daughter and sister of Episcopal priests, Eckel lives at St. Simeon's Retirement Home in Tulsa, Okla., and helps with semi-annual UTO gatherings at St. Aidan's Church. She has been Episcopal Churchwomen president in the Diocese of West Missouri and taught church school for 59 years in Missouri and Texas. At age 76 she retired as superintendent of the church school at Christ Church, Warrensburg, Mo.

Eckel, who was a librarian, says "books are segments of the great patchwork puzzle, life. Rightly placed they may gradually enable us to perceive the vast design of the whole."



UTO brings her closer to God, says Elizabeth Eckel.

She is the author of humorous and inspirational articles and has also written poetry, such as this piece for the UTO mite box: "Blue was the mantle of Mary, / blue as the sky or the sea. / Happy the heart of Mary, / holding the Babe on her knee. / Blue is the little mite box. / Happiness it imparts, / through women the world around, / holding the Babe in their hearts."



## Living together is selfish

Continued from page 11

for God's relationship to Israel in the Old Testament is that of faithful husband to unfaithful wife. In the New Testament the metaphor becomes that of Christ, the bridegroom, taking to himself the Church as His bride—a Church that will be perfected and purified by His spirit. It is the will of God that marriage between man and woman should be the earthly image of this unconditional covenant of promise.

But the very nature of a live-together arrangement is essentially uncommitted and conditional. Sometimes people live together precisely because they do not want to commit themselves in marriage; often couples live together because they want to try out marriage before they undertake it. In both cases, however, the arrangement can be broken by either or both parties without the burden of knowing that solemn public vows have been broken. No matter how long a live-in setup may last, the perhaps unspoken understanding is the commitment is not total.

In the early 1970's the phrase, "trial marriage," was much in vogue. The term is not heard so much today, but many cohabiting couples would consider they had entered upon a trial marriage. Stop and think about the phrase, "trial marriage." Can you hear the contradiction in terms? Marriage by definition is unconditional: "for better for worse, for richer for poorer, in sickness and in health, forsaking all others until we are parted by death."

Being married means knowing one will not be forsaken, and this knowledge is grounded in the promise of God to Israel: "I will never forsake

you." The fact of divorce does not change this fundamental Christian teaching. The phrase, "trial marriage," is a semantic impossibility; the attempt to enact such an arrangement in the Christian community is a theological travesty. Suppose God's covenant with us were a "trial covenant"? The Old Testament from beginning to end is the testimony that the unconditional faithfulness of God persists through and triumphs over Israel's faithlessness. Suppose God had remained loyal to Israel only if Israel had continued to please Him? Only if Israel communicated effectively? Only if Israel's love for Him continued to be as fresh and exuberant as in the early days? God help Israel if it were so.

God's unconditional love for His people means His unconditional love for all of us sinners, including divorced people, single people, cohabiting people. Let us be clear about this. God's promise of grace and mercy for all of us deviants, including the writer of this article, is the foundation of the Gospel and must be preached in season and out.

But it is also clear that God has called the Christian community to bear His image in the world, and God's "holy ordinance" of marriage is one of the ways this happens. In continuing to hold to the biblical and traditional teaching about marriage, the Church exemplifies her faith in the God who has set boundaries for His people's good, who calls them into a community of the covenant, and who has bound himself to them forever with a knot of steadfast love and constancy that no disobedience, rebellion, provocation, or failure on our part can sever. This is the foundation for Christian sexual ethics.

**Fleming Rutledge** is a Union Theological Seminary graduate who serves as associate rector of Grace Church, New York City.

## Coeducational Schools

### A CLASSIC EDUCATION

Traditional scholarship combines with leadership opportunities in a Christian community of faculty and students to provide a complete learning experience — academically, socially and spiritually.

Boarding and Day.

Grades 7-12. Coeducational.

For more information, write or call:  
Director of Admissions (516) 751-1800

**THE STONY BROOK SCHOOL**  
Stony Brook, New York 11790



## Schools for Boys

### WEBB SCHOOL

Bell Buckle, Tennessee 37020  
(615) 389-9322

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

Intensive  
Academics

Challenging  
Outdoor  
Program



The Webb school does not discriminate on the basis of race, creed, color, national or ethnic origin.

## Schools for Boys



**MALCOLM GORDON SCHOOL**

1927-1987

- Traditional elementary curriculum with 6:1 student/teacher ratio
- Emphasizes challenge and skills for each individual
- 50 miles north of New York City
- Unique family setting on 50 acres overlooking the Hudson River
- Strong athletics and activities

Boys—boarding and day—fifth through eighth grades  
P.O. Box 251, Garrison-on-Hudson, NY 10524  
914-424-3369, David C. Gordon, Jr.

### SOUTH KENT SCHOOL

South Kent is a small, all-boys school, located 75 miles north of New York City and 50 miles west of Hartford. The campus is situated on 600 acres of land, in the Housatonic River Valley, 4 miles from the village of Kent.

Affiliated with the Episcopal Church, South Kent is committed to the principles of community living. The daily vesper service is an important part of the school life. The school also subscribes to the self-help system; students assume the responsibility of running the school's daily routine. South Kent encourages young men of ability and character to enroll for the purpose of continuing their growth as classroom students, community members, and team players.

Please Contact:

**Peter S. Bartlett**  
Director of Admissions  
South Kent School  
South Kent, CT 06785  
203-927-3530

### Christ School



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

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

### ENGLAND TRAVELS



Please call or write  
for a brochure.

### TOURS FOR 1987

**WALKS IN THE ENGLISH COUNTRYSIDE**

JUNE 4-22

**BEAUTIFUL BRITAIN, 1987**

AUG. 10-27

**GREAT HOUSES OF BRITAIN**

IN ASSOCIATION WITH  
THE NATIONAL TRUST IN BRITAIN

SEPT. 17-OCT. 5

**CHRISTMAS IN ENGLAND**

DEC. 18-28

**SMALL GROUPS  
PERSONAL ATTENTION  
COMFORTABLE PACE**

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

## Give to the United Negro College Fund.

A mind is a terrible thing to waste.



## EDUCATION GUIDE

The **Episcopalian** reserves this section for listing qualified institutions of learning. To list your school contact **Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107**, or phone (215) 564-2010.

## Coeducational Schools

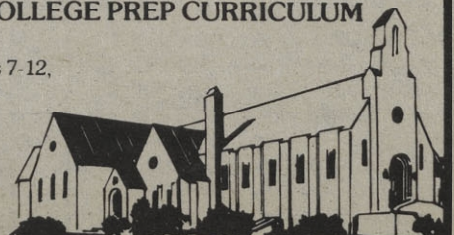
### SHATTUCK-ST. MARY'S SCHOOL

Traditional, college preparatory day and boarding school for girls and boys. Separate Middle (7-8) and Upper (9-12) Schools. Student-teacher ratio 7:1. Regular, accelerated and Advanced Placement levels. 175 students represent 25 states, 10 nations. Structured, supportive environment. Christian heritage embraces all faiths. Historic 250-acre campus. Admissions Office, P.O. Box 218, Faribault, Minnesota 55021. (507) 334-6466.

### CHURCH FARM SCHOOL

BOYS BOARDING SCHOOL COLLEGE PREP CURRICULUM

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



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



# A new beginning for a re-formed family

by Lee Christopher

*"There are four things that are too mysterious for me to understand: an eagle flying in the sky, a snake moving on a rock, a ship finding its way over the sea, and a man and a woman falling in love." Prov. 30:18-19*

I can't recall the exact moment when I knew I was in love with Allen, but I knew I never wanted to be without him. I felt comfortable and secure in his love. Then one Friday afternoon he asked me to marry him, and I said, "Yes!"

Since this marriage was to be a second for both of us and since we both had children, one of the first questions we asked ourselves was, "Can we really blend our families into one?"

Allen had three children—Miriam, who was 18 and, because she is mentally retarded, lived in an institution; Mary Alice, 16, and Scott, 12, lived with their dad. My son Neil, 14, lived with me.

True, the children got along well while we were dating, but marriage would mean more than Allen and me promising to love one another forever. Marriage would also mean we would each make a commitment to the other's children.

The more we talked about marrying and blending our families, the more we realized we could not do this alone. We went to visit the Rev. Joe Doss, our priest. We told him we wanted to blend our families but were frightened and unsure how to go about it. He told us the Lord would guide us. All we needed to do was ask Him.

One of the best suggestions Father Doss gave us concerned the wedding ceremony: "The wedding ceremony is necessary and important because it lays the foundation on which your two lives will become one. In your

case, perhaps making the children a major part of the ceremony would be wise."

Next on the agenda was telling the children about our plans. At a picnic in the park Allen announced our engagement to the children. They seemed happy for us. But soon the questions began to fly.

Where were we going to live? Where would they go to school? Who would do the cooking? Would they have to call us Mom and Dad? Could they still see their other parent? Would they be coming on our honeymoon?

We weren't prepared to answer all the questions, but we assured them of our love for them and told them our marriage was not only a marriage to one another, but a commitment to be their parents forever. And because of this, we wanted them to be a part of the wedding.

Neil said, "You mean you want us to bake a cake?"

We said we thought that would be a great idea.

Scott said, "Let's make a devil's food cake!"

Mary said, "No! That is totally out of the question. Dad and Lee must have the traditional white cake."

Allen and I laughed. It was a wonderful beginning.

The next month was spent planning the wedding and deciding where we would live. It was a hectic time, but God was guiding us all the way.

By the time our wedding day came, we were ready to become a family.

The ceremony was beautiful. Our sons read passages from both the Old and New Testaments; Mary read a beautiful prayer from the present-day liturgy.

After Allen and I pledged our love and fidelity to one another and took our marriage vows exchanging rings, we made similar vows to the children—vows that we would be their

parents forever. We gave the children religious symbols as tokens of our promises to them. Father Doss then said a brief, simple prayer, joining our families together. He reminded us to let the Holy Family be our model in the days to come.

After the ceremony we had a small reception for the immediate family. The cake the children baked was not only gorgeous and complete with bride and groom on top, but it was also delicious. Mary and her boyfriend sang two lovely songs for us. Allen's sister volunteered to take care of the children for the weekend so we

were even able to have a honeymoon.

Allowing the children to be a major part of the wedding bound us all together from the very beginning. It enabled the children to feel secure, happy, safe, and important. It brought God into our family right from the start.

*"Homes are built on the foundation of wisdom and understanding. Where there is knowledge, the rooms are furnished with valuable, beautiful things." Prov. 24:3-5*

Lee Christopher, a free-lance writer, and her blended family live in Fayetteville, Ark.



## How long have we been welcoming people?

Kate Bryant of Tuckahoe, N.Y., recently wrote to say, "I've always been curious to learn who dreamed up the metal signs that indicate in each and every town 'The Episcopal Church Welcomes You.' " She asked, "Can you tell me who originated the idea and when?"

Answers to that kind of question exist only in people's minds, but we're lucky to have access to John Reinhardt's mind right here in River City (Philadelphia). Reinhardt, who became director of promotion at the Episcopal Church Center in 1954, tells us the signs were just beginning to be produced when he went to work there, and he suspects they were the brainchild of Bob Jordon, his predecessor in the post.

Another wonderful and willing source of information is Avis Harvey at the Church Center who reminded us that the signs could not pre-date the adoption of the Episcopal Church's flag which General Convention officially did on Oct. 16, 1940. The first 15 Presiding Bishops of the Episcopal Church remained as bishops of the dioceses from which they came. When, in 1944, Bishop Henry St. George Tucker resigned his see (Virginia) to become the first full-time Presiding Bishop, he became a bishop without a seal. He began using the seal which was formally adopted on Apr. 3, 1946.

The familiar welcoming signs are available these days in both Spanish and English from Southwestern Porcelain, Box 8, Sand Springs, Okla. 74063.

And, since Bryant's question put us in an historical mood, it would be a good time to mention the meaning of the familiar red, white, and blue emblem. The red cross that divides the white field into four rectangles is that of England's patron, St. George. The nine crosslets in the blue field on the upper left represent the nine dioceses which met in Philadelphia in 1789 to form our Church. The composite cross is that of St. Andrew in recognition of the fact that Samuel Seabury was consecrated by Scottish bishops.

Thanks, Kate Bryant, for asking!

## Now there are two...

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

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

### ORDER NOW!

1 - 9 stitch-bound ..... \$10.00 ea.  
10 - 99 stitch-bound ..... 9.00 ea.  
100 or more stitch-bound ..... 8.00 ea.  
Spiral-bound ..... 12.00 ea.

\*Please specify RSV or NEB edition.

1-(800)-255-1382, Ext. 335

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

## PEOPLE +



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

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

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

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

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

*An EASY to find INDEX GUIDE*  
For the **BOOK of COMMON PRAYER** \$295 all inc.  
Contains 27 indexes for the Book of Common Prayer  
Bible index also available - \$3.49  
Find References Faster and Easier  
INDEX GUIDE CO., P.O. Box 105, Laurium, MI 49913

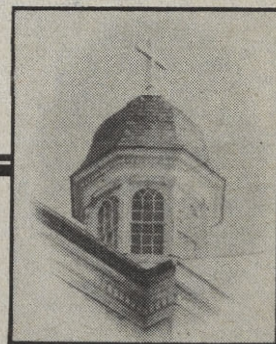
**QUALITY "CUSTOM" CLOISONNE ENAMEL PINS**  
Produced To Your Own Design  
Lapel Pins + Medallions + Charms  
Call For Brochure And Prices - 515-573-8265  
**THE PIN PLACE**  
1508 11th Ave. No. Fort Dodge, IA 50501

**BED AND BREAKFAST FOR MASTERS GOLF TOURNAMENT, APRIL 9-12**  
For accommodations away from the crowds and with affordable prices, stay at the Gravatt Conference Center in the Diocese of Upper South Carolina, only 33 miles by interstate from Augusta National Golf Club. For reservations write: Rt. 4, Box 925, Aiken, SC 29801 or phone (803) 648-1817.

**Cathedral Residencies Jacksonville, FL Retirement Community**  
Affordable, comfortable one bedroom and efficiency apartments. Rent includes utilities. Full schedule of activities offered. Food service and homemaker services available. Conveniently located in the downtown area with easy access to public transportation. Sponsored by St. John's Episcopal Cathedral. Direct inquiries to 601 North Newnan St., Jacksonville, Fla. 32202 or call (904) 356-5507.

## GOVERNMENT BOOKS & MORE!

Send for your free copy.  
**New Catalog**  
P.O. Box 37000, Washington, D.C. 20013



Bishop Claggett Center

**Families!  
Schools!  
Churches!  
Individuals!**

Visiting the Nation's Capitol?

Stay at

**Bishop Claggett Center**  
in

**Buckeystown, Maryland**  
(301) 874-5147

(Also near Gettysburg, Harper's Ferry, Seton Shrine, and other historic sites)

Write for brochure:  
P.O. Box 40, Buckeystown, MD 21717



## FEASTS FOR FEAST DAYS

by Virginia Richardson

**St. Joseph  
March 19**

According to the laws and customs of Joseph's day, when the decision for a couple to marry had been made by their families, the young man and woman were bound by a betrothal. The two continued to live with their parents until the formal marriage ceremony about a year later, but the contract—legal and binding—could be dissolved only by divorce.

When Joseph realized that Mary, his betrothed, was carrying a child that could not be his, he had three options: He could denounce her for adultery with its resultant penalty of death; he could pay to have her sent away and obtain a quiet divorce; or he could proceed with the marriage, accepting the child as his own. Despite what must have been a bitter shock, Joseph decided on a quiet dissolution of the marriage contract. Only then was he told of the divine nature of Mary's child, almost as if God had been testing him.

Joseph kept the Law with mercy and compassion, two vital attributes for a father. Then, even more than now, a father was important and influential in his son's life. He was the person who took the infant to be named and circumcised. He was responsible for seeing that when his son reached about the age of 6 the child was instructed in

the Law at the village school, usually conducted by a rabbi in the synagogue. When a boy reached the age of 12, he was admitted to the congregation as a man and began his life's work, usually under his father's guidance.

In teaching Jesus the carpenter's trade Joseph was passing on the knowledge of a skilled workman. Wood was scarce in Judea. Too valuable for building houses, it was used carefully. Wooden plows, furniture, bowls, and other domestic objects were precious, often handed down from one generation to the next. While a carpenter would not be rich, he would be as well off as his neighbors. His skilled hands would be able to keep oil in the jar and meal in the sack.

The last report we have of Joseph is his taking Mary and the boy Jesus to Jerusalem for a feast of Passover. Jesus was then 12, the age of responsibility, but he returned to Nazareth and the "authority of his parents."

Joseph—a simple, working man who trusted God and obeyed His commands even when he did not fully comprehend them—will always be honored as a shining example of a loving, conscientious father and a diligent craftsman. To celebrate his feast, serve a hearty supper made with many ingredients common in his day: chicken broth, chicken blintzes, steamed spinach, con-fetti slaw, freshly-baked bread, and deep-dish apple cobbler. **Serves 4 to 6.**

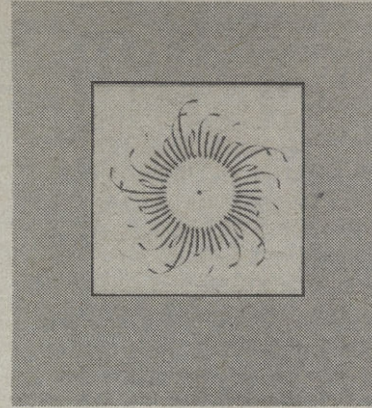
### Chicken Blintzes

1½ cups minced cooked chicken  
1 tbs. grated onion  
1 tbs. minced fresh parsley  
Dash nutmeg  
½ tsp. salt  
1 small egg, lightly beaten  
2 eggs  
¾ cup milk  
¼ tsp. salt  
5 tsp. vegetable oil  
½ cup flour  
¾ - 1½ cups butter or margarine  
1 can cream of chicken soup  
½ can chicken broth  
½ can sour cream or white wine  
Dash Tabasco  
Dash nutmeg  
Paprika

Preheat oven to 425°. Combine chicken, onion, parsley, dash of nutmeg, and ½ tsp. salt in a bowl; slowly stir in beaten egg. In a medium bowl, beat together 2 eggs, milk, ¼ tsp. salt, and oil; whisk in flour. Melt 1 to 2 tbs. butter in a 6-inch skillet; coat pan completely. When butter is sizzling, add approximately 3 tbs. batter, tilting pan to spread batter very thin. Brown bottom of blintz, about 1 minute, then flip onto paper toweling, browned side up; keep warm while preparing remaining blintzes. Portion chicken mixture to equal the number of blintzes (about 12); place a portion on each blintz, fold sides in, then roll jelly-roll style. Fit blintzes into baking dish; bake until lightly brown, about 10 minutes. Meanwhile, in a small saucepan whisk together chicken soup, broth, sour cream or wine, Tabasco, and dash of nutmeg; heat, do not boil. Pour half the sauce over blintzes; sprinkle with paprika. Serve remaining sauce separately.

## MICHAEL PODESTA

8847 Eclipse Drive  
Suffolk, Virginia 23433  
(804) 238-3595



"Alleluia!" Design in red on cream stock. Williamsburg blue/red mat 13" x 12", gold frame.



"Lilies!" Green, orange, yellow and red floral design, black italic calligraphy. White stock. Beige/red/white mat 23" x 13", gold frame.

Treat yourself to an "Alleluia" or a "Lilies" and receive a FREE COLOR CATALOG of Michael's Religious Graphics. The catalog gives you an insight into this man's life and his work of spreading God's word by way of his gift of calligraphy and design.

"Alleluia!" ☐ \$17 Single Matted ☐ \$44 Double Matted & Framed  
"Lilies!" ☐ \$52 Single Matted ☐ \$79 Double Matted & Framed  
Catalog only: ☐ Send \$3

Name: \_\_\_\_\_

Address: \_\_\_\_\_

☐ MC ☐ VISA ☐ Choice accepted.

# \_\_\_\_\_

Expiration Date: \_\_\_\_\_

## Marriage is a Journey



Continue  
to grow  
and make  
new  
discoveries  
along  
the way.

## Episcopal Marriage Encounter

For more information:

• 560 Peterson  
Wichita, KS 67212  
• 1-800-851-3779  
In Pennsylvania  
(215) 534-8233



**You Don't Need  
Marriage Encounter . . .  
. . . You Deserve It!!**

ARTISTS AND CRAFTSMEN  
IN STAINED GLASS  
SINCE 1857



P.O. Box 291  
Philmont, NY 12565  
518-672-7267



## TRAVEL-LOG

•GERMANY-AUSTRIA- SWITZERLAND  
With the Rev. Kerry Robb, St. Mark's Episcopal Church, Palm Beach Gardens, FL. 16 Days—Depart July 17, 1987.

•HOLY LAND & ROUTE OF THE HOLY FAMILY (Egypt)  
With the Diocese of Alaska from New York. 16 Days—Depart May 14, 1987.

For details write or call:  
12872 Biscayne Blvd., Miami, Fla. 33181  
(305) 893-4000



TRAVEL SERVICE, INC.  
Member  
ASTA  
American Society  
of Travel Agents

**PASTORS & GROUP ORGANIZERS!**  
**PILGRIMAGE IN THE STEPS OF ST. PAUL to GREECE & the GREEK ISLANDS in a NEW WAY by a VIKING first class private yacht (acc. 30 passengers) & coach.**  
(Rome—Athens—Corinth—Tinos—Ikaria—Samos—Efeesus—Patmos—Mykonos—Salonica—Kavalla). ★ Time for worship ★ Free trip to group organizer. Weekly departures on your request for groups of min. 20 persons. (Apr. thru Oct. 1987 and 1988.) Call today (800) 341-3030 or (203) 226-7911 and talk to Michael Cocconi, Vice President. Or write: **VIKING TOURS OF GREECE**, 6 Turkey Hill Road South, Westport, CT 06880.

## iSpeak Spanish like a diplomat!

Learn on your own with audio-cassette courses used by U.S. State Dept. Programmed for easy learning, 42 languages in all. Comprehensive. Free catalog. Write:

**AUDIO-FORUM** Room K323, 96 Broad St. Guilford, CT 06437

### FREE-PARENTS GUIDE

Over 400 pvt. bldg. schools, camps & summer programs in U.S. & abroad, serving children 6-16. Most visited by publisher. For guide & free referrals give child's age, grade, interest, geo. preference & entrance date. Est. 1940.

Vincent/Curtis, Suite 29  
224 Clarendon St., Boston, MA 02116

### OVERHOLTZER. Woodworkers for Over 100 Years

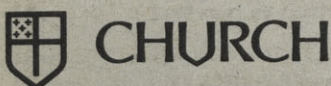
•Pews • Chairs • Pulpits  
•Lighting • Cushions • Carpeting  
•Church Signs • Re-upholstery • Foyer  
Furniture • Chancel Furniture • Stain  
Glass Windows • Custom Designed Furniture

626 Kearney Ave., P.O. Box 4039 / Modesto, CA. 95352-4039  
Dept. TE Toll Free: (800) 344-7162 / CA: (800) 223-PEWS



**BEAUTIFULLY  
RESTORED  
COLONIAL INN**  
located on the easily accessible Loyalist island of Green Turtle Cay, Bahamas. Has attracted celebrity guests of every description including a former President of U.S., but mostly caters to just ordinary, nice folks - 60 percent repeat clientele, \$50/double occupancy p.p. includes English breakfast, delightful dinner. 10% Seniors Disc.

WRITE: Sue Davies, 90 Edgewater Drive, PH24, Coral Gables, FL 33133  
(305) 665-5309.

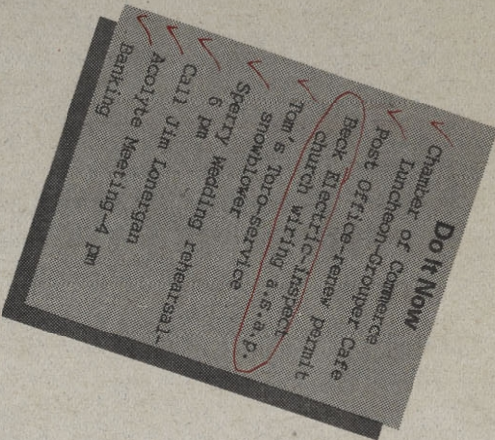


**Church Life  
Insurance Corporation**

800 Second Avenue  
New York, NY 10017  
212-661-6700  
800-223-6602



# Tomorrow Is Two Days Late For Yesterday's Work.

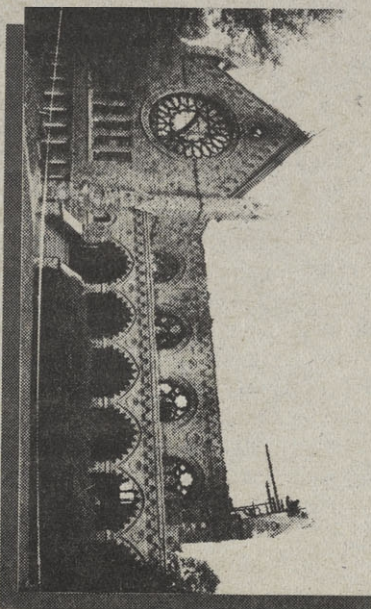


## A CASE OF MISPLACED PRIORITIES

**At 9pm he looked over Tuesday's punch list.** He'd stared with eight tasks. Seven were out of the way. "87 1/2%," he thought. "Not bad, but room for improvement." The church's wiring system was still to be inspected, but he felt sure they'd come in the morning. Beck Electric never let him down. Anyway, it had been put off this long... what difference could it make?

**Four hours and millions of dollars later** this church learned the consequences of misplaced priorities. Here's what happened.

- **10:00 pm** a coffee maker, left on after a meeting, boiled dry. The automatic power cut-off had failed.
- **10:40 pm** wiring from the receptacle it was plugged into began to get hot.
- **10:44 pm** insulation around the wire melted exposing live wire.
- **10:50 pm** the 10-amp screw-type fuse failed to trip. Cause: a 15-amp fuse "which wouldn't trip so often" was in its place.
- **11:00 pm** electric current continued to flow through the wire... the wire grew hotter... nearby combustible material ignited... the flames spread quickly.
- **6:30 pm** having done all they could, firemen left the remains of the church.

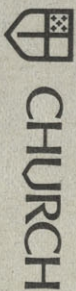


**This tragedy will happen again.** But, ironically, electrical fires can be the easiest to prevent. It takes:

- inspection by a licensed electrician or building code officer.
- a commitment to follow — without delay — their recommendations.
- common sense.

### When Should a Church's Electrical System Be Inspected?

- electrical systems installed less than 25 years ago: every 2-5 years.
- electrical systems installed 25-50 years ago: every two years.
- electrical systems installed over 50 years ago: inspect immediately, upgrade and replace as recommended.



**CHURCH**

**The Church Insurance Company**

800 Second Avenue  
New York, N.Y. 10017  
212-661-6700  
800-223-6602

San Francisco CA 415-362-7780  
Norcross GA 404-447-5570  
Frammingham MA 617-879-1922  
Dallas TX 214-827-9908  
Littleton CO 303-794-0676  
Carmel IN 317-884-1501  
Holbrook NY 516-981-8383  
Roanoke VA 703-366-3330

An Affiliate of  
The Church Pension Fund

# The EPISCOPALIAN

MARCH, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 27TH YEAR • CONTINUING 152 YEARS

Professional Edition  
**PROFESSIONAL PAGES**



**GOD PLANTED A  
GARDEN IN EDEN**



246484 12/87 999 999 9E  
THE LIBRARY  
CHURCH HISTORICAL SOCIETY  
P O BOX 2247  
AUSTIN TX 78768