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The EPISCOPALIAN

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



The Rev. David Perry, right, Episcopal Church Center executive for education for mission and ministry, consults with the Rev. Moises Quezada of the Dominican Republic.



Ministry Development Council meets in Dominican Republic

General Convention's Council for the Development of Ministry met in Santo Domingo in the Dominican Republic to learn firsthand about ministry outside the 50 United States. Council members—representatives of each of the Church's nine Provinces who provide liaison to diocesan commissions on ministry and to church agencies concerned with education for ministry—met with the heads of Province IX diocesan commissions on ministry from the Dominican Republic, Colombia, Panama, Guatemala, Honduras, Venezuela, and El Salvador.

The group visited the diocesan seminary, Centro de Estudios Teologicos, and talked with the seminarians. In joint sessions, participants discussed theological education in Province IX; ways dioceses can work together to share knowledge about ministry; autonomy of clergy and laity; and new structures for ministry as the Church moves into the 21st century. Province XI members also learned about the Council's work and organization.

Council members and Province XI representatives will work together on a new translation of Episcopal Church

canons, which have not been translated into Spanish since 1976.

The Council also attended to other items on its agenda for this triennium: information and resources for ministry of the laity; revision of the ministry canons (Title III); discussion of the theology of ministry; recruitment for the ordained ministry; support systems for seminarians; selection, training, and support for indigenous clergy for small, isolated, remote communities; and new mission opportunities or other special conditions.

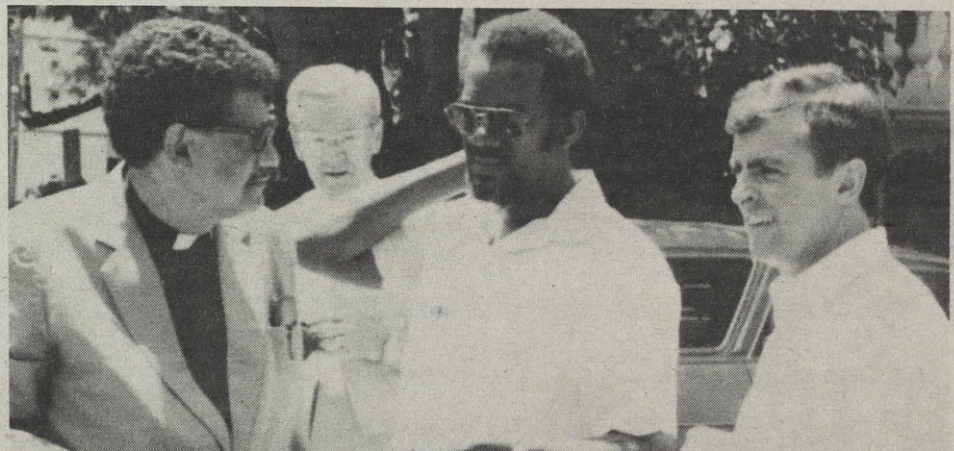


The Rev. Jose Roberts and Ada John de Guzman, members of the Commission on Ministry of the Episcopal Diocese of the Dominican Republic, relax between sessions.

At left, Virginia Norman of the Dominican Republic welcomes the Rev. Craig Casey of the Church Pension Fund.

At right, gathered in the parking lot of the Episcopal seminary are, left to right, Canon Clarence Hayes, Panama; Council member Edward Voldseth, rear; the Rev. Ashton Brooks, Dominican Republic; and Brenan Breen of the Church Pension Fund. The Iglesia Episcopal Epifania in Santo Domingo houses both the office of the Episcopal Diocese of the Dominican Republic and its seminary.

Photos by John Docker



IN THIS ISSUE

Celebrating Seniority

May is the month the Church observes Age in Action Sunday, and to Celebrate Seniority we have a special section, pages 10 through 17. Philip Davidson profiles "Us Old Men," Edward Sims writes of the use of time, and Thomas John Carlisle offers a poem, page 10. Among the people profiled in this section are Earl Getkin, page 10; Darby Wood Betts, page 11; Bernadette Turner, page 12; John Dainty, page 13; and Phebe Cooke, page 14. Also, George Cadigan writes of "Healing and the Art of Fly Fishing," page 12; Martha Munzer contributes "Granny, come hot-rodding with me," page 15; and Robert Mize shares his considerable experience of South Africa, page 17.

Sexual Ethics

The fourth and final articles in the series are written by William Coats and John Yates, page 24. Readers' Forum begins on page 27.

Who's on Second?

Meet the people at the Episcopal Church Center, page 28.

Listening at Canterbury

by Ann Hyman

The Venerable Bede wrote that when Augustine and his band of monks went to Canterbury in 597 to convert pagan Britain, they found a ruined church built by Roman Christians in ancient times.

The Saxon cathedral that grew from Augustine's restoration of the Roman church was destroyed by fire in 1067. The history of the present building has been continuous since 1070, and since the end of the 15th century it has been more or less in its present form.

Last year I attended Cantess, a summer study program organized by the Christian Organisations and Advisory Trust in association with the dean and chapter of Canterbury Cathedral and Christ Church College in Canterbury. You might describe it as the ultimate Vacation Bible School.

We were an international and ecumenical group. We lived in dormitories at Christ Church College with mornings given to study and lectures. Afternoons were generally our own, and Canterbury was at our door-

step—well, literally at the back gate of the campus.

What do you do on a pilgrimage? What felt right to me was to go each day to the Cathedral to look at it, to listen to it, to explore it, to experience it. To me all those centuries seemed translated into people and the people translated into the fabric of the Cathedral. The effect was not of antiquity, but of immediacy.

The Gothic cathedrals are never finished works. They are not static monuments to the achievements and aspirations of another time. They are a process that does not end.

You look at the stark, contemporary sculpture that marks the spot of Becket's grisly murder and wonder: What has this to do with us in the 20th century?

Nothing. Everything. It is part of a fabric that stretches beyond the Middle Ages, beyond Canterbury.

Just by the site of Thomas' shattered shrine, behind the high altar of the Cathedral, is a chapel dedicated to the saints and martyrs of the 20th

century. Portraits of the Rev. Martin Luther King, Jr., and John Kennedy hang there.

Canterbury. Memphis. Dallas. They are all of a piece with something in us that builds and destroys. The murder of men and dreams, the mute, inarticulate making of martyrs by which we cry out against the murder are part of the fabric of the Cathedral, of its intimacy, of its presence, of its aliveness.

One night after the Cathedral was closed, the Cantess group went on a tour through its great spaces and its forgotten corners. Our questions and our guides' answers rose through the great still space of the dim Cathedral, and the words were lost in the sound of the sea caught in a seashell, a living murmur, as if the building breathed. We were its breath.

We went into the choir for Compline, the last prayers of the day. Then we walked home through the night. Behind us, the flood-lit Cathedral seemed to float, dream-like, over the dark city.

Ann Hyman is a journalist who lives in Jacksonville, Florida.

Continuing **Forth** 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.

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London, England

At press time, a Lambeth Palace spokesman said the Church of England has no knowledge of ransom demands made by Muslim radicals for the release of negotiator Terry Waite. Press reports in early April of a ransom demand by the Hezbollah movement "have no basis in fact," said spokesman John Lyttle. "We have not been approached by anyone." Waite disappeared in Beirut on January 20, and Lyttle said Lambeth Palace has had no contact with him since.

Wilton, Connecticut

The 103-year-old religious publishing firm of Morehouse-Barlow, whose headquarters are here, has been acquired by Miltco Corporation of Harrisburg, Pa. Ronald C. Barlow remains as president, and E. Allen Kelley, former senior vice-president of Oxford University Press, New York, and previously editorial director of Morehouse, joined the firm as publisher.

Indianapolis, Indiana

Episcopalians and Roman Catholics here established the Damien Center for AIDS education and counseling. The Center, named for the 19th-century Roman Catholic missionary to lepers, was created by Christ Church Episcopal Cathedral, the Episcopal Diocese of Indianapolis, the Roman Catholic Cathedral of St. Peter and St. Paul, and the Roman Catholic Archdiocese of Indianapolis. Several organizations already active in AIDS ministries will use the Center.

Los Angeles, California

Episcopalians, surveyed as part of a diocesan self-study, say youth and lay ministry are their top priorities and spirituality is the quality they most want in a bishop. Survey questionnaires, part of the process to elect a successor to Bishop Robert Rusack who died last summer, were distributed on a single Sunday morning in each of the diocese's 147 congregations in six southern California counties.

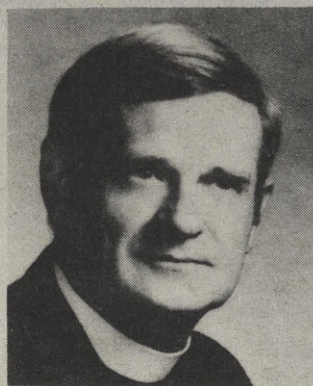
Ivoryton, Connecticut

The Brotherhood of St. Gregory is now accepting vocational inquiries from women who wish to join the newly-formed Companion Sisterhood of St. Gregory which is expected eventually to become autonomous. Women interested in the religious life should contact Brother Stephen Storen, BSG, Director of Vocations, Companion Sisterhood of St. Gregory, 6 Aspen Lane, Howell, N.J. 07731.

Lower Hutt, New Zealand

Faga Matalavea, a member of the Anglican Consultative Council (ACC) from Western Samoa and development consultant for the United Nations, served as consultant for the International Project on Family and Community held here. International consultations and research will provide material for a

draft statement on The Family and a study guide for use throughout the Anglican Communion preparatory to the Lambeth meeting of Anglican bishops in 1988.



Detroit, Mich.—Bishop Coleman McGehee, Jr., of Michigan has called for election of a bishop coadjutor. He said he hopes a woman will be elected. In an interview, McGehee said he would "not be surprised to see a woman selected as one of the nominees." The diocese has 50 female priests and deacons among its 350 active clergy. McGehee, 63, has not set his retirement date.

Phoenix, Arizona

The San Pablo Treatment Center, a residential school here for young men with emotional and behavioral problems, celebrated its 25th anniversary in March. Affiliated with the Diocese of Arizona since its inception, the center was originally established to help young men, 12-18 years old, in the San Pablo Mission section of the city but now attracts residents from across the country.

Chicago, Illinois

The Evangelical Lutheran Church in America—formed by the merger of the American Lutheran Church, Association of Evangelical Lutheran Churches, and the Lutheran Church in America at a constituting convention early in May—has purchased a \$27.7 million office building near O'Hare Airport here for its headquarters. The new denomination will begin operations with its Chicago-based professional staff of 230 and support staff of 130 on Jan. 1, 1988. In a related item, disaffected members in Minnesota created the American Association of Lutheran Churches for Lutheran individuals and congregations that do not accept the merger which was approved by 81 percent of American Lutheran congregations.

Cleveland, Ohio

"God's People: An Urban Vision" is the theme for the 29th annual Church and City Conference here May 11-13. Conference leaders are Suffragan Bishop Oliver Garver of Los Angeles, Bishop Coadjutor Frank Griswold of Chicago, the Rev. Barbara Taylor of Atlanta, and Dr. Jeremiah Wright, Jr., senior pastor of Trinity United Church of Christ, Chicago, and professor at Chicago Theological Seminary. The \$100 registration fee should be sent to the Rev. Stewart

Pierson, St. Peter's Church, 18001 Detroit Ave., Lakewood, Ohio 44107.

Armagh, Northern Ireland

Bishops of the Anglican Church of Ireland issued a Lenten statement saying the spread of AIDS is a result of "sexual promiscuity that has refused to take seriously the link between actions and consequences." The Christian response must be one of prayer and compassion, the bishops say, adding, "Each [AIDS] sufferer is a person whom God loves and to whom we must also show His love."

New York, New York

The Rev. Clement W. K. Lee, former director of telecommunications for the Lutheran Church in America, joins the Episcopal Church Center communications staff as director of electronic media. A Lutheran clergyman, Lee chaired the North American Broadcast Section of the World Association for Christian Communications.

Washington, D.C.

Presiding Bishop Edmond Browning told some 600 ecumenical activists gathered here for the IMPACT Congressional briefing that Churches have a duty to question the moral and ethical implications of the law and public policy, but their actions must be tempered with humility and patience. IMPACT is a national lobbying effort supported by 23 denominations and religious groups. The 125 Episcopal participants were the largest denominational group at the meeting which featured speeches by members of Congress and visits to Capitol Hill.

Tananarive, Madagascar

Tananarive, one of three dioceses of the Eklesia Episkopaly Malagasy, part of the Church in the Province of the Indian Ocean, will be the site of a deanery-level development training program created through the collaborative efforts of the diocese, the Overseas Development Office of the Episcopal Church, and Trinity Parish, Wall Street, New York. A development officer, now being selected, will work in the diocese for two years to train Anglicans to work with their communities in planning small projects. As a first step, two consultants went to Madagascar to help some 20 participants plan the project. The diocese's Mothers' Union will have a strong role in identifying and training local leaders.

New York, New York

Union Theological Seminary here celebrates its 150th anniversary this year. Started in 1837 by Presbyterians, it has grown from a denominational training school for ministers and missionaries to a major graduate school of Christian theology attracting students from every leading Protestant denomination as well as from Roman Catholicism and Judaism.

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Presiding Bishop's Easter Message

Celebrate a new world

*"On this day the Lord has acted;
we will rejoice and be glad in it."
(Ps. 118:24)*

by Edmond L. Browning

The central message of the Resurrection is God acts in our history to bring us redemption. This is a message of hope. It is the core of our mission and ministry.

Easter is a time to celebrate the new life won for us by Christ's saving action. We recall that through Christ's suffering and pain new life was made available to us. New life required a radical termination of the old life. Jesus paid the price of suffering and pain so the new life would be available to us. In a world filled with suffering and pain, this is a message of hope.

Easter is the time to celebrate the beginning of a new world. The Resurrection of Jesus Christ has transformed the way we perceive the world. Yet sin, disease, oppression, and hatred continue to rule in the lives of many. Many have still not been touched by the new world. The new world exists in the minds and hearts of people with faith. Jesus unlocks our minds and hearts, enabling us to reach out to that new world. To those locked in systems of oppression and dehumanization, this is a message of hope.

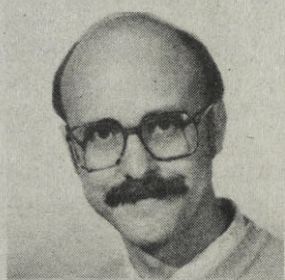
Easter is the time to celebrate a new pattern for living. The Resurrection of Jesus Christ did not usher in a

strict code for human relations. The message of Jesus to His disciples in His post-Resurrection appearances was not a moral code; it was a simple declaration: "Fear not." The Resurrection of Jesus tells us not to be afraid in the midst of very frightening situations. At a time when traditional values are seen to be either ignored or under attack, this is a message of hope.

Easter addresses our fears, our pain, our future. The profoundly simple message of the Resurrection is one of hope. That hope is grounded in the fact that Jesus returned to life. In His risen body, He ate with His friends, walked with them on the road to Emmaus. He shared our humanity. To be alive on earth, to live freely, to experience fully human relationships is at the heart of the message of hope we proclaim. To those seeking a new life, to those struggling to throw off the chains of oppression, to those scarred by sin, we carry the Easter message of hope. The good news of Easter is the affirmation of life become real.

"Alleluia. Christ our Passover has been sacrificed for us; therefore let us keep the feast, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. Alleluia."

Three receive first Allin fellowships



Joseph Patronik



William A. Guthrie



Roger J. White

The first recipients of the Allin Fellowships are Bishop Roger J. White of Milwaukee; the Rev. William A. Guthrie, vicar of Trinity Church, Charlottesville, Va.; and Joseph Patronik, a student at Church Divinity School of the Pacific. Each will attend a two-week study session at the Ecumenical Institute in Bossey, Switzerland.

The Fellowships were established to honor retired Presiding Bishop John

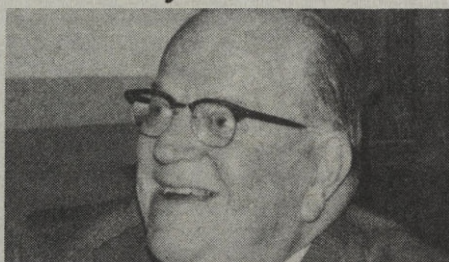
M. Allin and will be awarded annually to a newly-consecrated bishop, an experienced priest, a seminarian, and a seminary professor. This year no one applied for the latter category.

Send applications for the 1988 Fellowships to the Allin Fellowship Committee, Diocese of Missouri, 1210 Locust, St. Louis, Mo. 63103. Deadline for applications is November 1. Awards will be announced by Jan. 15, 1988.

Diocese of Missouri layman Guernsey dies

George T. Guernsey, III, 69, outstanding Diocese of Missouri layman known to Episcopalians around the Church for his good-humored service in almost every parish, diocesan, and national post the Church offers—from senior warden of Christ Church Cathedral, St. Louis, to General Convention deputy—died April 10 in his sleep of an apparent heart attack.

In 1982, Guernsey, a bank vice-president, was honored for outstanding service to the Church in the Diocese of Missouri, but his home diocese was only the starting place for his church service which included a nine-year Executive Council term and membership on the Venture in Mission Committee of 200, the board of



directors of The Episcopalian, Inc., the United Thank Offering Committee, the Presiding Bishop's Fund for World Relief, the Evangelical Education Society, and trustee of Episcopal Divinity School, among others.

Guernsey and his wife Peg, who survives him, have two sons. A memorial service was held April 14 at Christ Church Cathedral.

Province IV bishops issue morality statement

Bishops of Province IV added their voices to those of 13 bishops in Province VII calling on all bishops to confront the "moral confusion" caused by the "so-called 'sexual revolution.'"

Signing the Province IV document are Bishops Duncan Gray, Jr., of Mississippi, Harry Shipps of Georgia, Frank Cerveney of Florida, James Brown of Louisiana, William Sanders of East Tennessee, Sidney Sanders of East Carolina, Charles Duvall of Central Gulf Coast, Robert Estill and Frank

Vest of North Carolina, Calvin Schofield, Jr., of Southeast Florida, Fitz-Simons Allison and Edward Hayns-worth of South Carolina, William Beckham and Rogers Harris of Upper South Carolina, Don Wimberly of Lexington, William Folwell of Central Florida, David Reed of Kentucky, Alex Dickson of West Tennessee, Furman Stough and Robert Miller of Alabama, Paul Haynes of Southwest Florida, George Reynolds of Tennessee, and William Weinbauer of Western North Carolina.

HE IS RISEN



...THE LORD IS RISEN INDEED!

Easter is the triumph of hope over despair.

Through your generous gifts and support of the Presiding Bishop's Fund for World Relief, you bring hope to people in the world for whom everyday existence is an exercise in despair.

At this time when our children have Easter egg hunts, other children scavenge food from garbage cans in fetid slums.

When women walk in Easter parades, other women walk ten miles a day to gather firewood or to draw water.

These are people who live in despair. They need our caring compassion. They can be helped through the ministry of the Presiding Bishop's Fund for World Relief.

At this time, when we celebrate the Risen Christ, who brings hope into our lives, let us be instruments of his compassion and bring hope into the lives of others.

Please give generously to the Presiding Bishop's Fund for World Relief so that this ministry of hope can continue.



GIVING HOPE AND THE JOY OF EASTER

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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.

587EP0701

A candle burns for Terry Waite

A candle has been burning in our home since I first learned Anglican Church envoy Terry Waite had returned to the Middle East. The candle calls me to prayer; it reminds my family to hold Mr. Waite in thought and to lift his name into the presence of God. We ask for his safety and offer thanksgiving for the example of his life.

In a strong sense, we are all held captive with the hostages for whom Mr. Waite has put his own life at stake. His actions are not for the fainthearted; such personal strength and spiritual courage are rarely witnessed. It is our deep privilege to be with Terry Waite in the dimension of prayer. Please light your light with mine.

Barbara Hone Smith
Visalia, Calif.

Northern Ireland: Other views

I read with interest the article, "Power and Prejudice in Northern Ireland," by Michael Hamilton (March). I was born in Belfast, still have family there, and make frequent visits back.

The article left out one crucial fact. Primary education is segregated in Northern Ireland because the Roman Catholic Church insists on this. The Protestant (including Anglican) children attend state schools administered by the Northern Ireland Department of Education but financed by London. Roman Catholic children attend their own schools, managed by their own Church, yet 100 percent of the teachers' salaries, 90 percent of the cost of building new schools, and 85 percent of the cost of rehabilitating existing ones are paid by the state. Imagine the outcry in the U.S. if any Church were granted these privileges!

I concur with Hamilton in asking readers to pray for Ireland—both parts—that God's will may be carried out there.

Alexander Anderson
Santa Cruz, Calif.

Hamilton's efforts to foster individual reconciliation are honorable but, under the present circumstances, as futile as putting out a forest fire with a teacup. When the basis of sectarian hatred,

violence, and injustice—i.e., the British Army and Loyalist terrorism—are eliminated, then he can begin the awesome task of reconciling the people of united Ireland with a reasonable hope of success.

Eugene McElroy
Highland Park, N.J.

Having grown up in Northern Ireland, I am concerned for reconciliation, [but] I believe that for many Unionists, treating Nationalists with respect is psychologically impossible.

An objective historian would say that lands in Ulster confiscated from native Irish Roman Catholics were given to Protestant settlers from England and Scotland so Ireland could not easily be used as a base for attack on England by her enemies. However, many of those settlers saw the taking over of Ulster lands in religious rather than pragmatic terms. Oliver Cromwell "believed he was going to Ireland by divine providence... like the Israelites of old who had entered Canaan to rid it of its idolatrous inhabitants," according to David Gillett in *The Darkness Where God Is*.

Unionists, as the descendants of those settlers, have inherited the attitudes caused by this misinterpretation and manipulation of Scripture. They are likely to remain intransigent until they are delivered from the delusion of the settlers as the "righteous Israelites" and the native Irish as the "benighted Canaanites."

W. Francis B. Maguire
Bonita, Calif.

Exchange pays off

Wow! Your notice in Exchange brought a copy machine almost instantly and gifts of \$800 toward a 4 x 4 or FWD vehicle. We had lovely phone calls and letters from Episcopalians from New York to Palo Alto. It did renew our hope and joy at being in this part of the Body of Christ. We are still seeking a vehicle or donations toward its purchase. Needless to say, our congregation is overwhelmed by your newspaper.

Kathy Cooper
Columbia Falls, Mont.

Clergy salaries

"We're not keeping the clerical pipeline full" (March) makes little [mention] of the clergy salary situation. I still remember my shock when I discovered the starting salary seemed rather inferior to the remuneration received by a day laborer in his first year at work with the Bethlehem Steel Company. [At the] other extreme: How many bishops of our Church are paid anywhere near the \$100,000 per year that we're told the average doctor earns?

Somewhere in the realities of compensation lies the explanation for the failure to attract many of the professional-type people who make a lifetime commitment the Church has expected and assumed. At the same time, therein lies our salvation: A Church unable to pay full-time professional salaries is going to need part-time people at part-time salaries. The handwriting on the wall indicates that many congregations are going to find themselves manned or womanned by the older people presently graduating from the seminaries. Maybe God is ahead of us, as usual.

David B. Rivers
Philadelphia, Pa.

Oklahoma report disputed

Your story, "Oklahoma dispute settled in civil court" (March), regarding the settlement of the dispute between that diocese and a parish and its priest was a missed opportunity. You could have used it to show how a diocese succeeded in alienating a thriving parish or how in defense of orthodox faith and practice a parish was forced to defend itself or how both parish and diocese lost as a result of the open warfare that ensued. Instead you presented a one-sided report that read as if it were a diocesan press release. Do you think your readers are completely gullible and unable to read between the lines?

Edgar Alan Nutt
Charlestown, N.H.

Bishop [Gerald] McAllister's press release has been given such massive publicity by this Church that it causes one to wonder as to just why this case is so significant to the liberal leadership of the Church. Certainly its being sent to the Anglican Consultative Council and their hasty release of it just prior to General Synod in England raise more than a little suspicion that it was deliberately done to prejudice Bishop [Graham] Leonard's position with regard to St. Michael's.

Wayne B. Williamson
Fresno, Calif.

Editors' Note:

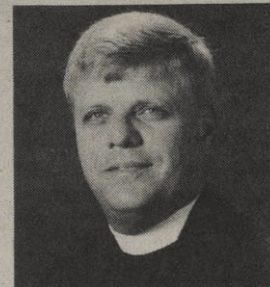
In the March issue we mistakenly used the term "Panama Canal Zone." The strip of land formerly known by that name now belongs to Panama, making the term obsolete.

EXCHANGE

Parish needs handbells

Anyone with a set of handbells for sale, please contact John Monkman, St. James' Church, 96 E. Genesee St., Skaneateles, N.Y. 13152.

Provinces: Smaller would be better



by Richard Kallenberg

Provinces, as they are now constituted, are far too large. That we can speak of a Province of the Pacific Basin which extends far inland to include the states of Idaho, Utah, and Arizona is a good indication of this.

Here in the midwest, the territory of Province V runs from the western end of Lake Superior to the southeastern border of Ohio on one diagonal and from Cleveland to central Missouri on the other. Distances like these are the rule throughout much of the Church. In most cases size is a factor which significantly detracts from a Province's ability to be an effective tool in the mission and ministry of the Church.

A restructure that would decrease the size of each Province and thereby increase their number would renew the whole system. A smaller Province would mean that in many places people could drive to synods, spending much less time and money traveling. Smaller numbers of people would mean meetings could be held in diocesan conference centers. More time could be spent in prayer and reflection, waiting for the Lord and seeking the direction of His Holy Spirit in the decision-making process. Discussion and debate would prove more extensive and inclusive. If desired, synods might assemble more frequently.

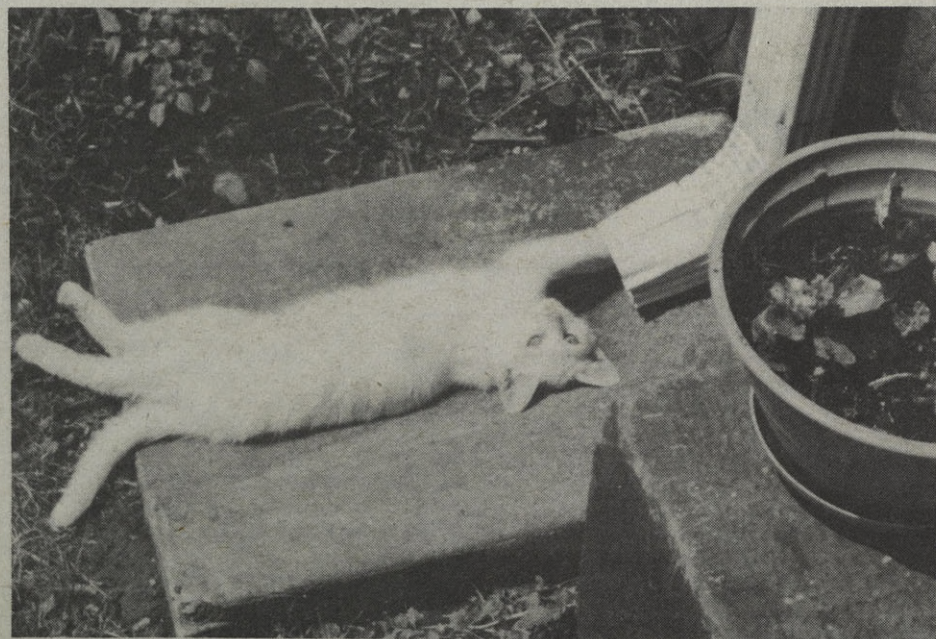
Smaller Provinces would facilitate increased communication among diocesan committees and commissions. Bishops could collaborate in person more often. We could cooperatively explore more coordinated ways of ministering in places where urban areas span state lines and diocesan boundaries. Many Provinces could include dioceses in but one or two states. These smaller units could give additional attention to addressing the moral dimensions of local political and social subjects.

Regional groupings within the larger Provinces and informal associations such as the Quad-Diocesan Episcopal Conference here in Wisconsin and Northern Michigan bear witness to the advantages of developing closer ties within small areas. Our decade of experience with clergy conferences, workshops for clergy and laity, as well as increasing cooperation in our ministry to native Americans are a few important examples of what is possible through these more compact groupings.

The Church should reevaluate and restructure the Provincial system. We should honestly assess its possibilities in light of the mission of Christ and principles of good stewardship.

Richard Kallenberg, who is rector of Church of the Intercession, Stevens Point, Wis., chairs the Quad-Diocesan Episcopal Conference and served on the House of Deputies' Committee on Structure in 1982 and 1985.

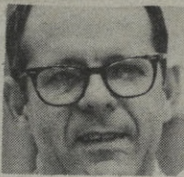
THE EPISCOCATS



Debbie Gibson

Just doing my part as a building and grounds committee member!

God leaves us choices



by Edward R. Sims

The trumpet sounds, the crucifer enters, the Easter salutation rings the rafters, the liturgy of victory begins. From opening Alleluia to closing Amen, the story of triumph is retold and the message of its promise proclaimed.

Now we're back home: The table has been cleared, the family wanders off, the morning's excitement fades as the afternoon draws on. It's become much like other Sundays, an evening of leisure or homework or conversation or catching up. Tomorrow

row a quite normal week begins.

The Easter celebration is behind us—the Easter decision lies ahead.

Moses descended the mountain. The tablets were in his hand, a stiff-necked and fearful people awaited him, the long journey of exodus lay ahead—and Moses faced decision. Isaac's life was saved from sacrifice by the ram caught in the thicket, and Abraham returned to Beersheba where decision awaited him.

Typical of the way God deals with us: He leaves us with a decision. He pointed out the forbidden tree to Eve and left her with a decision. He summoned Isaiah in the smoke-filled temple and left him with a decision. What do we do with our moments of surrender or illumination or ecstasy?

The stubborn reality back home is always there, and it confronts us with decision.

This is the classic encounter with God; the world we left to seek the sacred waits untouched by our experience and ready to erode its power. It is the sacred encounter: We come, He responds, we return. The women raced from that Easter garden to the bewildered and unconvinced disciples. Those same disciples just 40 days later faced the crowd on Pentecost that dismissed them as drunk. It is the sacramental exchange: We offer our baby; He washes and anoints and names and gives the baby back. We offer our bread and wine; He consecrates them and gives them back. Always another decision.

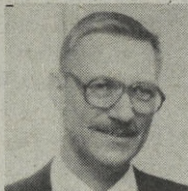
Ezekiel looked down into the valley of dry bones. God asked, "Man, can these bones live again?" and answered his own question in the vision of promise. But the second question remains: *Will these bones live again?* That question only we can answer. Nicodemus asked, "Can a man be born when he is old?" Jesus replied, "The wind blows where it will"—your decision.

So Easter: Its promise is graven in the stones of history, imperishable and unchanging. Its power in our lives is our decision. God's gift, our choice.

Edward R. Sims is author of *A Season with the Savior*. This piece is reprinted from *Vintage Voice*, a newsletter of the Church Pension Fund.

IN CONTEXT

Book's production praiseworthy



by Dick Crawford

Throughout the history of the Christian faith its interpreters, be they learned theologians or faith-filled disciples, have struggled with the mystery of Jesus' being fully human and fully divine.

In one age His divinity seems to be the focal point of teaching and preaching, and in another Jesus as human prophet and liberator is lifted up.

While my purpose in this column is not to review books, a series of sermons by one of this Church's finest theologians is, I think, one of the best teaching and discussion aids dealing with the humanity of Jesus of Nazareth to come along in a long time. The writer, Frederick Borsch, is dean of the chapel with the rank of professor in Princeton University's Department of Religion.

Borsch's handling of the human and divine natures of Jesus has drawn enough attention and call for copies that Forward Movement Publications and the Episcopal Radio-TV Foundation have produced it in a booklet and cassette package entitled *Jesus, the Human Life of God*.

"The Jesus story," Borsch says, "in which God is both hidden and revealed, is much like a parable: God's parable for humanity. It does not offer all the answers, but looking to Jesus helps orient one to God. By seeking to follow Jesus, one approaches the mystery of God."

Another important note is the fact that two independent organizations have come together to produce the booklet and tapes as a package. The importance of the material and its usefulness to priests, study groups, and individuals gave rise to the idea and the project.

So often, too often, those of us in specialized services to the Church become so focused on "our ministry," we don't think to team up with others to make yet an even better offering.

The Episcopal Radio-TV Foundation and Forward Movement have set a good example in the co-production of Borsch's book. And, happily, they did it with good stuff.

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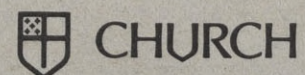
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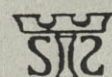
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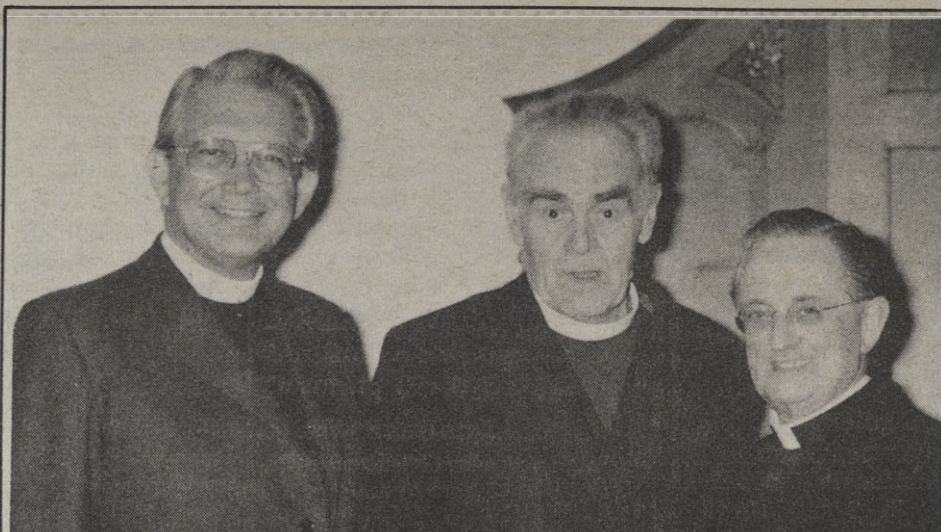
Episcopal-Lutheran effort funds ministry

A cooperative venture between
Episcopal Bishop William Frey of Col-
orado and Lutheran Bishop Frank
Heglund of the Rocky Mountain
Synod will fund the ministry of the
Rev. Joseph Bad Moccasin as a full-
time priest for the Living Waters con-
gregation that developed after 200
native Americans attended a service
at Christmas, 1985.

Bad Moccasin, a full-blooded Crow
Creek Sioux from South Dakota and
third-generation Episcopalian, will
also work with Denver's Indian com-
munity, estimated at 20,000 to 24,000
people.

A Venture in Mission grant ear-
marked for congregational develop-
ment in the inner city assisted the
Diocese of Colorado in launching the
new congregation which meets
weekly at St. Barnabas' Church with
the encouragement and cooperation
of its priest, the Rev. Edward
Ostertag. The Lutheran funding will
enable the ministry to expand, ac-
cording to Suffragan Bishop William
H. Wolfrum of Colorado who credits
Dr. George Tinker, an Osage
Lutheran pastor who worships regu-
larly at Living Waters, with bringing
the two bishops together.

Tinker says Colorado has few In-
dian Lutherans, but "Lutherans are
committed to the spiritual, economic,



In tribute to his work as first secretary general of the Anglican Consultative Council (1971-1982), Bishop John Howe, center, received a copy of *Authority in the Anglican Communion* from the Rev. Colin Craston, right. At left is the Rev. Samuel Van Culin, who now holds the secretary general's post.

and political well-being of the Colo-
rado Indian community."

Native American Episcopalians
have begun worshipping communi-
ties in Albuquerque, N.M.; San
Francisco, Calif.; and Portland, Ore.,
in the past two years, but only Living
Waters has been able to call its own
priest. "We do not now have the
supply to meet the demand for native
clergy," says Owanah Anderson, na-
tional Episcopal staff officer for In-
dian Work. "But currently we have
10 Indian seminarians, an all-time

high."

Anderson says she is "receiving
signals" that the other new Indian
congregations are also "looking to-
ward calling native clergy."

Bishop Craig Anderson of South
Dakota says he will miss "Father Joe
Bad," but he sees his diocese serving
as a supply center for Indian clergy
for other dioceses: Eight of the 10
seminarians are from South Dakota,
and 20 ordained native American
clergy serve the 88 Indian congrega-
tions there.

Roman bishops okay new Bible language

The Roman Catholic bishops have
issued a revised edition of the New
Testament which removes the words
"man" and "men" when referring to
people in general but continues to
refer to God with the masculine pro-
noun and restores language reminis-
cent of the King James version.

Many of the changes were made
because worshipers said the New
American Bible—the standard Roman
Catholic version—contains discrimi-
natory language and lacks accuracy
and beauty of expression. Examples
of the changes made in the Gospel of
Matthew include:

- The 1970 version's "Not on bread
alone is man to live" becomes "One
does not live by bread alone."

- The 1970 version of the Beatitudes,
"How blest are the poor in spirit; the
reign of God is theirs," is "Blessed
are the poor in spirit, for theirs is the
kingdom of God."

The revised version should find its
way into Roman Catholic worship
during the next two years.

The Lutheran Church in America
has also revised its lectionary to
eliminate sexist language. The new
book, *Lectionary for the Christian Peo-
ple*, contains sets of Scripture read-
ings for worship by Lutherans, Epis-
copalians, and Roman Catholics.

The new lectionary maintains tra-
ditional biblical imagery. The editors
say it differs from the controversial
lectionary the National Council of

Churches released several years ago
that "proved too radical for most
liturgical use."

The new lectionary, drawn from
the Revised Standard Version of the
Bible, eliminates masculine pronouns
for God, replaces pronouns with
proper names, and uses "my dear
people" for the word "brethren."

In some cases, in recasting the read-
ings in inclusive language the editors
found the translation was more in
line with the original texts. They said
they were astounded at how often
male designations used in English
translations had "no basis in the orig-
inal language."

The new lectionary is published by
Pueblo Publishing Company, a Ro-
man Catholic press, in cooperation
with Fortress Press, the Lutheran pub-
lishing house.

Spanish-speaking ministers study psalms

A group of Spanish-speaking clergy
and laity have returned home with a
deeper understanding of the Psalms
and each other's ministries. Eight peo-
ple from Mexico, Panama, and the
United States recently completed *Los
Salmos* at the Episcopal Theological
Seminary of the Southwest, Austin,
Texas, the first American seminary
course offered for persons involved
in Spanish-speaking ministries.

For three weeks in January the
group, drawn from the Dioceses of
Northern Mexico, Western Mexico,
Panama, and Texas, studied, wor-
shipped, and lived together. The Rev.
Michael Floyd taught the class "to
bridge the gap between traditional
seminary education and third-world
ministry." Dr. Sonya Ingwersen ar-
ranged and coordinated it.

A variation of a Psalms course regu-
larly offered, the Spanish class ver-
sion featured daily practice of the
practical aspects. For example, the
Psalms were blended with traditional



Mexican and Panamanian folk music
to form a liturgical hybrid. The course
also examined western cultural pre-
suppositions.

Students, selected by their bish-
ops, included the Rev. Messrs. Man-
ning M. Suarez of Panama, Manuel
Francisco Moreno of Northern Mex-
ico, Abdias Avalos of Texas, Monico
Lara Rios of Western Mexico, and

Atenodoro Roman of Western Mex-
ico as well as Heriberto Prudencio, a
Lutheran from El Salvador, Professor
Guillermo Zuniga of Northern Mex-
ico, and Gustavo Gonzalez-Mesa, a
seminarian from Texas.

Ingwersen and Floyd hope in fu-
ture to offer a similar course in Mex-
ico or elsewhere in Latin America to
cut travel costs.

UTO receives \$25,000 gift of thanksgiving

"In thanksgiving for the gifts of independence, loyalty, determination, love, and joy that God in His grace has given to me and to other women as well," Carol Toombs of Rye, N.Y., presented \$25,000 to the Memorial and Gift Fund of the United Thank Offering (UTO).

UTO treasurer for the Diocese of New York from 1980 to 1986, Toombs said she was disturbed at the news that the UTO Committee was setting aside \$1 million from the 1986, 1987, and 1988 offerings to build up the principal of the Fund to cover national committee expenses and interpretive materials that had previously been paid out of other budgets.

Toombs called "unconscionable" the transfer of money received from the Blue Boxes of "rich and poor alike" when there are "those of us who can do more."

Toombs' gift came with a challenge. "I do not believe I am the only rich woman who cares about UTO. I think we as a group have the capacity to raise \$25,000 from each of 10 women. I further think we can raise \$10,000 from each of 10 women and \$5,000 from each of 10 women and probably \$1,000 from another 25."

Betty Clarke, Province V chairwoman of UTO and chairwoman of the Memorial and Gift Trust Fund, said, "The generous gift of Carol Toombs is the challenge needed to convince others of the long-range benefits of this Fund," which must be

large enough to cover the UTO Committee's expenses.

UTO has a goal of \$1 million by the July 1988 Triennial Meeting which marks the kickoff of UTO's 100th birthday in 1989. Private contributions to the principal of the Fund, established at the 1982 Triennial, have totaled about \$23,000.

UTO personnel estimate that due to inflation and decreasing income both from declining interest rates and disinvestment of funds in South Africa the endowment needed is well over \$1 million. Chairman Lyn Johnson wrote to the UTO network in September, "We have come to recognize that the set-aside is the quickest and surest way to return wholly to the special tradition of the Offering that 'every coin given is, in

turn, granted.' "

Contributions to the UTO Memorial and Gift Fund may be sent to UTO Fund #852, 815 Second Ave., New York, N.Y. 10017.

ECW surveys women

The national board of the Episcopal Church Women released the results of a survey of 417 women in Florida, Los Angeles, Oklahoma, Long Island, Virginia, and Nicaragua which showed the average age of U.S. respondents is 50 while Nicaraguan respondents are 10 years younger and that while 43 percent of both U.S. and Nicaraguan women work outside the home, family incomes are higher in the U.S. The Board expects to use the full survey results in planning for its Triennial Meeting.

"Under One Roof" aids networking among agencies

Networking is a common catchword in today's world and seems to be a good way to do business in an institution as large and diverse as the Episcopal Church. It can mean, however, that people only talk to others who share their viewpoints and concerns. Sponsors of the "Under One Roof" conference June 4-7 in St. Louis, Mo., hope this will change when members of 16 church networks gather.

Representatives from many of these networks discovered the value of meeting with others through the Episcopal Partners Network and planned "Under One Roof" to offer the experience to many. Each participating network helped shape the conference to provide "a time to communicate, . . . to learn from those who share our common concerns from another vantage point." The 16 networks involved in the conference represent a wide range of interests from family to peace, from urban ministry to aging. They will meet in their own groups as well as in general sessions.

Senator Lowell P. Weicker, Jr., will speak on "Politics, Religion, and the Constitution." Responding will be Arie Brouwer of the National Council of Churches, Chicago educator Mattie Hopkins, lay theologian Emma Lou Benignus, and Dean Durstan McDonald of the Episcopal Theological Seminary of the Southwest.

Workshop categories are: issues such as family violence, farm and city problems, and intergenerational stress; models such as housing, health care, and legal aid; and skills such as fund-raising, communications, advocacy, and church structure.

Presiding Bishop Edmond Browning will present his vision for the Church in the years ahead, and a panel of church leaders, including Pamela Chinnis, vice-president of the House of Deputies; Barry Menuet, senior mission executive at the Episcopal Church Center; and the Hon. Byron Rushing, Massachusetts state representative, will discuss unified mission for the Episcopal Church.

For further information or registration, contact Nancy Deppen, Public Policy Network, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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Honduran project provides low-cost way to obtain clean water

by Marjorie Miller

Pure water is treasured in Honduras where residents and tourists alike suffer from maladies caused by impure water. Diarrhea is the leading cause of infant death, and many children suffer from parasites. But this situation may be changing.

During the past year boys at the Episcopal Church's vocational school, Instituto Tecnico Santa Maria in Tegucigalpa, learned to purify water with a system introduced by Chris Ahrens, an engineer and teacher from North Carolina who went to Honduras under the auspices of Pax World Federation.

These boys, who had once lived on the streets, now live at El Hogar de Amor y Esperanza (Home of Love and Hope for abandoned children) and learn vocational skills at the institute. They help their country while learning trades.

The water pasteurization project was developed at Warren Wilson College in Swannanoa, N.C., where Ahrens teaches. "Boiling and condensing water in a 20-minute rolling boil or in an

expensive still required large evaporating surfaces and high temperatures," says Ahrens, "so we asked ourselves if we could use lower temperatures to produce potable water." From this came the comparison to the process of pasturizing milk—with an added filter and possibly a small chemical treatment. "It took us six months to perfect the system, and it seemed logical to test it where it was needed most."

The unit consists of two plastic buckets, hose, sand, charcoal filter, black tubing, cover, and a frame for the solar heating unit. Each unit, which produces five gallons of pure drinking water a day, or enough for two families, costs about \$30 in the United States and \$6 less in Honduras.

In Honduras, Ahrens calmly assembled the unit and instructed the boys on the principles of pasturization. They stared in disbelief when he told them to fill the upper tank from the kitchen sink. The next day they took the purified water from the



In Tegucigalpa, Honduras, Eduard Bennett checks the new water system which produces five gallons of pure water every day, enough for two families.

lower tank to be tested at the Health Department. Within 24 hours they received the report: pure water.

Now the boys can take the process for making pure water into the cities and villages where people's drinking water has been coming from polluted rivers.

Those who would like to contribute (\$25 will install a pasturization unit and teach two families to use it) may do so by sending checks made out to the Diocese of Central Florida marked "St. Mary's Institute Water." Send c/o Diocese of Central Florida, Box 790, Winter Park, Fla. 32790.

David Collins comments on state of the Church

by Bob Libby

The president of the House of Deputies would like the next General Convention to address fewer subjects with greater care. He says the more than 400 resolutions presented in eight days at the 1985 meeting were "just too much."

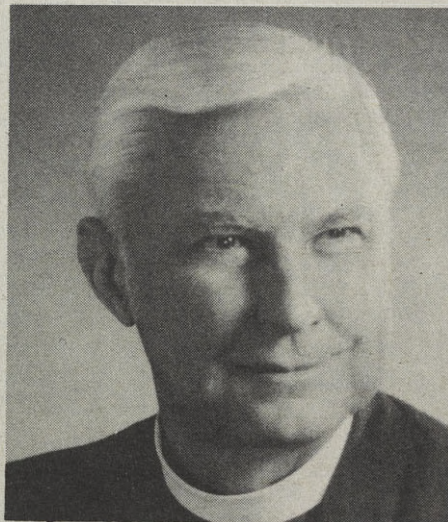
Dean David Collins, speaking to 35 priests and their spouses at a clergy luncheon in Orange Park, Fla., said, "Someone recently suggested to me that the General Convention looks like the Democratic National Convention—a collection of pressure groups all demanding a slice of the pie with no one thinking of the whole Church."

Collins, now retired and living in Darien, Ga., where he and his wife conduct "Windsong Ministries," said he expects national church programs under Presiding Bishop Edmond Browning to contain no "bold new moves without bold new dollars. We have to have better stewardship before new programs are developed."

Collins said, "No one section of the Church dominates the leadership. The six top officers [at the Episcopal Church Center] come from six different Provinces. Bishop Browning is thought of as a liberal. I am a conservative charismatic."

Though Collins doesn't know what will dominate the headlines from the General Convention scheduled for 1988, he said, "Some believe we need a new official Christian education series. Also, a hymnal is being produced in Spanish."

Referring to discussion on non-sexist lectionaries and liturgy, Collins said, "I see support for non-sexist language which refers to us, but very little support for [changes in] references to the deity. People are willing to accept 'for us and our



salvation' rather than 'for us men and our salvation.' They are not willing to change the Trinity to Parent, Child, and Holy Spirit."

In a discussion about the recent study document on human sexuality produced in the Diocese of Newark, Collins said he is uncomfortable with "the apparent tendency of some in the Episcopal Church to flirt with the abandonment of biblical

authority." He said the Church must extend love and concern for human suffering at the same time it upholds traditional moral teaching.

Commenting on the renewal movement, Collins said church growth in England, Canada, and the U.S. is flat, "mostly a reshuffling of sheep," but it is strong in the third world. "Over half the Anglican bishops coming to the Lambeth Conference of Bishops next year are deeply involved in renewal. . . . In Asia, Africa, and South America, Christianity is experiencing rapid growth and renewal. There are more Episcopalians in Uganda than in the United States. The key issue to be decided in world mission is, 'Is the Church compelled by the biblical commission to evangelize,' or are we simply to dialogue with other world religions?"

"Evangelism and renewal are not a matter of General Motors-style corporate planning, but the work of the Holy Spirit. We can only do the Lord's work when we use His plan, His methods, and His timing. The real base of power in the Church is the Holy Spirit and prayer."

Bob Libby is rector of Church of the Good Samaritan, Orange Park, Fla., at which David Collins conducted a teaching mission.

Investments placed with Church Building Fund exceed estimates

During 1986, diocesan and congregational investments in the Episcopal Church Building Fund exceeded the Fund's expectations by more than 100 percent; the Fund had anticipated receiving \$550,000 in new investments but instead received \$938,000 by December 31.

Fund president Sherrill Scales said he is pleased so many dioceses and congregations chose the Fund. "The Fund's investment program allows an investing congregation to practice

good stewardship of its resources while at the same time making funds available for use by congregations with fewer resources," he said.

The 106-year-old Fund usually pays investors 8 percent per year for five years and makes the money available for loans to applicants. Most of the loans go to inner-city churches for repairs and maintenance or to make buildings accessible to the handicapped. Presently the Fund has \$6 million on loan to 425 congregations and dioceses. The Fund also provides consultation on site selection, planning, and design for Episcopal churches.

Sponsor a Child for Only \$10 a Month.

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

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

- a 3½" × 5" photograph of the child you are helping.
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- quarterly issues of our newsletter "Sponsorship News."

All this for only \$10 a month?

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

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

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

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

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

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

You can make a difference!

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

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

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

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

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

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

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

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

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



Little Marta lives in the Holy Land—and she is only one example of children from countries around the world who urgently need a sponsor.

Holy Land Christian Mission International

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Box 419055, Kansas City, Missouri 64141

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

Country preference: ☐ India ☐ The Philippines ☐ Thailand
☐ Chile ☐ Honduras ☐ Dominican Republic ☐ Colombia
☐ Guatemala ☐ Holy Land Crippled Child

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

☐ Please send me more information about sponsoring a child.

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

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

Mission International

Us Old Men

by Philip Davidson

What are we like, today's old men? How many of us are sex symbols like George Burns? Very few. How many would like to be? All of us.

How many of us start a new life after retirement, become involved, active? Not nearly enough. How many of us can? Almost all of us.

How many of us drink too much? Too many. How many of us need to? None.

How many of us are an inspiration to our families, loved, and revered by them and our friends? Many more than you might think but still not enough. Can we all be? Of course.

In short, we are all sorts and conditions of men, alike in any number of ways but basically different in our essential individuality. I am me, and you are you. As Krueger Smith says in a wonderful book, *The Pursuit of Dignity*, "Within each age group are all the diversities of human beings that are possible."

Over 10 million white males over 65 now live in the United States, a million black, 15 million white women, 1.3 million black, and these numbers are treble what they were in 1940. We old folks are the fastest growing segment on the American scene, and to hear the gloom about it, we have become a national problem.

The old men of today were reared in the life styles, attitudes, and prejudices of the early and middle 1900's. That means they lived in nuclear families where the man was the provider and the woman's place was in the home. It was a white, male-dominated society, and most of the men were—and still are—Male Chauvinist Pigs. And once an MCP, always an MCP. Like any other addiction, no recovered MCP's exist—only recovering ones.

Said one physician, the rustle of the nurses' skirts is the best therapy any hospital has to offer. Only now they don't wear skirts, only pants, and they don't rustle. And one of my elderly friends, who occasionally drops by his old office, says his pet peeve is the pretty girls there open the doors for him—"Makes me feel old!" Another has three lovely older women on a string, but he keeps them all separate, doesn't want one to know about the others. Imagine still playing that game at 92.

We see nothing wrong with the exclusively male language of the Bible and the old hymns or such titles as *The Alumni Magazine* for a big co-educational university or Chairman (what about Chair? "I'm not a piece of furniture!" snapped one old geezer). And many of us still hanker after the 1928 Prayer Book even as we bravely follow Rite II.

If we are sexist, we are also racist—not blatantly or belligerently, but privately and quietly. We just haven't made the full transition to a colorless society.

In short, we are basically conservative, fearing change, hoping that "as things are, so they will remain."

Moreover, we are not all that religious. We don't go to church as avidly as we once did—distances, parking, the long service, getting up and down all inhibit. As one of us said, "You have to feel pretty good to go to an Episcopal service."

But we are devoted family members and find our greatest satisfaction

in the achievements of our children. In a book of striking photographs and interviews with old men and women Joan Dufault gathered from all over the world, the thread that runs throughout is the relations with their children and grandchildren, which fill these folks' thoughts if not their lives.

Perhaps the upcoming generation, reared in a different society, will be more tolerant, more open, less fear-

ful. We are the WASP's of the past; will today's YUPPIE's be a better adjusted group of old men? I wonder.

We need to be needed, to be wanted, to know we face the specters of old age—catastrophic illness, financial disaster, and loneliness, and the greatest of these is loneliness. Visit a nursing home and look at the old men, heads down, staring vacantly at the floor. Old women are garrulous; old men are silent. "Not that I want to die," one old Dutchman told Joan Dufault, "but if I didn't wake up tomorrow, I have to admit I wouldn't mind. It's the damned loneliness; that's what gets you. You go to bed alone, you get up alone, and never say a word to a living soul. It's no way to live." For such as he, life leaks vaguely away, to use Wystan Auden's pathetic phrase.

Your children, grown now and full of interesting activities and problems, sorrows and joys—do they tell you about them? Never. "We don't want those old folks meddlin' in our affairs" or, in a kinder way, "We don't want Mom and Dad to be worrying about us." But we do meddle, and we do worry. I have a sign on every mirror in the house: "DO NOT ASK QUESTIONS." Even so, we want to know.

We can give love and an example. An example of endurance, of patience, of serenity in adversity, an example of concern for others, a deep and abiding faith that it's going to be all right. What greater gift could we give?

In more practical terms, we can do things for others, be useful in church and community, even in families in the right way. The list is endless and has something within reach of every person's abilities and interests. Except for the very few, perhaps only 5 percent of us, who are incapacitated, we have no excuse for sitting at home and feeling sorry for ourselves.

And if we can't sit at home any longer, alternative arrangements for the elderly are springing up like mushrooms: day care centers, home nursing facilities, cooperative housing plans, retirement centers. The list grows constantly.

In sum, for those of us who reach the later years of life, those years can lie before us either like a land of loneliness, rejection, and anxiety, or they can lie before us like a new beginning, a time of new activities and interests, setting an example of a life that is a blessing to all around us, surrounded by the love and affection of family and friends. Which shall it be for you?

May a loving God grant to each of us serenity in our aging and dignity in our dying, dying in the sure and certain faith of life eternal in His heavenly kingdom.

Philip Davidson formerly was president of the University of Louisville.

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High flyer Earl Getkin of Endicott, N.Y., is a flight instructor who spends lots of time in the air but gives almost as much time to St. Paul's where he's been lay reader, chalice bearer, usher, treasurer, vestryman, and warden, among other posts. He also represents St. Paul's on the board of the Good Shepherd-Fairview Home in Binghamton. How do his pupils react to taking lessons from a man in his 70's? Sometimes they are "slightly surprised," Getkin says with a chuckle, but no one has ever had a rapid change of mind about having a lesson that day. In Getkin's hands, they know they're flying with a pro.

—Barbara Blossom

Killing time or freeing spirit

by Edward R. Sims

Somewhere early in *Walden*, Henry David Thoreau says, "As if you could kill time without injuring eternity."

Killing time. One of life's imperatives is usefulness, and those retired from helping professions often miss the demands for their services more than they enjoy the freedom from daily structure and routine.

All idle time is not "killed" time by any means. Watching the passing scene, fiddling with a jigsaw puzzle, stretching the legs, gazing at the garden—such refreshments are essential. But time that hangs heavy, that drags slowly, that feels vacant and unfocused, that leaves us weary without reason—that is killed time and is deadly. Deadly in its own emptiness and in the lost opportunities it accumulates.

In the third stage of elderhood for those of us who survive comes a time when physical energy and mental acumen dictate days measured by a simple ritual: the newspaper, the daily mail, a lunch, a nap, the evening news.

Until that time arrives, empty days here erode the days hereafter and rob us of the best years of our lives. Years that are unblemished by stated expectations, role definitions, codes of dress and decorum. Open years whose scale and quality we decide, whose breadth and depth are ours to explore, whose riches are ours to imagine and to harvest.

Let the spirit go free. "Behold, I make all things new," Jesus said, and there is no age limit on that promise.

Edward R. Sims is an author and a retired priest who lives in Rockport, Mass.

GOLDEN MEMORIES

by Thomas John Carlisle

Golden the moment when we met and golden that far later day when half a century of love we celebrate. Our hearts re-play our records of romance. We note the happy songs, the fragrant hours, the children grown, the pleasures traced in photographs, the grass, the flowers, the tears, the struggles, and the home incorporating what we are and have been, and surpassing far our earliest wish upon a star.

Darby Wood Betts: Life Care Champion

by Alan Conner

This fall marked the end of a business career of an Episcopal priest-turned-executive who, at the request of his bishop, started a Church-related venture in 1965 which is today a \$120 million corporation with 540 full-time employees serving the housing and health care needs of 1,400 people.

The Ven Darby W. Betts, 74, retired as chairman of Episcopal Homes Foundation in the Diocese of California last September having built in 21 years an organization in the life-care industry which has six retirement facilities and an annual budget of \$15 million. He left an executive record worthy of a Harvard MBA but unusual for a graduate of Virginia Theological Seminary with a DD degree from Church Divinity School of the Pacific.

Betts is an innovator and champion of "security and the full life" for seniors. Since starting the Episcopal Homes Foundation, he has overseen the building and development of four full life-care residences in northern California: Canterbury Woods on the Monterey Peninsula, St. Paul's Towers overlooking Lake Merritt in Oakland, Los Gatos Meadows in Los Gatos/Saratoga, and the recently-opened Spring Lake Village in Santa Rosa. In addition, the Foundation is responsible for building, remodeling, and operating two HUD residences for low-income elderly: Oak Center Towers in Oakland and Presidio Gate Apartments in San Francisco.

On Betts' retirement, the board of directors elected the Rev. John A. Fitterer to the post of chairman of the board. He had served as vice-chairman since 1984 and as assistant to the Bishop of California for four years previously.

At St. Clement's Church in Alexandria, Va., Betts built one of the first altar-centered churches from a plan incorporated into his master's thesis. For this he was awarded an architectural scholarship to Columbia University.

In his five-year tenure as dean of St. John's Cathedral in Providence, R.I., he rebuilt the more-than-a-century-old cathedral and built his first housing for the elderly. He also served as a member of the White House Conference on Aging.

In 1960, the late Bishop James Pike asked Betts to come with his family to the Diocese of California to be archdeacon in charge of urban work. In this job, he planned and built the first of several life-care centers. Canterbury Woods is a campus-style residence with 162 living accommodations, a 24-bed skilled nursing facility, and five personal care units. This facility was followed by a 23-story high-rise building, St. Paul's Towers, with 286 apartments, a 43-bed skilled nursing facility, and 315 residents—a project started and completed when Betts was also serving as rector of St. Paul's Church, Oakland.

During this period, he also encour-

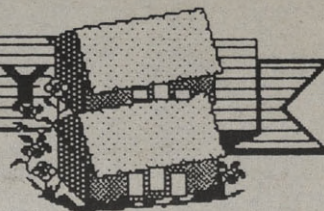


aged the founding of Clausen House, an organization for retarded adults supported by the Diocese of California and the Episcopal Charities Appeal.

In 1973, Betts resigned as rector of St. Paul's to devote full time as pres-

ident and chief executive officer of the growing Episcopal Homes Foundation. Then, upon the death of Bishop C. Kilmer Myers in 1980, he became full-time chairman of the Foundation when the long-time general manager, M. E. McPherson, was named president in charge of day-to-day operations.

Together the founder and president developed the latest of the Foundation's life-care facilities in the Spring Lake area of Santa Rosa. Located on a 26-acre site in the Valley of the Moon, Spring Lake Village has 303 residential life-care units and 50 skilled nursing beds. Dedicated late in August of this year, it is consid-



ered a model for modern life-care facilities.

In retirement, Betts—priest, architect, and builder—and his wife Elaine spend their time at their summer home in Casteen, Me.; on the campus at Dana Hall in Wellesley, Mass., where Elaine Betts is headmistress; and as occasional residents of Spring Lake Village. His title is now chairman emeritus and Founder of Episcopal Homes Foundation.

For information, write Episcopal Homes Foundation, Box 1027, Lafayette, Calif. 94549, (415) 283-0680.

Alan Conner is the Sausalito, Calif., publisher of *Illuminations*.

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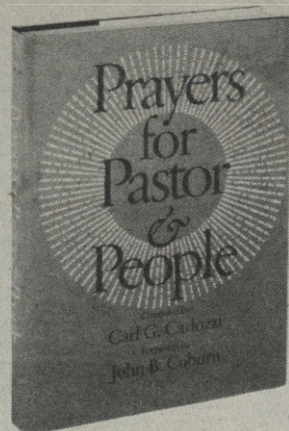
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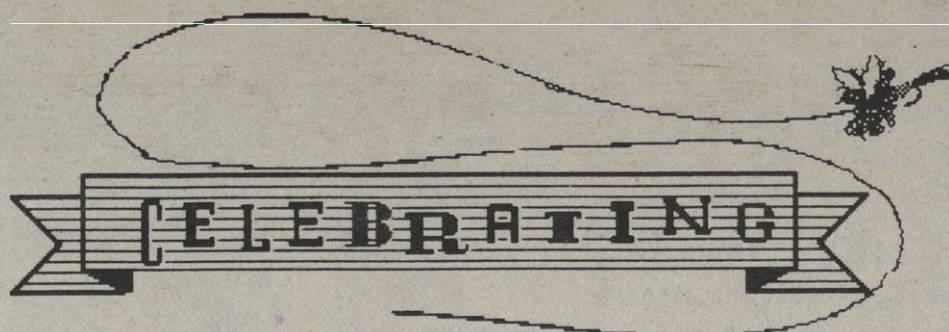
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Healing and the art of fly fishing

by George L. Cadigan

My father and mother and three brothers died of cardiac problems. My internist and good friend, Dr. Sam Patsubay, told me in 1983 this family history is against me. "Heart disease can be a genetic thing, and there is nothing that can be done about it," he said. "So don't worry." And I never did.

In 1984 I had to have plaque removed from an artery in my left leg. The Saturday I came home from the hospital, my wife Janey and I had a pleasant evening, and on Sunday she went off to the 10:30 service at Grace Church in Amherst, Mass., where we live.

I began working on some reports for Amherst College where I was chaplain, and suddenly I felt faint. I lay down on the bed lest I fall. Pain in my chest was followed by nausea, and I knew I was having a heart attack. I grew increasingly confused, did not know what to do, and was only concerned that Janey would discover me in this condition on her return from church.

Suddenly the phone rang, and involuntarily I picked up the receiver on the bed stand. My good friend Dick Park said, "George, I called to find out how you are feeling after your hospitalization."

"Dick, I'm in trouble. I think I'm having a heart attack."

"I'll be right there." And he was, followed by the ambulance he called.

In the emergency room of the Holyoke Hospital Sam Patsubay took over like a general of the army. I cannot write enough good things about this doctor. I felt like a character in *M.A.S.H.* except there was no

humor, only quiet and efficient work.

"Sam, what is the problem?" I asked.

"You are having a heart attack."

"Is it serious?"

Sam said, "Yes," and I appreciated the honesty and directness of his words.

By midafternoon I was in the quietness of the coronary care unit with magnificent nursing care. I don't know when it occurred, but I had a wonderful and beautiful dream. I was crossing the threshold of another home where the loving arms of Mother, Father, and my brothers Ed, Charlie, and Bob were embracing and welcoming me. Fear was not a part of it, but rather a poignant sense of love and relationship.

I don't know if it was ego or faith, but during the whole cardiac crisis I never thought I would not survive. I felt physically weak, and I could not read or even watch news reports on the television. Prayer was also difficult. The best of prayer for me is awareness of the Presence of God when I am alone or with people or in a trying situation. But my spirituality was not aroused. The best I could do was repeat some of my favorite collects.

I was utterly aware that my suffering was of little worth as I thought of the pain of the world. I stopped trying to reach out to God. I stopped trying to pray. And then, awesomely, beyond compare, I knew I was not alone.

As I grew better, I was filled with a profound euphoric feeling of love, more love than I had ever felt before. Not only love for my family, my



"Older people are not supposed to be up to anything. They're not supposed to be able to cope," says the Rev. Bernadette Turner, 83, whose own activities belie that stereotype. Recently ordained to the diaconate, she is chaplain at Hillcrest Retirement Center in Boise, Idaho, where she holds two services a week, counsels residents of various religious backgrounds, and visits residents of an adjacent nursing home. She records lectures on *Growing Older Graciously* which are broadcast biweekly on radio station WTMJ in Milwaukee, Wis. When she was 9 years old Turner wanted to be a nun, but when she grew up worked for the Red Cross, taught college after her husband died, pastored congregations of the Divine Science Church, wrote books and gave radio lectures, and eventually rejoined the Episcopal Church which was now ordaining women. But Turner, now in her 70's, was told she was too old. She wrote Bishop David Birney of Idaho, asking about the diaconate, and he "gave me my chance." She is planning a book on the psychological and emotional aspects of living in retirement and also a book of poetry.

—Steven Anderson

friends, but even for those I didn't like, really for all humanity, for all God's people.

During the last few days of my three-week hospitalization I attended seminars. In one of them was a lady whom I judged to be about 80 years old, myself, age 74, and the young male instructor who was perhaps 25 years old. The latter, with enthusiasm, launched into his subject, Sexual Intercourse after a Heart Attack. The gentle lady blushed and grew more uncomfortable as our teacher continued. He said, "Many men and women who have experienced serious cardiac problems are anxious lest they be limited in their sexual activity. But really there is nothing to worry about. Intercourse demands no more energy than climbing one flight of stairs."

Quite involuntarily, I interrupted him. "If that's all it takes, why bother?"

My unexpected words threw the therapist for a loop, and he was unable to continue.

Back home, I did not gain any body strength for a long time. My first jaunt out of the house was to the barber because my hair was the length of a gorilla's. Hundreds of greetings came to my home. I was particularly moved by the concern of my undergraduate friends; this awesome and fascinating experience brought the students closer to me. One card from scholar-athlete Deborah Krause said, "This brings you all the love of the Women's Varsity Rugby Team and all the love of the Women's Varsity Crew—and that's a lot of big love!"

Four months later we were in Maine, and I began to stroke a few golf balls. I gradually worked into the game and began to play nine holes every other day. My hitting distance was not so great, but my accuracy improved.

With Sam Potsubay's consent I went on my annual fly-fishing jaunt with four friends to Tim Pond, a wilderness area north of Eustice and Stratton. The fly fishing was superb. One evening when I was alone in the boat, a terrific hatch of mayflies came on. I tied a #14 Montreal Wulf on my taper leader and took a beautiful brook trout with every cast.

The fly degenerated into an oblong piece of blur, but the trout rose even to that. Sam Potsubay had advised me not to gamble on the golf course or become emotionally involved at football games and at all times to remain detached and objective, but I know I cannot exercise that kind of control. There I was, in a Rangeley Boat, with the best fly fishing I have known in years and a great pain in my chest. My only thought was that to die just then would be perfect for I was already in paradise.

The angina lasted the whole evening, but I have no problem with it now.

At Christmas, 1984, the words of Dag Hammarskjöld came to mind, "For all that has been—Thanks! For all that shall be—Yes!"

George L. Cadigan is retired Bishop of Missouri.



John R. Dainty has been a licensed lay reader in the Episcopal Church for more than 50 years, serving in New York, Virginia, Florida, West Virginia, Panama, and now at St. Stephen's Church, Goliad, Texas. Suffragan Bishop Stanley F. Hauser of West Texas attended a service to honor Dainty, who wears a gold lay reader's cross presented by St. Stephen's vicar, the Rev. Douglas Earle. He also holds a specially autographed photo of the Archbishop of Canterbury and a framed citation from Presiding Bishop Edmond Browning which were among the many congratulatory items he received.

Conference explores ministry of older people

Empowering older laypersons for ministry in the community, using the local congregation as a base, is the subject of a three-day conference May 17-20 at St. Margaret's House, Philadelphia, Pa. Staff from the Cathedral College of the Laity, Washington, D.C., will lead the event which is co-sponsored by the Episcopal Society for Ministry on Aging. For information, write Cathedral College of the Laity, Washington Cathedral, Mount St. Alban, Washington, D.C. 20016.

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Phebe Cooke: Mental health advocate

by Laurie Endicott Thomas

"When I was in college, I had a psychology professor who taught us that schizophrenia was caused by bad family interactions. It sounded like nonsense to me." Phebe Cooke, a member of Church of the Redeemer in Bryn Mawr, Pa., is a former president of Families Unite for Mental Health and a former board member of its parent organization, the National Alliance for the Mentally Ill.

"I wrote a term paper saying that schizophrenia tends to run in families and might be genetic. The professor failed me for the course, which put me on academic probation. As it turns out, I was right after all. I suppose it's too late to have my grade changed!"

Brain researchers now agree that schizophrenia and manic-depressive disorder are physical diseases of the brain. The changes in mood and thought that victims experience are caused by chemical imbalances in the brain and can be partially controlled by medication. Insight-oriented therapies like psychoanalysis do not help people with these diseases, but rehabilitative counseling, which teaches them how to cope with the disease, does.

Two of Cooke's five children developed schizophrenia. One has responded well to her medication. "She realizes that her medication is as important to her as insulin is to a diabetic." Her oldest son, however, took his own life after being denied admittance to a hospital. About 10 percent of all people with schizophrenia eventually take their own lives, an indication of the torment their disease puts them through.

Because the federal government "spends more research money on tooth decay than on schizophrenia," says Cooke, "we really don't know much about it."

Like diabetes, schizophrenia is partly but not entirely genetic. Other factors, like viral infection, may be added to the genetic risk. Psychologists and psychiatrists initially assumed the other factors must be psychological, but no one knows what they really are.

One out of every 100 people will suffer from schizophrenia at some time in his or her life, usually starting between the ages of 15 and 25. "If you want to see the kinds of effects schizophrenia can have on a person, just walk through a major city," Cooke says. "You'll see dozens of street people who were dumped out of state mental hospitals without be-

ing given any follow-up care. They are rarely violent. Of those who do become violent, 94 percent are not receiving any psychiatric care. In other words, violence is very rare and very preventable."

Improper implementation of policies developed during the Kennedy and Johnson years are partly to blame for this. "We looked at the state mental hospital system, and we were horrified," Cooke says. "There had to be a better way. After the anti-psychotic medications were introduced, we thought we had found a better way. We decided to help these people return to the community rather than spend the rest of their lives in an institution. The only problem was the state hospitals started releasing patients even though the community programs were inadequate."

Cooke says the federal and state governments have failed victims of schizophrenia. Private industry has not taken up the slack. Insurance companies have found they can cut costs by refusing to cover schizophrenia. The states could require them to provide better coverage for severe mental illness, but so far most haven't. "Typically, private insurers will pay for one month of hospitalization. After that the patient has to go home or to a state hospital. Five of the state hospitals in Pennsylvania currently have no vacancies. That's why people become street people. It's not their 'free choice.' They have no choice. There is nowhere for them to go."

"Christ told us quite explicitly in the 25th chapter of the Book of Matthew and in the parable of the Good Samaritan what our responsibilities to street people are."

Episcopalians can help the victims of schizophrenia in many ways. "We can be supportive of other Episcopalians whose families have been struck by schizophrenia, not shun them as if they were lepers," Cooke says. "We can educate other Episcopalians and the community about these diseases. We can take part in activities like Trevor Ferrell's campaign [in Philadelphia] to feed and clothe the homeless. We can allow family support groups to meet in church buildings. The Church can also advocate increased funding to state hospitals and community rehabilitation programs and changes in the commitment procedure laws. We can follow Christ's instructions to be Good Samaritans."

Laurie Endicott Thomas is a free-lance writer.

Granny, come hot-rodding with me

by Martha E. Munzer

"Granny, please come hot-rodding with me."

Could anyone have a more flattering invitation from a small great-grandson?

Hot-rodding for David at the age of 6 consisted of violently pedaling his three-wheeler on a strip of empty pavement at a new development nearby. My hot-rodding was composed of a brisk walk and a run—the running was not so "hot," I must confess—to keep up with David.

A few years later, on my yearly summer visit to Oregon from New York, David's younger brothers joined him in this daredevil sport. But three-wheelers were no longer in fashion: They rode low-slung contraptions called Big Wheels, each with a seat, pedals, and steering gear attached to four heavy, solid wheels.

The breakneck speed with which these vehicles could twist and turn was a bit frightening to a great-granny. But the joy of the young riders—a radiance seen only in the faces of children—made my concern seem unimportant. Worry was for the elderly. To thrill to the ecstasy of being alive, without thought of danger, was for the young.

Often I think of those great-grandsons of mine and of our times together. Besides the furious cycling we shared quiet adventures of discovery at the frog pond or simply by the roadside picking blackberries. Each day seemed to bring us closer even though we were separated by three generations. What sunny recollections to carry home with me from Oregon.

Gradually, however, my memories became clouded with foreboding. The reason: A flock of letters from concerned scientists, doctors, clergymen, all warning of the imminent danger of a nuclear holocaust and the need for immediate action.

Simultaneously, the facts of nuclear warfare were and are still being aired in newspapers, magazines, over the radio, and on television screens. We are surfeited with information concerning what a nuclear holocaust would mean. Our noses are being well rubbed in the muck. We are being forced to pay attention, like it or not. But what in heaven's name can we as individuals do about it?

Of course, we might choose to go to sleep or to bury our heads in the sand. Or we might decide to rouse ourselves and determine that we all can do something after all. We are humans, not lemmings rushing blindly to destruction. We have powers these small rodents do not possess. We can use our brains and our energy immediately and in a number of ways if we are determined to save ourselves from mass genocide.

The immediate steps we can take include exploring the pros and cons of renouncing first-use of nuclear weapons; of a mutual freeze on all further testing, production, and deployment of nuclear weapons; of a redirection of our national resources to civilian technology and human

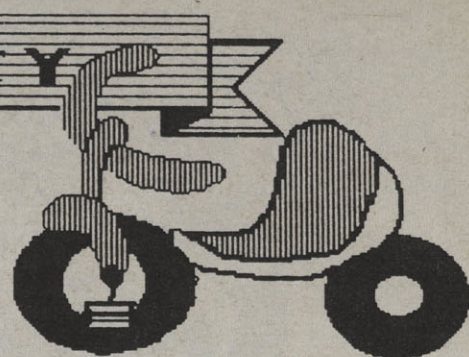
need. We can make up our minds, on the basis of thoughtful study, where we stand and how to make our stand count. We are indeed fortunate to live in a land in which these instruments of personal communication—writing, marching, voting, even shouting out—are available to us.

Over 130 years ago Henry Thoreau wrote these words in the last paragraph of his memorable *On Walden Pond*, "Only that day dawns to which we are awake. There is more day to dawn." Can we, through our united

efforts, make it possible for more—many, many more—days to dawn?

I make this plea on behalf of David, Isaac, and Joshua, my well-loved great-grandchildren, so full of the joy of living. Are they to live? Are they to have children? And will new generations of children have a world fit to live in?

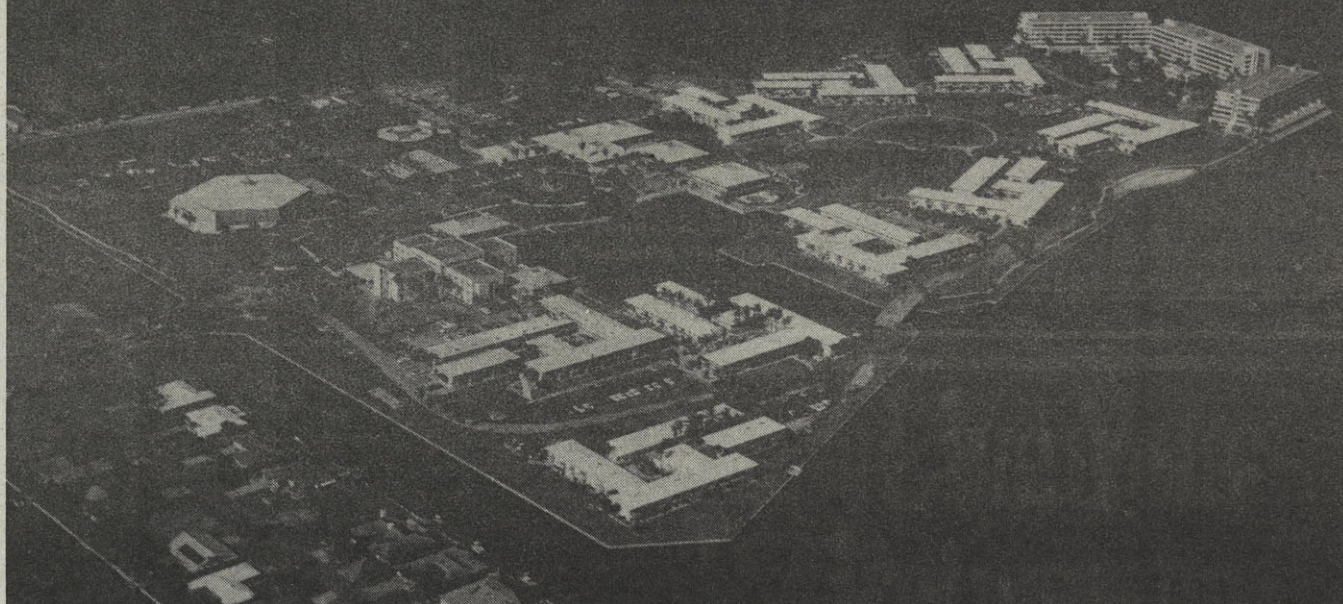
Long after I am gone, I want those generations whose very existence is now in peril to be able to ride with wild joy some future version of the three-wheeler or the Big Wheels and



to call to a great-grandmother of that distant day, "Granny, please come hot-rodding with me."

Martha Munzer, who earned a degree in electrochemical engineering from Massachusetts Institute of Technology in 1922, has an impressive list of publishing credits; among them are many textbooks.

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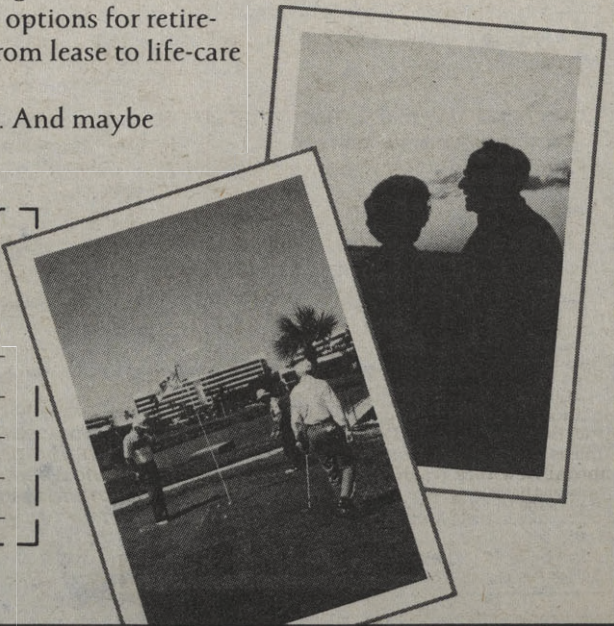


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CELEBRATING

Robert Mize on Southern Africa

Black South African leaders will prevail once apartheid dies

by Richard J. Anderson

As a retired bishop who assists in the Diocese of San Joaquin, Bishop Robert Mize finds most of his travel these days is to such California places as Modesto, Stockton, Visalia, or perhaps Bakersfield. Next June, however, he plans to board a plane bound for southern Africa—a return visit to Namibia, Zimbabwe, and Botswana after an absence of some 12 years.

When Robert Mize made his first trip to southern Africa back in 1960, it was for a one-year missionary appointment. It was a kind of mid-life career change for Mize though the 80-year-old bishop probably would not choose those words to describe the move.

The son of a bishop, Mize had achieved no small amount of fame as the founder and guiding light of St. Francis Boys' Homes in Salina and Ellsworth, Kan. But in his own words, he was not comfortable with the fact that the growth of the homes meant he had "less time for being with the boys" because of increased administrative duties.

So Robert H. Mize may have been wondering about the future more than he realized on a certain day in 1959 when he drove from Kansas to Denver to hear a luncheon talk by Archbishop Joost deBlank of Capetown. Mize was inspired to the point of asking if "there might be a place for an American priest in southern Africa." Mize asked the question somewhat timidly, realizing that a white American who spoke only English might be more of a hindrance than a help in that part of the world. But the archbishop responded warmly and Mize left Kansas for southern Africa.

"I had trouble with the government from the very beginning," the retired bishop remembers. "I went in through Rhodesia and I was stranded at the border for a week or two."

In 1960, Mize was less than a year into his missionary appointment when, much to his surprise, the Episcopal Synod elected him Bishop of Southwest Africa. "I was consecrated in Capetown, together with the first black to become a bishop in southern Africa and also with an English priest who was to be Bishop of St. Helena. I had considered apartheid as a grave social evil right from the beginning, of course, and I said so clearly in the sermon I preached at the time I was instituted in the cathedral in Windhoek." The next day's Afrikaner newspapers attacked him roundly in the editorial columns.

"I had to recognize the limitation I was under," Mize says of those days. "I had pledged to the department of



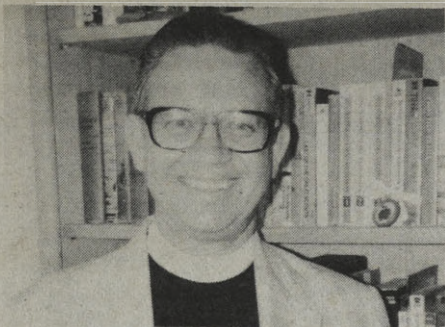
immigration that I would not act politically. But my work did involve challenging one department of the government after another."

During his first week as bishop he learned the government was going to curtail funding for church schools. Most of the Churches were planning to relinquish ownership of the schools to the government. "We had about 6,000 black children in our schools. Some of the teachers were under-qualified, of course. A few were merely catechists who were poorly educated, but we worked with what we had, and we taught lots of children the traditional three R's and the fourth one—religion—too."

Mize knew if the government gained control of the schools, the black students would have less of a chance than ever to receive any education at all. "I figured that with some of my American connections, I might be able to raise enough money to allow us to keep our Anglican schools. I visited with the top school administrator and finally was told if we could fund our schools we could keep them."

The newly-consecrated bishop had responsibility for a geographical area about the size of California and Oregon combined. Some congregations had white parishioners, especially near Windhoek, but most in Damaraland and Ovamboland were black. To reach Ovamboland, near the Angolan border, Mize had to drive 450 miles in a Land Rover over roads that were barely traceable. The largest of the seven tribes in Ovamboland was made up mostly of Anglicans. "We used to have 40 or 50 people in church every morning for the Eucharist," recalls Mize.

"All our schools, our hospital, and even our seminary were destroyed by the South African army after I left," says Mize, who speaks with fondness as he remembers co-workers—20 white missionaries,



by Stephen Weston, editor

These words conclude five months of intensive inquiry into the genius of Hispanic ministry. My guide was Canon Jose Carlo, Hispanic missionary for the Diocese of Los Angeles. In four days early in January, he introduced me to an aspect of the Episcopal Church hidden from most of us. Its uniqueness, and its demand for honorable attention in the face of hardship and suffering, moved me deeply.

The story this time concerns Hispanic migration. Its characters include Virginia Ram, the matriarch of Epiphany Church, East Los Angeles, where Hispanic ministry first came to life in that diocese. Her tenacity and love, together with the efforts of the Rev. Patricia O'Reilly and her husband, the Rev Brian Jones, keep ministry

alive in a rapidly changing barrio.

Many people in the Diocese of Los Angeles were gracious to me. In interview after interview, they shared their hopes and visions for ministry with an immigrant population swelling the ranks of the homeless and the transient in the San Fernando Valley. Suffragan Bishop Oliver B. Garver, Jr., willing to see me for a few minutes, spent almost an hour and a half drawing the great picture of a "salad bowl" and the need to redefine a structure through which Hispanics and Pacific Basin peoples can find new life and new faith. Canon Douglas C. Vest and Elizabeth B. High, members of the bishop's staff who have deep concerns for the development of Hispanic ministry, shared their perspective. The Rev. Jose Poch enlightened me on the necessity for developing Hispanic priesthood and the difficulty of keeping trained clergy in Hispanic congregations once they have become ordained.

The Rev. John D. Noble, a heroic priest who heads a "MASH" outfit not unlike the edge of a war zone, shared the tension and crying hurt of a transient community in turmoil where people live in cars, on the street, or share cramped living quarters in shifts. I spoke with a Cuban

priest, the Rev. Fernando C. Gomez, about the beauty of the Hispanic culture and the willingness of peoples from Central and South America who want to share their special sense of personal and corporate ministry. The Rev. Jess E. Taylor, rector of Prince of Peace Parish, Woodland Hills, told me of the enthusiasm and encouragement the diocese feels as it develops ministry on the cutting edge of the greatest of migrations.

Putting the pieces of the Hispanic story together, I had direct assistance from four other journalists. The Rev. Asa Butterfield supplied me with a quantity of pictures and narrative about Hispanic ministry in El Camino Real. His article is insightful and full of realism. My compatriot Lucy Germany, from the Diocese of Texas, with whom I have shared other assignments, provided an in-depth look at Hispanic ministry in her diocese. Ann Ball, professional communicator for the Diocese of Louisiana, contributed a very frank and even brave summary of Hispanic ministry in her area.

Conversations with the Ven. Enrique Brown, archdeacon in the Diocese of New York, and an in-depth analysis of the Instituto Pastoral Hispano by the Rev. Maria Aris-Paul contributed to my under-

standing of the new paradigm affecting the Episcopal Church.

Change is coming from the inside out and from the bottom of the hierarchical model because, in the dialectic process, pain and love are necessitating fresh approaches and new ways of developing ministry. The irony is a loud one—persons who need the ministry of the Church the most are the ones making it real.

Finally, special tribute must be paid to three people with whom I also spoke who helped me see into my own ignorance and prejudice. The Rev. Herbert Arrunategui, Hispanic officer for the Episcopal Church, encouraged me when my sources were at low ebb. A graduate of the Instituto Pastoral Hispano, the Rev. Alfonso Narvaez, who is also a reporter for *The New York Times*, helped me develop a network of contacts for this story. And Canon Roswell O. Moore, president of Province VIII, "Province of the Pacific," introduced me to Sandra Bright and the Rev. Jose Carlo.

Hispanic ministry is an important story. Threads run through each of these reports. Insights are subtle but ever present. Listen to what these gifted people are saying about our Church and where it needs to go on pilgrimage with Hispanic and Pacific Basin peoples.

Professional Pages

May, 1987

Hispanic work enriches Episcopal Church



In Los Angeles

Hispanics help rejuvenate parish life

The Episcopal Diocese of Los Angeles, a geographical jurisdiction comprising five counties in the densely populated San Fernando Valley of Southern California, faces horrendous need in the wake of a human migration unprecedented in the 20th century. Spanish-speaking immigrants from countries in Central and South America and other refugees from the Pacific Basin are inundating the Los Angeles area.

In Huntington Park—an incorporated community in the center of Los Angeles with a 10 percent

white, 10 percent black, and 80 percent Hispanic population—a constant influx of refugees from Mexico and Central and South America seeks survival, asylum, and job opportunities. "We have an all-white City Council," said the Rev. John D. Noble, rector of St. Clement's Episcopal Church, "and Hispanics have no representation. It is impossible to develop Hispanic leadership and get them elected because the community is so unstable."

"This is a 'MASH' outfit, on the front line," he continued. "We render first aid spiritually and physically." Central American refugees are ineligible for any public services, and "in crisis, they look to the Church for worship, the sacraments, and basic necessities. They live in their cars or go hungry on the streets. Many have no place to live."

St. Clement's helps operate a community service center with other Huntington Park churches. "It is very difficult to establish any kind of community," Noble explained. "These are the realities we're working with. Each year we lose 60 percent of our congregation. Sometimes they leave without saying good-bye. We never know where they've gone because we don't hear from them again. The Immigration and Naturalization Service may have picked them up and taken them back to El Salvador or Guatemala, or they may have moved on. It's a stepping stone here."

Noble is bilingual, as are a growing number of priests in the diocese. The majority of his congregation is Hispanic. "The people in this parish

respond marvelously to need. They open their homes. Right now there is a small two-bedroom apartment with 18 to 20 people sleeping in shifts. Some work in the daytime, some at night. When they get a little work and better themselves, they

Continued on page B



Virginia Ram, left, a former Executive Council member, has been an influential force and Hispanic pioneer at Church of the Epiphany, East Los Angeles, one of the first parishes to begin ministry with Hispanic peoples. She once asked Bishop Francis Bloy, now retired: "What about the Mexicans? Aren't we children of God just as you are?" Within three months the new mission was started. Now the Rev. Patricia O'Reilly, above, and her husband, the Rev. Brian Jones, share a team ministry at Epiphany. "People know they can come here with their problems, pains, hurts, and needs," O'Reilly says.

Los Angeles

Continued from page A

move out and get a small apartment of their own."

In such a densely populated high-rent area where a one-room apartment brings \$300 a month, landlords charge anything the market will bear. Illegals can be deported, Noble said, "so they don't rock the boat and bring attention to themselves."

Eleven Hispanic congregations have been established since 1983 when the Diocese of Los Angeles adopted a "Five-Year Plan" to consider seriously the need for ethnic ministry. Canon Jose Carlo, diocesan Hispanic missionary who introduced the proposal, believes the diocese will have more Hispanic congregations by the end of this year.

In a unique turnaround for evangelism, many Hispanics, attracted by liturgy and ceremony in the Episcopal Church, arrive after a congregation has lost English-speaking members and faces the possibility of closing. They help rejuvenate and redefine parish life as they bring a different sense of meaning to the Church's fabric.

This is especially true at St. Simon's Episcopal Church, San Fernando, where Carlo is rector. A former Anglo parish where the majority of its members are today Hispanic, St. Simon's celebrates an English and Spanish liturgy and prints bilingual bulletins and newsletters. Similar situations hold true for Chinese, Vietnamese, and Korean congregations in the diocese. Together with their Hispanic brothers and sisters, they have become a new dimension of life within the Episcopal Church and do not feel isolated in separate existence.

The Hispanic Commission in the Diocese of Los Angeles seeks to plant new churches and encourages church growth by translating English liturgy into Spanish and other native languages, especially for Cursillo and renewal ministries. Intentional Hispanic ministry under Carlo's leadership includes lay training centers where three or four parishes cooperate in offering short courses in evangelism, Bible study, and stewardship. The Rev. Fernando Gomez, a Cuban priest with many years' service in the diocese, leads the Hispanic congregation at Church of the Magdalene, Glendale, where the lay ministry training project originated.

Carlo underscored the need for understanding personal gifts, "discovering hidden treasures in earthen vessels." Lay training is culturally sen-

sitive, he said. "Cases exist where Anglo participation is most helpful, especially with youth programs, youth leadership development, and altar guild training" which is presented in English and translated into Spanish.

In the four days I visited parishes in the diocese and drove Los Angeles freeways, I found myself continually mulling over the impact of Hispanic and Asian peoples within the life of the Church. My curiosity led me to consider the socioeconomic and cultural realities of the Hispanic presence. I wanted to discover the sense in which Hispanics are changing attitudes Anglos long held about their own religious institutions.

Episcopal evangelism in the Hispanic community of the diocese clearly honors practical and spiritual needs. Each Tuesday and Wednesday, St. Simon's, San Fernando, operates a food distribution center from its parish hall and church office. More than 300 families receive bread, milk, cottage cheese, bologna, and ham which have been stored in refrigerators and freezers in the parish. Lucky Supermarkets and the Los Angeles Regional Food Bank supply foodstuffs for the program. Handicapped and senior citizens are served Tuesday afternoons by Juanita Mojico, a native of Nicaragua, and her parish volunteers. At 9:30 a.m. Wednesday, a large and unending line of families approaches the open door of the church office and receives boxes of food.

At a service of Holy Communion which Carlo celebrates in Spanish at 8:30 a.m. on Wednesdays, St. Simon's is packed with Hispanic families, many with small children. The conversation back and forth between priest and parishioners concerns baptism, the forgiveness of sins, and the blessing of children at the Holy Eucharist. Spiritual hunger finds a source of fulfillment.

"White flight" from the inner city complicates the accepted model for parochial ministry in Hispanic and Asian communities of Los Angeles. Costs for overhead, salary, and structure in a typical suburban congregation are hard to meet in a bilingual, bicultural congregation where lower-income members are relatively new to the community.

A beauty exists in ethnicity, Carlo said. Making friends with people and celebrating the *fiesta* with food, music, children, and toys has "the sense in English of a good meal. When people celebrate the *fiesta*, the Word takes on a totally new meaning. When people are captured by it, they catch fire. That is the Spanish gift to the Church."

Throughout the far west, Hispanic and Asian



Suffragan Bishop Oliver Garver, above, says the Church needs different models to do Hispanic ministry: "We don't want to change people and make them over into images of ourselves."

ministries define themselves within their particular environments. The more transient Hispanic farm laborers and their communities in Oregon and Washington express the same desire for dignity and self-worth that Hispanic and Asian communities in San Francisco, Los Angeles, and San Diego exhibit. Leadership in Hispanic and Asian ministries takes its cue from the *fiesta*. Pioneering efforts of Carlo and Suffragan Bishop Oliver B. Garver, Jr., of Los Angeles leave their mark across jurisdictional lines.

The *abrazo*, or personal embrace, throws into high relief the established pattern of parochial competition in which clergy move up the hierarchical church ladder. In the Hispanic and Pacific Basin arena, the scarcity of indigenous clergy and the small number of aspirants for ordination call for reconsideration of accepted deployment practices.

Garver posed the challenge: "Are we going to carve out for ourselves a Christian ministry which addresses only a certain segment of the population, a certain educational level or ethnic background? Or will we seek to be totally inclusive, where God puts us, in whatever neighborhood?" Choosing the latter, he said, means that "white" is already in the minority. He suggested other denominations and groups do a much better job at this kind of evangelism. "Some say, 'Leave it to Rome,' " he suggested with a shrug. The choice remains. "We can be elitist or selective or inclusive."

"The other thing is the pragmatic issue of survival. The churches are not located where the upwardly mobile Anglos are. Some people are saying, 'We have got to try to keep the doors open.' Can we survive as a white, middle-class, educated Church?"

"The other approach is more positive. We have to determine our priorities. It has been my feeling that we must reach out in our neighborhoods. We don't have many churches in a large part of East L.A. Establishing missions there is not a high priority. It is enough to work with existing churches in neighborhoods that now are totally Hispanic."

The Rev. Jose Poch, a Cuban priest who is rector of St. Margaret's Episcopal Church, South Gate, and a member of the National Commission on Hispanic Ministry, said that in the Diocese of Los Angeles, "Hispanics have not become a Church of their own—individualized. We are one Church. They are Episcopalians, maybe not yet confirmed, but still learning—attending, worshiping, giving. We are all one Church, one congregation. When one suffers, we all do. This has been my experience in the diocese."

Poch said the "Five Year Plan" for Hispanic ministry insures that parishes don't work in competition with each other, creating their own little "world-ghetto." He said, "The bishops and people have been very supportive of Hispanic ministry. Our response is to be the best that we can be, worshiping in a very friendly relationship. It is a different spirit of warmth and joy, and the mood is an exciting and happy one."

Existing churches located in the middle of

Continued on page D



Canon Jose Carlo, at left, below, talks with some of the more than 300 families, right, who come to St. Simon's, San Fernando, each Tuesday and Wednesday to receive surplus food.



Clergy Changes

ALWINE, David W., from Epiphany, Richardson, TX, to St. Michael's, Charleston, SC

ANDERSON, Forrest E., from St. Paul's, Kilgore, TX, to Holy Trinity, Clearwater, FL

ANDERSON, Richard J., from Episcopal Church Building Fund, New York, NY, to St. Mark's, Mt. Kisco, NY

AXLEROAD, Benjamin, Jr., from chaplain, Episcopal Hospital, Philadelphia, PA. He will continue as vicar of Crucifixion, Philadelphia, PA

BAIN, Robert W., from St. Stephen's, Westboro, MA, to St. Andrew's, N. Grafton, MA

BARCUS, William H., III, from executive director, Episcopal Sanctuary, San Francisco, CA, to canon to the ordinary and AIDS ministry, Diocese of California, San Francisco, CA

BORREGO, John E., from St. Andrew's, Charlotte, NC, to St. Andrew's, Lawton, OK

BOYD, Sandra H., from Episcopal Divinity School, Cambridge, MA, to Princeton Theological Seminary, Princeton, NJ

BROWN, Donald G., from St. Stephen's, Longview, WA, to dean, Trinity Cathedral, Sacramento, CA

BURN, Kathleen D., from Diocese of Huron, Canada, to St. Mark's, Cleveland, OH

CLARK, Steven B., from St. Augustine's, Augusta, GA, to Grace, Ridgway, PA

COLE, C. Alfred, Jr., from St. Francis, Greenville, SC, to Epiphany, Eutawville, SC

COOPER, Katherine M., from non-parochial to St. Matthew's, Columbia Falls, MT

COOPER, Norbert M., from St. Peter's, Key West, FL, to St. Mary's, Chester, PA

CREASY, James A., from St. Andrew's, Miami, FL, to Christ, Marion, VA

DAVIS, James H., from Trinity, Saco, ME, to program case manager, Highwatch Center, Ossipee, NH

DOLS, William L., Jr., from non-parochial, Berkeley, CA, to executive director, Educational Center, St. Louis, MO

DONALDSON, Audley S., from Diocese of Jamaica to Voorhees College, Denmark, SC

FIELD, James W., from Diocese of Chicago, IL, to Calvary, Lombard, IL

FOXWORTH, George M., from Grace Cathedral, San Francisco, CA, to All Saints, Sacramento, CA

GALBRAITH, James M., from Holy Trinity-by-the-Lake, Rockwall, TX, to St. Andrew's, Las Cruces, NM

GLEASON, Edward S., from headmaster, Noble and Greenough School, Dedham, MA, to director of development, Virginia Theological Seminary, Alexandria, VA

GRINDY, Donald R., from St. Alban's, Syracuse, NY, to St. Peter's, Cazenovia, NY

HUCKABAY, H. Hunter, Jr., from Ascension, Lafayette, LA, to St. Paul's, Chattanooga, TN

HUGHES, Frank W., from dept. of religious studies, University of North Carolina, Greensboro, NC, to Fulbright scholar, Goettingen, Germany

IHLOFF, Robert W., from St. Paul's, Natick, MA, to Grace, Madison, NJ

JENNINGS, W. Worth, III, from St. George's,

Clairton, PA, to St. Christopher's, Garner, NC

KYLE, Michael R., from non-parochial to Emmanuel, Alexandria, MN

LEMERY, Gary C., from St. Elizabeth's, Hope Valley, RI, to St. Mark's, Riverside, RI

McBRIDE, Ronald W., from chaplain, St. Luke's Hospital, San Francisco, CA, to Good Shepherd, Taipei, Taiwan

MINTZ, Arnold E., from Incarnation Cathedral, Baltimore, MD, to St. Paul's, Bloomsburg, PA

MORLEY, Christopher, Jr. (retired), from 30 S. Germantown Rd. to 25 S. Germantown Rd., Apt. 239, Chattanooga, TN 37411

PINNER, Joseph W., from St. Paul's, Picayune, MS, to Epiphany, Opelousas, LA

REYNOLDS, Katherine S., from non-parochial to St. John's, Hassan, MN

ROBERTS, Ray E., Jr., from St. Thomas, Vernon, NJ, to St. Peter's, Livingston, NJ

RUDD, Neilson, from St. Paul's, Put-in-Bay, OH, to deployment and planning officer,

Diocese of Ohio, Cleveland, OH

SIMPSON, Richard R., from St. Paul's, The Dalles, OR, to Trinity, Sonoma, CA

SMALL, Laurence, from St. Mary's, Port Maria, Jamaica, to supply work and institutional chaplaincy, St. James, Barbados

SMITH, Vicki L., to Annunciation, Bridgeview, IL

TAYLOR, Robert V., from Grace, White Plains, NY, to St. Mary the Virgin, Chappaqua, NY

TOMPKINS, George J., III, from St. Thomas, Windsor, NC, to St. Andrew's, Charleston, SC

LARSEN, Richard H., from St. Michael and All Angels, Fort Bragg, CA. His address is: 1925 Cooper Dr., Santa Rosa, CA 95104

LAWHON, Harry E., Jr., from Grace, Camden, SC. His address is: 2212 Forest Dr., Camden, SC 29020

MASTIN, Charles O., from Christ, Easton, MD, on Dec. 31, 1986. His address is: 1402 Park Ave., Richmond, VA 23220

PALMER, Hubert C., from Holy Spirit, Houston, TX, on March 1. His address is: P.O. Box 353, Ingram, TX 78025

POWER, William T., Jr., from non-stipendiary ministry on February 1. His address is: 320 Grand St., Apt. 312, Alameda, CA 94501

RICE, Frank G., Jr., from institutional chaplain, Nashville, TN, on Dec. 1, 1986. His address is: 4901 Timberhill Dr., Nashville, TN 37211

ROBOHM, John F., from St. Elizabeth's, Nowata, OK, on January 15. His address is: 17940 Berta Canyon Dr., Salinas, CA 93907

SPRAGUE, Lafayette H., from St. John's, N. Adams, MA, on Dec. 1, 1986. His address is: 1100 Mohawk Trail, N. Adams, MA 01247

WORMAN, William G., from St. Andrew's, Mentor, OH, on Aug. 1, 1986. His address is: 7711 Roselawn Dr., Mentor, OH 44060

RETIREMENTS

BATY, Norman R., from St. Paul's, Kenbridge, VA, on January 1. His address is: 76 Oak Run, Merifield A, Clarksville, VA 23927

HASTINGS, W. Bradford, from Suffragan of Connecticut, Hartford, CT, on January 1. His address is: 660 W. Main Rd., Little Compton, RI 02837

KAULFUSS, Charles H., from St. Stephen's, Delmar, NY, on May 1. His address is: Blood Hill Road, RR #1, Box 77, Elizabethtown, NY 12932

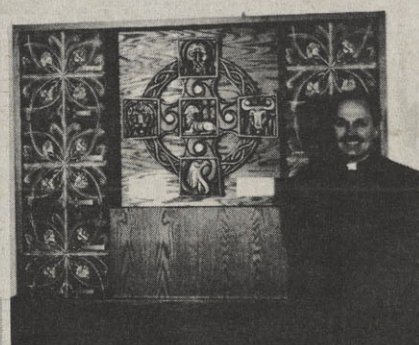
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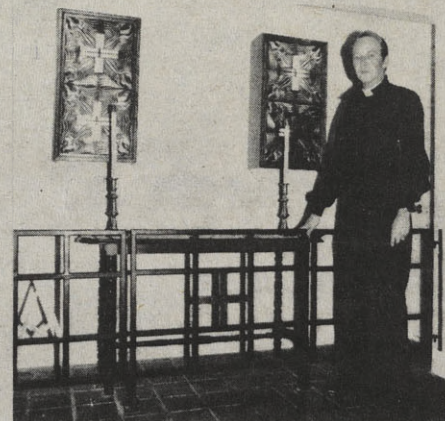
Two-12 niches ea., Lily Design Bronze Celtic Cross, 27" x 27" St. Andrew's Episcopal Church Valparaiso, Indiana 46383 The Rev. Robert A. Bramlett, Rector



Two-20 niches ea., Vine & Grape Church of Our Saviour Atlanta, Georgia 30306 The Rev. Thad B. Rudd, Rector



Two-20 niches ea., Vine & Grape St. Andrew's Episcopal Church Fullerton, California 92631 The Rev. Mark W. Shier, Rector



Two-8 niches ea., Dove Design St. Barnabas' Episcopal Church Denton, Texas 76201 The Rev. J. William Brown, Rector

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Ministry expands with open doors and hearts

by Asa Butterfield

One Saturday Rafael Diaz, a young Mexican-born immigrant, arrived early for Eucharist. Rafael spoke but a little English. He knew, however, how to locate the Episcopal church. The rector, quickly sizing up the situation, directed the new arrival to the nearest Roman Catholic church where he thought worship was offered in Spanish.

Our Mexican friend was persistent. He related how he had grown up in the Episcopal Church with his entire family and that his brother was an Episcopal priest serving a border city in the state of Chihuahua.

Three years have now passed, and Rafael still attends that Episcopal church. He persists although not more than five parishioners know his name, nor does the rector know that he aspires to be a priest like his brother. This is but one of many similar stories revealing our attitudes toward ethnic groups.

The time has come to change these attitudes

The Rev. Asa Butterfield offers the chalice to Hispanic parishioners at St. Matthias' Church, Seaside.



Los Angeles

Continued from page B

Japanese, Chinese, Vietnamese, and Philippino neighborhoods provide the diocese with the need to reach out in a multi-cultural and non-segregated strategy responsive to the different values and life styles of peoples. "Our whole evangelism program has to be sensitive to that," Garver said.

"The history of Hispanic or Asian congregations becoming self-supporting in five or 10 years does not exist, and we are faced with the continuing expense of doing ethnic ministries. We've been able to survive by being relatively small." He said the Church faces the need to pay a new clergy person a total of \$35,000 to \$40,000 after graduation from seminary and that such a person might be accused of lowering professional standards if he or she worked for less.

He named the conundrum when he asked, "Are we talking evangelism or settlement house ministry? You can pass out food and clothes, which are absolutely an essential part of Christian ministry, but if you think you're going to build up the congregation, as some people do, my experience says it doesn't work. People who look upon a serving, caring hands ministry as a form of evangelism to build up the Church—it is not going to succeed. The basic motivation has to be evangelizing people into the Christian community, and you learn how to do that by loving and caring.

toward ethnic Americans. One shudders to think where this sort of myopic vision will lead us as the Anglo-Saxon diminishes in number and influence in multi-cultural North America.

In 1983 several priests presented a paper entitled "Ten Critical Years" in which they stated that our Church had only 10 short years remaining to capitalize on the greatest missionary opportunity to face this country in the last 100 years. That missionary challenge, of course, is what has now become the Hispanic invasion from Central America, the Caribbean, and Mexico.

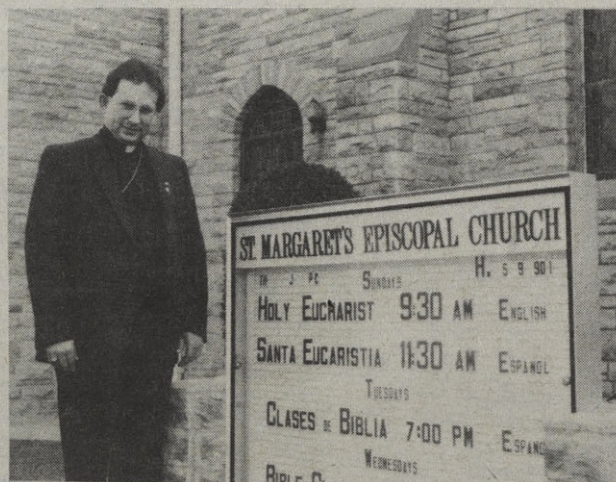
Four years have passed, and we have no reason to modify those words except to add that Hispanic mission is a misnomer. It is not truly a "mission" because that word carries a temporary quality with reference to a time frame or geographic area. We are dealing with more than a mission. Hispanics represent a mass immigration of people who are changing the face of North America. Los Angeles is now second only to Mexico City as the most populous Mexican city on this continent, and I wonder when Miami will rival Havana as number one for Cubans.

In the Diocese of El Camino Real we now have eight churches involved in Hispanic ministry, six priests who speak Spanish fluently, and other priests who want resident language training in Latin America. We also hope to employ two more seminarians in this field when they graduate. We are now ministering to hundreds of Spanish-speaking people each week.

The irony of the rapid expansion is our work is barely four years old. All of this has not happened because of any heroic or extraordinary effort on our part. Actually it has happened in spite of us. Hispanics began to come when we opened our church doors and our hearts. The Hispanic population in some of the areas surrounding our churches has risen to 60 or 70 percent. Our diocesan survey reveals that only 10 percent of this Hispanic population has any formal affiliation with the Roman Catholic Church and only another 5 percent may be engaged in evangelical or pentecostal worship.

We conclude, as many others have discovered, that one denomination could not possibly begin to meet the human needs and pastoral care of this enormous population. North American Hispanics, because of their Latin American cultural heritage, have already had an introduction to Christianity, but they have not been exposed to the resources which could nurture that faith. The initial phase of missionary work was done in their homeland. Our primary task is to open our church doors as well as the minds and hearts of the Anglo-Saxon stronghold.

"Our ministry models depend on having priests. We don't send out Bible teachers or evangelists going door to door. Our model says a priest is in the middle—in charge. Lots of places are not going to be able to afford that. To do Hispanic/Asian ministry, we will have to come up with totally different models."



At St. Margaret's, Southgate, the Rev. Jose Poch, above, conducts worship and Bible study in English and Spanish. And at St. Simon's, Jose Ortega, right, an attorney with San Fernando Valley Legal Services, conducts day and evening sessions about the new Immigration Law.

Next we must prepare Hispanic-oriented religious instruction which will help these newcomers put their faith into the context of the whole community. Trust levels between the two cultures must be securely constructed so Hispanics may achieve a sense of responsibility, stewardship, and participation in the democratic process which our system encourages. Like all good missionaries, however, we must set the example for such an egalitarian model by enabling the newcomers to assume a leadership role.

Paradoxical though it may appear, the most formidable obstacles to progress are still our parochial and diocesan structures. Regrettably the most difficult task of all is the education of our clergy, vestries, convention delegates, and even our bishops. The opposition we confront seldom comes from the obvious enemies—racism, bigotry, and resistance to change—but from an attitude of superiority. The Anglo-Saxon world's notion that it has the solution for ethnic minorities is embodied in the phrase, "manifest destiny." This dominates our thinking both in Church and in society. We all suffer from such illusions to some degree, and they are self-defeating when one undertakes cross-cultural ministries.

Let me be even more candid. This is not a sentimental call to be more conscientious in our commitment to the Divine Commission. We need to be pragmatic, not just idealistic. Any parish or mission task force that consents to undertake the challenge of Hispanic ministry needs to be prepared for at least 10 years of self-sacrifice and dedicated effort without seeing a lot of tangible results. The rewards may not be realized until the succeeding decade.

If we dare to respond to the challenge, we can ultimately expect to reap blessings and abundance because Hispanics will enrich our worship, liturgy, and music. Hispanics will add color, flavor, and spice to our congregational life. Hispanics will set an unprecedented example in devotional practice, something very precious which has been lost along the way.

Eventually, if we persist in building levels of mutual trust, Hispanics will help us restore and sustain the socioeconomic life of many of our dying institutions. All of us have much to gain by involvement in Hispanic ministry. The U.S. Church, by including all ethnic groups, may someday evolve into the catholic Church which our worldwide Anglican heritage implies: one people in the Spirit.

Asa Butterfield, who served the Church in Panama from 1980 to 1982, is Hispanic missionary in the Diocese of El Camino Real.

Garver said developments are changing the hierarchy, that new models for ministry are slowly replacing old ones. The agony of self-support, he said, will eventually give way to a totally new style. "We don't want to change people and make them over into images of ourselves," he said.

He likened the migration of Hispanic and Asian peoples to a giant salad bowl. "You have the carrots, the lettuce, the tomatoes, and the celery. It is a tossed salad. You don't want to change these peoples—they're not inferior. Hispanic ministry is about how we need to be different in so many ways so we'll be honest to the mission we're given to do."



Multi-cultural ministry has little tokenism

by Stephen Weston

Domestic and Pacific Basin dioceses of Province VIII, which include 22 jurisdictions in the western U.S., Alaska, Hawaii, the Philippines, and Taiwan, have initiated an ambitious support project for indigenous ministry with Hispanic, Asian, and Pacific Island peoples.

The Province of the Pacific model, originating at a meeting of the San Francisco Synod in 1983, is a direct outgrowth of diocesan efforts to identify and support lay and ordained ministries in communities and cultures of the Pacific Basin. The objective does not include importing a clergy leadership stereotype from native homelands, but raising up leaders from the community.

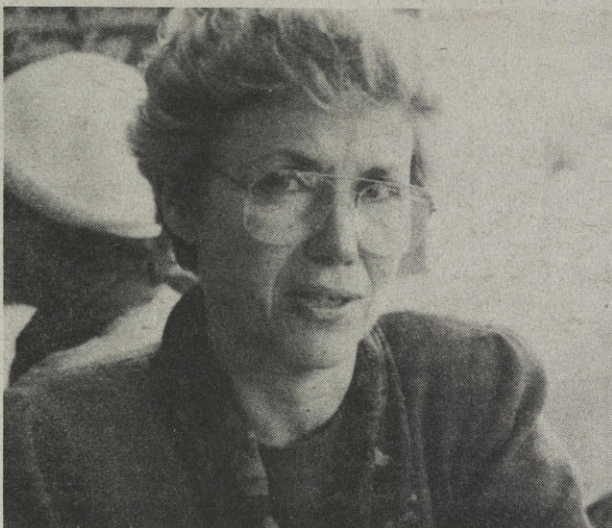
In a three-year design process, the Hispanic, Asian, Pacific Island Ministry Development (HAPI-MD) initiative will attempt to identify ministry needs, pinpoint available diocesan resources, and establish communication links among diocesan, Provincial, and national committees. The response seeks to encourage local lay and clergy ministries within Central American, Japanese, Chinese, Vietnamese, Laotian, Cambodian, and Samoan communities in the Pacific region. General Convention recognized the uniqueness of the HAPI-MD proposal by authorizing \$50,000 over a three-year period for its operation. Additional funding is provided by the Province of the Pacific.

Executive director Sandra J. Bright believes in the importance of her pioneering work. "This is multi-cultural ministry with little to no tokenism," she said as we drove the streets of San Francisco to the Good Samaritan Community Center, focus for intentional urban restoration taking place in that city's Mission District. "We have viewed our God and the Christ through our own eyes. The beautiful complexity of immigration is the Church's

gain," she said.

"The principal problem is the racial issue. I find it very exciting that as doors open, problems will be faced right in the Church where we will help the world understand what basic social issues of acceptance really are."

Bright officially began her work last year. She spent the first six months driving to all the domestic dioceses in the Province. In active listening, she learned about needs of immigrant peoples and their communities and how the program of min-



Sandra Bright

istry development which she heads can influence the growing phenomenon of cultural diversity.

"Hawaii is my spiritual home. There is a beautiful mix of peoples in the Pacific Rim. The tension is there, but it is condensed and workable. Unlike Los Angeles, where parishes are geographically isolated from each other in the farming communities of the San Joaquin Valley and in Fresno and outlying areas and 75 percent of the people are Hispanics." She said the challenge of ministry there is different and varied.

"Jose Carlo, Hispanic missionary in the Diocese of Los Angeles, has the vision," she mused. "In this ministry, the tradition and heritage of peoples

is terribly important. We will all be together. Hispanics are drawn to Anglicanism and the Anglican community. The Church needs to be there."

The old model included ministering to people. Bright believes the Church has discovered the uniqueness of ministry among different ethnic communities. "What Hispanics and Pacific Basin peoples bring to the Church is a breath of fresh air." She said the Episcopal Church stands on a spiritual threshold which ushers in a fullness of understanding.

"There is a uniqueness in the Asian theological sense of Christ. When cultures are brought together, there is a natural struggle for certainty and space in which different peoples maintain their identities and develop autonomy." She spoke again of Carlo as a model for establishing identity, then seeing how "autonomy opens when we're extended, when we're happy and bringing others to the community of faith."

"If peoples are restricted, they won't come in. If the door is opened and we say, 'We love you,' that will change us. We can change, looking at peoples in a new way. Our exclusiveness will be gone." The new and culturally diverse Church, Bright said, is opening to different people who want to share their ministries, their stories. "Hispanics are very loving and open—it is just natural for them. This is the new paradigm, coming to the sense of yourself. That is most important in the poor community where the strength of such new birth will be incredible."

Ministry among the Hispanic, Asian, and Pacific Island peoples brings with it "something that's coming up from underneath into our barrio, our ghetto. We are fearful of change, but in losing one accepted identity, we take on a greater one."

Bright's report of data and impressions will help the Province of the Pacific shape a two-year ministry plan in a special meeting in May of the HAPI-MD board, which includes Bishop Shannon Mallory of El Camino Real, Suffragan Bishop Oliver B. Garver, Jr., of Los Angeles, the Rev. Juan Acosta of San Diego, the Ven. Lincoln Eng of Oregon, the Rev. Dorothy Nakatsuji of Hawaii, and Jan Wellhausen of California.

Stephen Weston photo



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Ministry brings Christian community

by Lucy Germany

When the laity rediscover the mission of the Church and their own ministry, all people will be brought into unity with God in Christ and with one another. When this happens, Hispanic ministry will have been one of the catalysts. As the Church sees Hispanic ministry not as problem, but as challenge, it will go forward in new strength with a renewed sense of God's message.

Particularly is this true in the Diocese of Texas where predictions are that within the next three decades the white population of European descent will no longer be a majority as it has been since the state won its independence 151 years ago. During this period it will dwindle from 63 percent of the total population to 43.4 percent and, according to Population Reference Bureau findings, Hispanics will have grown from 22.7 percent to 39.3 percent.

A problem?

No, a challenge, say the Church's leaders who are already seeing evidence of Hispanic yeast working its rising powers on the loaf. In at least six key areas, Episcopal churches in the Diocese of Texas are bringing in, and reaching out to find, new brothers and sisters in the Hispanic community.

The Episcopal Church has always had a history of welcoming and embracing the diversity of God's people. Sometimes this is quite obvious as in Africa; sometimes it happens only after a determined breaking down of perceived barriers—the Church as a stronghold of possessions and power, of Anglo-Saxon thought and exclusivity. These kinds of barriers are falling in Texas, as simple local

stories attest. The change may not yet be making news on the growth charts, but slowly awareness is building, consciousness is being raised as the vision Bishop Maurice Benitez proposed in 1981 begins to bear fruit.

In 1981, in one of the earliest significant acts after his election, Benitez proposed formation of a Diocesan Hispanic Commission. He called Hispanic work "a vital undertaking which must be carried out in an energetic and comprehensive way. It is an area in which all of us have much to learn and is clearly a mission opportunity that God has placed before us."

Today the Diocese of Texas has identifiable and growing Hispanic ministry of every shape and form concentrating primarily in four congregations in the Houston area and two in the Austin area while several more areas are showing interest. Each involves the local church in a different way; each has met with different results.

Redeemer, Houston, has made substantial contributions, particularly in the area of music, to the national Church's Hispanic effort. Its neighborhood programs have won awards from Houston's mayor and council. "What we are about is building community," commented the Rev. Abdias Avalos, Redeemer's Hispanic missionary who was recently ordained as Texas' first home-grown Hispanic priest.

In an area almost entirely Hispanic and largely poor, Redeemer offers events and programs aimed at bettering the human condition and building a unified community of whites, blacks, and Hispanics. Using volunteers, the church offers English as a second language, a bilingual preschool, a weekly community day in which food is distributed to the needy and volunteers work on church and neighborhood improvement projects, a health clinic, and a program to develop cottage industries ranging from embroidery to auto mechanics and carpentry.

Redeemer is perhaps best known for its music—"Songs of Celebration" and its recently completed first audio cassette of Spanish-language worship songs which the Episcopal Radio-TV Foundation will distribute. From a single service for both Spanish- and English-speaking worshipers with headphones for translation, the church has moved to two Eucharists, including an all-Hispanic celebration each Sunday at 1:45 p.m. with a congregation of 150. Though this might raise specters of isolation and separatism, the church makes a huge effort through its music, social events such as the parish picnic, its community day, and Avalos' recent ordination to bring its two worshiping groups together. Such events help build awareness which is the progenitor of community, leaders of the church believe.

That Redeemer has reached out to its Hispanic neighbors is no accident. It has been serving its neighborhood for as long as any of the present leaders can remember, watching the area go from middle-class white to black to Hispanic (largely second-generation Mexican) families to today's floating populations of Central Americans (many of whom are undocumented), Southeast Asians, and others. The church has always seen its role as

identifying and serving the needs of the people who crowd into the apartments and one-time single-family dwellings in Houston's blue-collar East Side. Most of its Hispanic congregation lives within a half-mile radius of the church though some travel from much greater distances.

Once Anglos, attracted by the charismatic nature of the church with its coffee house ministry, preaching, and music, came from all over the greater Houston area. In that heyday the church was the subject of a CBS television special, and people around the world knew the Episcopal Church in Texas as "Redeemer." The church is not so large now—approximately 450 in the English-speaking congregation—but it is firmly and authentically a church of the community.

Evangelism of Hispanics at Redeemer is not done so much by knocking on doors or recruiting people from other churches as it is through small home Bible study groups, an approach which has been highly successful, Avalos said. "We are careful not to go to people of other Churches, saying, 'Come to us,' though 99 percent of the people we serve are Roman Catholic through their baptism, first Communion, and marriage. We make certain their status is nominal or unchurched before taking serious steps to evangelize them." Many attend Redeemer programs spontaneously, having heard about them through the neighborhood grapevine. "We touch people by programs in which they have something in common—fellowship—rather than through direct evangelization," Avalos said.

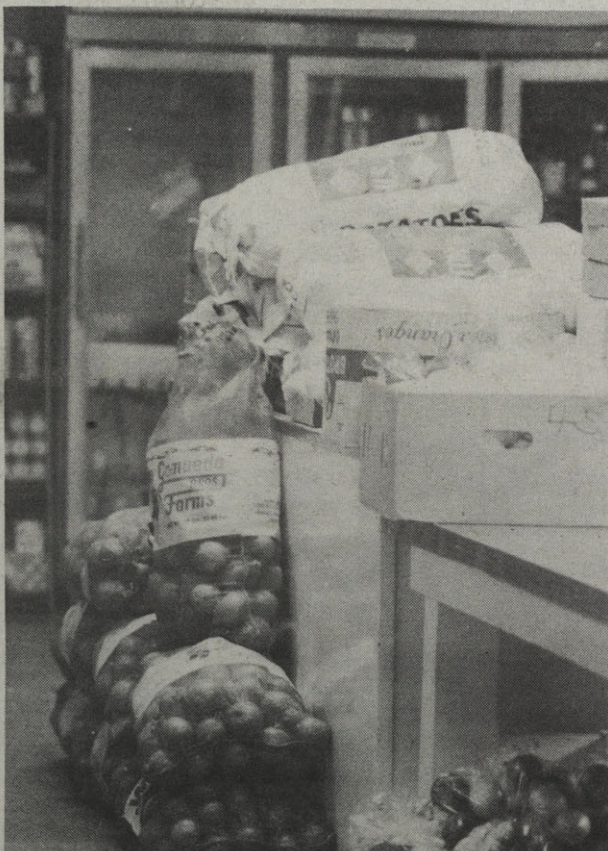
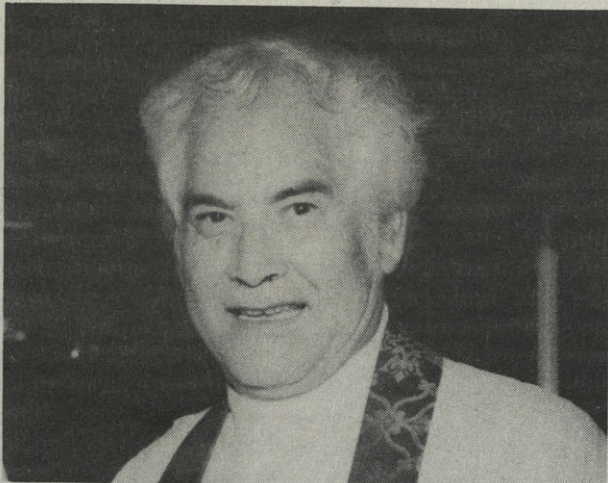
In another quarter of Houston, urban apartment dwellers and white-collar professionals, a large percentage of whom are now Hispanic, are served by St. Matthew's where the Rev. William Day and Bishop Hugo Pina, formerly Bishop of Honduras, have a shared ministry. They offer worship in Spanish, Bible study, Alphabet literacy training, and, significantly, a means of preserving and sharing certain aspects of the Hispanic culture such as the Posada and the Good Friday Via Dolorosa. More than 5,000 persons participated in last year's Good Friday walk in which Pina and others carried the cross, followed by persons dressed in the garb of Jesus' time, enacting the events of the Crucifixion and ending with a service in the church.

Such events have a real impact on persons who feel displaced and separated from their roots, the Rev. Leopoldo Alard, director of the Center for Hispanic Ministry in Austin, noted. "Living in another land brings a real sense of loss of these traditions."

Alard praised the church's visibility, its public events such as the annual soccer competition between St. Matthew's and Redeemer which is always played in the neighborhood. The church meets the needs of its community through a lay pastoral care committee on which every ministry in the church's Hispanic congregation is represented at a weekly meeting to plan and encourage one another. "These laypeople have a real sense of ministry. They are the team. The clergy are the coaches," Alard said. Over 300 Hispanic persons worship at St. Matthew's, which has recently

Continued on page G

Photos by Texas Episcopal Churchman -



The Rev. Abdias Avalos, left, above, the first Hispanic ordained in the Diocese of Texas, is on the staff of Church of the Redeemer, Houston, where food, far left, is distributed weekly to needy people and where members, left, make a joyful noise for an audio tape of Spanish-language songs for worship.

Undocumented are part of Hispanic ministry

by Stephen Weston

Hispanic ministry and the Diocese of West Texas trace an evolving relationship over many years of shared and cooperative history. With its geographical border running along the Rio Grande River from Del Rio to Brownsville, the Episcopal Church has welcomed second- and third-generation Hispanics whose families have come from Mexico and points south and settled throughout the diocese.

Depths of experience in a companion relationship with the Diocese of Northern Mexico, the establishment of Hispanic missions, and the operation of barrio hubs like the Good Samaritan Center in San Antonio have helped prepare the diocese for its latest chapter in Anglo-Hispanic relationship—the continuing migration of the undocumented.

Over the last 12 months, people have expressed their concern. The Peace Commission, Hispanic Commission, and Christian Social Concerns as well as Bishop John H. MacNaughton have been bombarded with requests for information, suggestions, and direction for effective ministry with undocumented Hispanics. "We realize we have a problem," said the Rev. Paul Worley, rector of Church of the Redeemer, Eagle Pass, and the diocese's Hispanic officer. "We must work within the legality of the problem." That means a close relationship with the Immigration and Naturalization Service as parishes, especially ones located in the Rio Grande Valley, seek to alleviate human need and suffering.

As with any migration, specific problems and needs arise. Particular ones affect Mexican nationals coming to the U.S. Many leave their families in Mexico in an attempt to find jobs. The Immigration and Naturalization Service apprehends undocumented aliens at the border and recycles them back into Mexico. Those who do escape INS surveillance and reach metropolitan areas face deportation.

Undocumented Central American refugees reaching the Mexican border with their families are often separated by "coyotes" who smuggle parents across, then ransom their children. When parents cannot pay, coyotes walk away. Women and children are sexually exploited. "We are dealing with refugees who want a place to come where they can be safe. How can you know how many?" Worley asked. There is no accurate count. "This is the largest migration in modern history. That is not alarmist—just accurate."

Worley said the Church assists in basic, human ways when approached by Mexican nationals and refugees. The word "illegal" becomes something akin to "murderer." A better and more humane word is "undocumented."

When they come across the Rio Grande, Worley said, "they appear at churches as individuals or as families. Their need is for food and advice. Clergy don't ask about country or status. If the Church can reach out and help, nobody comes hungry and leaves hungry. It is not unusual. We don't ask questions."

The majority of Hispanic immigrants, including 400 to 500 Salvadorans a year, make their way to Canada, to the east and west coasts of the U.S., and to the major industrial areas of Chicago, Dallas-Fort Worth, and Miami. In the farming areas of the northwest, migrant farm workers find relative safety in numbers but a different complexity of existence.

At the diocesan council meeting in February, a

In a spirit of cooperation, the Rev. Paul Worley, right, digs in his shovel while the Rev. Benito Juarez reads the service for the ground-breaking of El Buen Pastor, just across the Rio Grande from Eagle Pass in Piedras Negras, Coahuila, Mexico.



supportive resolution sought to legitimize the energy and alleviate the frustration of many Episcopalians who care about Central Americans and their sense of political persecution and unrest. "We are wrestling with this issue," Worley said. "Doing Hispanic ministry doesn't always include Spanish liturgy or having a Hispanic person at the church site. We are trying to deal with the needs of people around us and bring them closer to the Lord."

In the border town of Eagle Pass, 97 percent of the population is Hispanic. "We're not building Hispanics a church down the road. The idea of being a universal, catholic Church includes everybody. We are part of a congregation and a social setting that speaks Spanish and English. A congregation begins to reflect different ethnic enrichment and make distinctive contributions. The result is active acculturation," Worley explained. "If you understand that somebody's culture is different, not wrong, then you begin to understand the people."

Texas

Continued from page F

recorded a record number of baptisms.

At Epiphany, Houston, a mixed neighborhood into which over the past few years a growing number of Puerto Ricans, Cubans, Colombians, Peruvians, and Mexicans have settled, a congregation has been formed "within a congregation." Located on Epiphany's church grounds, La Iglesia de la Epifania has its own name, style, and building where 175 persons worship weekly. The two congregations join in parish events. Epifania's vicar, the Rev. Roberto Torres de Jesus, a Puerto Rican, heads a strong program for lay training for evangelism.

In the industrial community of Pasadena, on the eastern edge of Houston, the Rev. Ben Skyles has established a Hispanic congregation offering the Holy Eucharist in Spanish every Sunday to more than 40 Hispanic persons. For this the priest, who was not bilingual, learned Spanish, and a member of the congregation offered guitar music. Alard describes Skyles as a "loving person who refuses to speak English to his Hispanic congregation so determined is he to learn, . . . a tremendous example of individual conviction and leadership and another route by which Hispanic work may be accomplished."

"So you see, there are wide differences in how we begin Hispanic ministry in the Diocese of Texas—sometimes it arises from the needs of the community, sometimes from the expressed desire of the laity, and sometimes from the vision and determination of the church's leader."

Austin's Holy Trinity, though small, has a growing Hispanic congregation with services every Sunday. But Austin is perhaps best known now for an exciting new work, the East Austin Episcopal Mission headed by a candidate for holy orders who is a student at Episcopal Theological Seminary of the Southwest, Gustavo Gonzales-Mesa, with support from the Austin convocation. This community service program will function in the heavily Hispanic East Austin area with a non-traditional, human concerns approach.

Texas has the largest Hispanic ministry program in Province VII, Alard observed, but perhaps

its greatest offering to the Hispanic work of the whole Church is the Hispanic emphasis in training and study at the Seminary of the Southwest and the work of the Center for Hispanic Ministry. Funded with money the Diocese of Texas raised through Venture In Mission, the Center was the dream of Suffragan Bishop Gordon Charlton. Texas raised up Hispanic ministry as far back as 1980 when it elected a priest with a Hispanic surname and fluency in Spanish to serve as bishop. Since that time Charlton, formerly priest at Christ Church, Mexico City, and also bilingual, has been active in the development of Hispanic ministry as has Bishop Anselmo Carral, Texas' Cuban-born assistant who was formerly Bishop of Guatemala.

Texas has some 45 bilingual priests, many of them fluent. The seminary, through its annual offerings of summer language and culture programs, has attracted a growing number of laypersons to Hispanic awareness. And in a bilingual session at Texas' Camp Allen, young Anglos, Hispanics, and visitors from Western Mexico enjoy American camping activities with a Mexican flavor.

Alard believes Texas has learned much from its companion relationship with Western Mexico, which he praised for its "people to people" ex-

Parishioners, right, of St. Matthew's, Bellaire, a Houston suburb, carry the cross as they enact the Via Dolorosa. Below, children at Camp Allen.



changes that "get us involved in real relationships and understanding." And, he said, the story would not be complete without recognition of the important role played by the Spanish-language Cursillo which last fall brought together Hispanic candidates, visitors from Western Mexico, bilingual bishops, and Anglos from a variety of churches. "Here we were given an opportunity to see the things that join us. It was no longer Hispanic/Anglo, but God's people together under the sign of the cross."

Not all people will enter Hispanic ministry in an active sense, Alard said, but all can receive awareness. "All these programs we do, all these links we establish," he believes, "help build such awareness and keep us on the road to full discovery of what it means to be a Christian community."

Lucy Germany is editor of Texas Episcopal Churchman, the newspaper of the Diocese of Texas.



Two congregations are examples of faith, hope, and love at work

by Ann Ball

At 12:15 p.m. some 40 worshipers have gathered for the Mass at Grace Church in the mid-city section of New Orleans, La. Their numbers do not begin to fill the pew space designed in the boom years of the 1950's when local congregations numbered 200 to 300 people. The affluence of the neighborhood is gone.

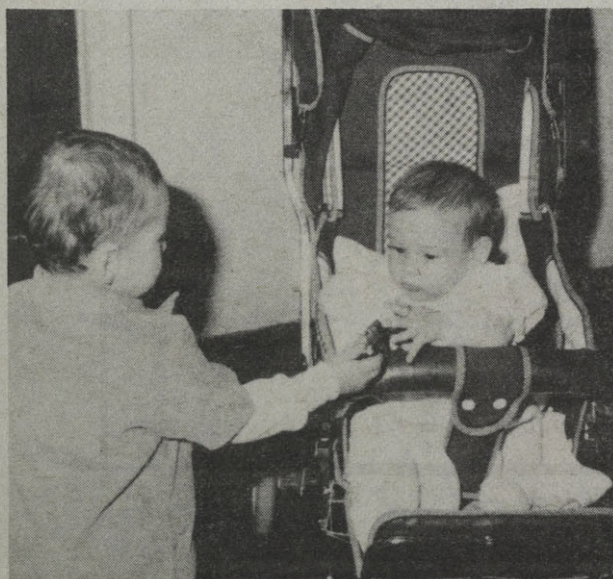
Mass is said in Spanish by the Rev. Wayne Wright, the parish's new priest. The senior warden, Luis Moreno, gives the sermon. During the Mass, small children walk the pews or visit with each other in quasi-whispers. Someone arrives late, stops to genuflect, and slips into a back pew. The Lord's Prayer this Sunday is said in both Spanish and English. It is an "off" Sunday for the choir which sings one Sunday for the 10 a.m. English-speaking service and the next Sunday for the Spanish service. Another latecomer arrives and joins family members already present. The Peace is exchanged with great warmth and dignity. Only half the congregation receives Communion this day. After the blessing, Moreno makes the announcements, and the parishioners go to the parish hall for their weekly lunch together.

The families, all generations, greet one another and begin their conversations as if seven days have not gone by since their last meeting. They take their places around home-made tables of saw horses and plywood. The church complex reflects the hard times of the parish's life not only in an inner-city area of low income, but also in a southern state reeling from the collapse of its farm and oil industries. The economic hardship does not show on the faces of this church group. It does not deplete their spirit or their commitment to one another as a faithful and faith-filled community.

This Sunday, parishioners celebrate Florinda Garcia's birthday. Everyone has finished lunch, and the clean-up chores have been done, so the time has come to light the candles on the big cake. "Happy Birthday" is sung in English and repeated—with gusto—in Spanish. Florinda looks embarrassed but pleased with the fuss. After she cuts the cake, she opens her many gifts. The community looks like a large family home for the

Photos by Ann Ball

The new generation, below, is a visible part of parish life in Grace Church's Spanish-speaking community. At right, Florinda Garcia enjoys her birthday celebration with her parish family. At right, below, Luis Moreno chats with the Rev. Wayne Wright, the parish's new rector. Both men are bilingual.



Thanksgiving holiday.

Grace Church's Spanish community has a twin in the neighboring town of Kenner. Housed at St. John's Mission, the congregation has chosen the name Juan Bautista. This group, which numbers 40 to 60 people, lives mainly in the Kenner area and is an offshoot of Grace's Spanish congregation. The Juan Bautista congregation meets at 12:15 p.m. on Sundays for worship and also has a weekly social lunch together in St. John's parish house. The community is led by the Rev. Prospero Mesa, formerly curate at Grace Church.

The Sunday morning milieu of these two congregations belies an attitude at the diocesan level that Hispanic ministry in the New Orleans area has been less than successful. A look at the brief yet flamboyant history of Hispanic work in the Diocese of Louisiana gives a picture of high expectations, labor, and love but seemingly little growth.

Hispanic work began here in the late 1970's under the direction of the Rev. Joe Morris Doss, then rector of Grace Church. Doss saw the increasing numbers of Spanish-speaking people settling in the neighborhood and requested that his parishioners and the diocese take up the task of ministering to them.

The work began officially when the Rev. Leopoldo Frade was called in January, 1979, to be head of Hispanic ministry for the diocese and curate at Grace Church, home base for the Hispanic activities. Frade, now Bishop of Honduras, is noted for a direct and active approach to his work. He began Sunday Masses in Spanish, wrote a monthly Spanish column, "Un Poquito," for the diocesan newspaper, organized Hispanic churchwomen, encouraged attendance at Cursillo, and began a Spanish mission station in the oil town of Houma, which had a small but growing number of Spanish-speaking people.

Frade appeared everywhere to promote and cultivate his ministry. He gained notoriety by organizing an airlift of refugees from Cuba. This action was to be a forerunner of an even more ambitious exploit in the summer of 1980: the boatlift of 437 Cuban refugees, a mission dubbed "God's Mercy" from the name of the boat.

During the Carter administration a massive exodus of boat people from Castro's Cuba was allowed to emigrate to this country. New Orleans families with relatives still in Cuba asked Frade and Doss to arrange for a boat to be outfitted here and sent to Cuba to transport those who wished to come to the U.S. Frade and Doss raised funds, obtained a boat in Houma, and made arrangements with the U.S. and Cuban governments.

At this point the great expectations turned to



Senior warden Luis Moreno is crucifer at a service at Grace Church, New Orleans.

nightmare. Because of the increasing difficulties with the large number of emigrating Cubans entering the U.S. (some of whom turned out to be the notorious "Marielitos"), President Carter in an abrupt about-face closed the door to Cuban immigrants. Frade and Doss, fearing for the safety of the 437 people should they be forced to remain in Cuba, made the fateful decision to go ahead with the mission, with or without government sanction.

When *God's Mercy* docked in Miami with its human cargo, Frade and Doss were arrested for "trading with the enemy." The priests were released on bail, but the lengthy court battles which took place in Florida caused great hardship on the Grace Church community in Louisiana as Frade and Doss traveled back and forth for their trials. The English-speaking congregation was without a priest for much of the time. The Spanish-speaking community had the added task of establishing its newly emigrated friends and family members in a new country. Money became a serious problem as legal fees mounted for the priests and funds were needed to house, clothe, feed, and find employment for more than 400 people. The large church complex began to suffer from benign neglect.

One family on board *God's Mercy* was that of Prospero Mesa, who left everything in Cuba to begin a new life in the U.S. Mesa, who is bilingual, quickly integrated himself into the Grace Church community and helped take up the slack during the Frade/Doss trials.

During this time, the national Church gave its endorsement and support to the "God's Mercy" mission. Both priests were acknowledged at the General Convention which met in New Orleans in 1982, and Frade was elected to the national Church's Executive Council.

The two priests were convicted of "trading with the enemy" in 1981, but a Court of Appeals overturned the conviction in 1983. In November of 1982, Frade was called to a parish in Orlando, Fla., and in January of 1984 he was consecrated Bishop of Honduras.

Doss and Mesa continued their ministries at Grace Church until 1985 when Doss was called to a church in California and Mesa resigned to begin the Spanish mission in Kenner. In 1986 Mesa received support from the national Hispanic Ministries office; he supplements his income by teaching Spanish.

And in January, 1987, Grace Church called the Rev. Wayne Wright to serve both the English-speaking and Spanish-speaking communities.

In sifting through the events and realities of Hispanic ministry in Louisiana, questions arise concerning the status of the ministry and its direction for the future. These questions were posed to Bishop James Brown, to the diocesan canon for

Continued on page 1

Hispanic Officer sees mutual benefit in Church's relationship with Hispanics

The Rev. Herbert Arrunategui, national Hispanic officer for the Episcopal Church, shares his perspectives with Professional Pages. His opinions reflect a common understanding of the need Hispanic peoples bring to the American Church and the contribution they make toward enriching our common life.



Stephen Weston photo

SW: Please define the term "Hispanic ministry" and speak to the stereotype in many persons' minds of what that means. Also please touch on the use or misuse of "category words," such as Mexican Americans, Chicanos, and Latinos.

HA: The basis for all Hispanic ministry is the biblical command, "Go and make disciples." Mission and ministry should be inclusive of different ethnic and political backgrounds as well as spiritual experiences, including people who speak Spanish.

Hispanic ministry is often seen as a parallel to ministry with the poor. It goes beyond that, to anybody who calls himself Hispanic. For the next 50 years, our task within the Church is to provide the Hispanic language for the new migration. We will be worshipping and providing Spanish, and

Hispanics will become at home with English. It will eventually be their mother tongue, or they will become bilingual.

Hispanic ministry encompasses more than 24 nationalities. Each one is different—from Latin America, Central America, Mexico, and the Caribbean. The Latino is a Caesar Romero stereotype of the 1950's. Hispanics include peoples from Africa, Asia, Germany, and Russia—all the races of the world are in the mix of what you call "Hispanics."

SW: What does the Episcopal Church offer Hispanics? What distinctive contributions does the Hispanic community make to the Episcopal Church?

HA: The mission of the Church is a two-way street. When we give, we have to be ready to receive. The Episcopal Church offers Hispanics that which is catholic and protestant within the framework of the apostolic teaching. It is a free manifestation of the faith. What we offer is a type of community where lay ministry is important, where sacraments are offered within the catholic faith, where an apostolic order encourages laity to share ministry with ordained clergy, and where a Prayer Book brings order, dignity, and flexibility so Hispanics can celebrate joy in their own way.

Remember too that Hispanics already have a spiritual experience. They offer the faith. They have the experience of the Crucifixion and the joy of the Resurrection. Their faith is interconnected with the divine being through the sacraments, and they are lively and joyful, even in death. In their prayers, they have a traditional piety which is very personal. There is more than prayer—there is self-offering. Entry into relationship with Hispanic people means a profoundly religious experience and mutual benefit.

SW: How does Hispanic ministry encourage indigenous clergy? Can it raise up clergy who will remain within the Hispanic community and not be absorbed by the hierarchy of the ecclesiastical Church?

HA: We have 18 persons of Hispanic heritage in our seminaries, and more are coming. The main problem of minority clergy is the thought, "I have a Spanish name. If I am ordained, what type of priesthood will I exercise?"

The real issue is whether that priesthood will be exercised within the framework of Hispanic ministry or the whole Church. Black Asians should have the opportunity for ministry within the framework of the entire Church. We will limit the opportunity for worship, for life in the Church as a whole, for leadership among Hispanics and Anglos if one is limited strictly to Hispanic ministry. How the Church becomes transformed is the real issue. That is the work of the Spirit, to which we must be open.

SW: How does the Church respond to the new immigration law? What impact will it have on the way we respond to undocumented aliens?

HA: With implementation, there will be impact and positive and negative results. It will be positive in the sense that a large segment will now have legal status and be part of the nation. The Church can receive an injection of vitality from that fact.

On the negative side, because a large majority of people are made up of the undocumented, they will not qualify if they came to this country after 1982. The Presiding Bishop's Fund is trying to work out something to help people who have come here in the last five years. The Church doesn't have all the resources. The local level is where the responsibility will eventually be placed. I think the Church is going to respond positively.

SW: Finally, how does the realization that Hispanics are becoming a majority in ethnic population statistics, especially in densely populated areas, affect the way the Church understands its ministry?

HA: All through the country, and not just in the five large urban areas where Hispanics are concentrated, the Episcopal Church is aware of its responsibility to Hispanics. It is not a ministry to a minority which is becoming a majority. Rather, it is a partnership with other people. It becomes fully established, an amalgamation in which everyone is going to benefit.



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St. Luke's tries to meet needs, preserve Hispanic heritage

by Stephen Weston

The story of Hispanic ministry at St. Luke's Church, Atlanta, Ga., revolves around the attempt by the Rev. Reynell Parkins in 1983 to begin pertinent outreach to a large urban community swelling with new immigrants and street people.

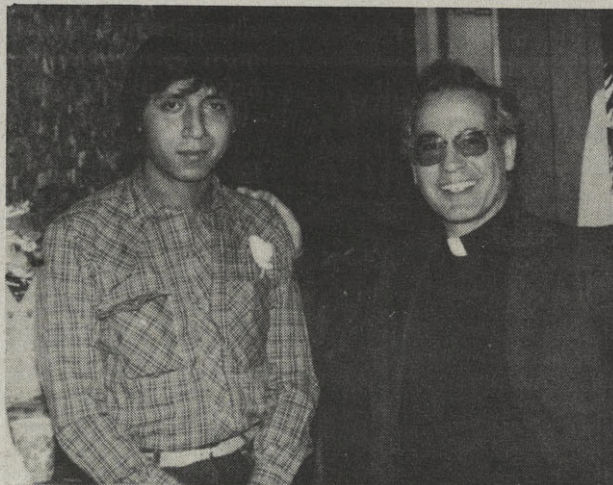
Parkins found Isaias Rodriguez managing a Wendy's fast-food restaurant in downtown Atlanta, and the meeting was more than coincidental. Rodriguez was a former Roman Catholic priest, born in Barcelona, educated in philosophy by Carmelites and in theology at the Vatican, who had left the Roman Church four years earlier to marry.

In 1974, after several years spent as a philosophy teacher in Spanish parochial high schools, the priest came to America, to Dallas, Texas, where he was assigned for a week to St. James' Roman Catholic Church. Whites, blacks, and Hispanics in the Dallas urban area congregated in the parish, and ethnic conflict was high. Rodriguez's stay lasted five years.

In 1979, the priest decided to abandon his vows and wed Mary Klawson, a St. Louis, Mo., teacher he had met four years earlier when she came to Dallas and joined the parish choir. Their acquaintance and gradual awareness of a deeper



St. Luke's, Atlanta, celebrates a special service with Hispanic parishioners, above. Below, the Rev. Isaias Rodriguez, right, poses with a solemn groom at the wedding feast.



relationship caused Rodriguez anguish. Torn, he thought about returning to Spain. Instead, he married and moved with his wife to Atlanta where he joined the Hispanic community.

Because the depth for his spiritual being was rooted in priesthood, Rodriguez felt lost in the strange environment of the restaurant business. Thanks to St. Luke's Church and Parkins' concern, change took place. Rodriguez attended Emory University and was ordained a deacon, then received as a priest in the Episcopal Church. His work as Hispanic priest at St. Luke's includes the Good Samaritan Center, which he directs. A non-profit, charitable organization serving the Hispanic minority in Atlanta, it opened in 1983.

"Our efforts are dedicated to anyone coming with any kind of need," he said. "The great majority we receive are street people or new immigrants. More recently we have been visited by families with more stable living status."

In a 13-month period from August, 1985, to September, 1986, 15 Hispanic nationalities claimed assistance and help at St. Luke's. The Hispanic population in metropolitan Atlanta varies from 60,000 to 100,000 persons, according to the *Atlanta Constitution*. Rodriguez's ministry, and that of his parish, focuses on the needs of Mexicans, Cubans, Puerto Ricans, and refugees from Colombia, El Salvador, the Dominican Republic, Honduras and Nicaragua, Venezuela and Brazil.

"Our objective," he said, "is to help Hispanics become aware of our church and to incorporate them into our congregation. We would also like to preserve some of the rich heritage of the Hispanic world." He, too, lives in the tension of ministry development establishing itself from within a culture growing larger each day as Hispanic migration to the U.S. continues.

Louisiana

Continued from page H

mission, the Rev. Jervis Burns, to Mesa, to Wright, and to members of the Hispanic community.

Both the bishop and canon cited lack of money as the major hindrance for growth of Hispanic work. The bleak economic picture in Louisiana and high unemployment have kept the diocesan budget at a subsistence level for nearly four years.

"Any diocese dealing with a special ministry such as this must be prepared to view it as long-term work that needs continuing funding and continuity of leadership," Brown said.

Burns echoed the bishop's statement by identifying the problem as "a basic lack of money." Burns noted that Hispanic ministry was cut from the diocesan budget in 1985 and moved from the Department of Mission to the Department of Specialized Ministries.

Brown added that a large indigenous population of Hispanics is necessary for successful ministry. "Hispanics represent only 3 percent of the

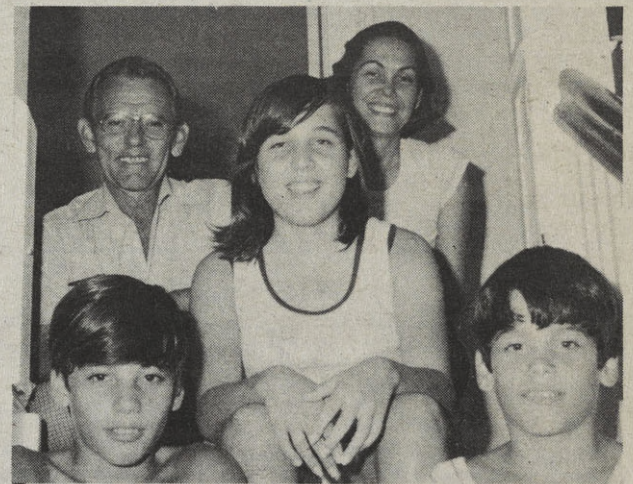
population in greater New Orleans, and they are spread out geographically, which presents a problem of transportation."

Burns said that a "significant number of those attending the Spanish-speaking services are actually Roman Catholics," which adds another cultural problem to the ministry.

Those in the Hispanic community had a more hopeful outlook for the future. Mesa said, "I want to remain in this area. I am looking for outside work to supplement my income, but I think that more and more the congregation will be able to support a priest. I hope we will be able to apply for mission status in the diocese some day soon."

"I think this is an important ministry the Church has in many ways related to the biblical tradition of hospitality," said Wright, who is new to Louisiana. "This ministry in a port city can grow. I think it will be a steady growth but not explosive. We want to build on the strength of the fellowship we already have, and that means the growth should be solid. We're going to be here for a long time."

"This parish wants a ministry of people in the



life of the Church in which both the English-speaking and Spanish-speaking groups are equal. Anytime there are two communities with different backgrounds, it's not going to be easy, but it works here. It's been here long enough now to say that it works."

Parishioner Bob Bullard of Grace Church spans both the English- and Spanish-speaking congregations. He joined Grace Church to participate in both congregations and has married Blanca, who was a member of the Hispanic group. "The Hispanics want to be part of the Church and the country. They want to be integrated but not assimilated," he said. "Several families have ties in both congregations as I have."

Grace church's senior warden, Luis Moreno, his wife Antonia, and their five children have attended Grace for almost 10 years. Moreno said many people at Grace have worked hard to help the Hispanic community. "George Collins, the senior warden before me, was a newly-wed yet he and his wife Reina still spent many hours working at the church for this community." And he said Deacon JoAnn Garma was instrumental in keeping the congregation together during the interim without a rector.

About Wright's call to be rector of Grace Church, Moreno said, "We have a feeling of a new beginning. A new future. A new life."

Ann Ball is editor of Churchwork, newspaper of the Diocese of Louisiana.



Members of San Juan Bautista, Kenner, pose in 1986 in front of their church sign announcing the Mass on Sunday in Spanish. The congregation recently celebrated its first anniversary. At right above, the Rev. Prospero Mesa, priest in charge, is pictured with his family shortly after their arrival in the U.S. In Cuba, Mesa was dean of Holy Trinity Cathedral, Havana.

Flexibility is needed for Hispanic ministry

by Stephen Weston

The development of Hispanic ministry along the eastern seaboard conditions itself on the will, strength, and enthusiasm of advisory groups, commissions, and coalitions. Hispanic congregations, bilingual parishes, and urban ministry, particularly in the Dioceses of Newark, Connecticut, New York, and New Jersey, shape themselves according to particular and distinct ethnic and economic characteristics.

Often isolated in segments of society already alienated from the mainstream of the urban northeast, they reflect the poverty and want that typify a large section of the Hispanic community fractured by low income, lack of education, and poor housing. The Episcopal Church, together with

other religious and helping agencies, steps into this breach through people who are willing to work in isolation, with few resources, and with even less promise of success.

The Ven. Enrique Brown, an archdeacon in the Diocese of New York for Region II which covers Westchester, Rockland, and Putnam Counties north of New York City, began his ministry in Connecticut where he was a priest in a bilingual parish. There he developed three Hispanic congregations and began the Instituto Pastoral Hispano, now centered at General Theological Seminary.

"The Hispanic community in the urban northeast," Brown said, "is largely Puerto Rican, with significant amounts of Cubans and Hispanics from Central America, particularly the Dominican Republic. Significant amounts of undocumented live within these groups, some of the poorest of the poor. People are disconnected. Their education, housing, and family life are typical of peoples who have been uprooted by political upheavals in their own countries."

Finding themselves in Hispanic urban areas of Jersey City, Union City, Hartford, Bridgeport, and

other large and middle-sized cities up and down the industrial corridor, these Spanish-speaking immigrants of the 20th century put down roots in segregated urban areas. "To a great extent, we're not dealing with a transient population," Brown said as he referred to Hispanics who live in White Plains, Mount Vernon, New Rochelle, and Ossining. "There is some turnover, but if it were not for Hispanics who populate cities, they would be ghost-towns. They create vitality because they open new shops and attempt to make their own way."

The Church's strategy for Hispanic ministry is not defined, said Brown, "because we've backed into it. It is defined by parishes who have reached out without a plan, without direction from a judicatory body. It's done in the general way the Church usually does ministry—no special design."

Churches are hard to maintain when Hispanics are involved. Self-sufficiency, self-support, and parish status are concepts which are not applicable. "Full-time priests and large salaries are not parts of a viable model," Brown said. "Hispanics

Continued on page L

News Notes

ETS-SW offers mini-sabbatical

The Episcopal Theological Seminary of the Southwest in Austin, Texas, offers clergy the opportunity to custom-design a short period of study or reflection which they can pursue on their own schedule. The flexible program can be used for serious research or just to catch up on reading. Seminary faculty as well as the library and the Episcopal Church's national archives are available to participants. For information, write the Very Rev. Durstan R. McDonald, Box 2247, Austin, Texas 78768, or phone (512) 472-4133.

Mea Culpa

In our March **Clergy Changes**, we inadvertently moved a priest who had no intention of moving and placed another in a parish he was about to leave.

The Rev. Ronald G. Hennies is still rector of St. Andrew's Church, Rapid City, S.D., and he plans to remain there for some time. He says we will be among the first to know when he does move.

The Rev. H. Paul Osborne, a peripatetic priest who does a lot of interim work, says he hasn't been to Brownsville, Texas, in two years, had just resigned from St. Matthew's, Pampa, Texas, spent March as fundraising consultant for the Preservation for Progress Campaign of St. Paul's Church, San Antonio, Texas, and then proposed returning home to Kentucky where his permanent address is Box 577, Garrison, Ky. 41141-0577.

We apologize for the inconvenience our errors caused.

Vacation Exchange

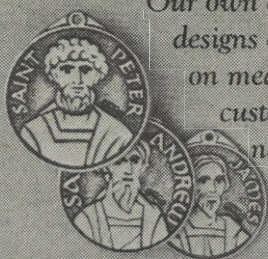
For a nominal membership fee, EVE, the Episcopal Vacation Exchange, will list your name in its newsletter together with information about the services you require an exchange priest to provide, a description of your home, and vacation resources in your area. Members, who come from all over the U.S., Great Britain, and other countries, make their own arrangements based on the listings in the newsletter.

Write to Barbara Mackey, EVE, 1240 Valley View Rd., York, Pa. 17403.

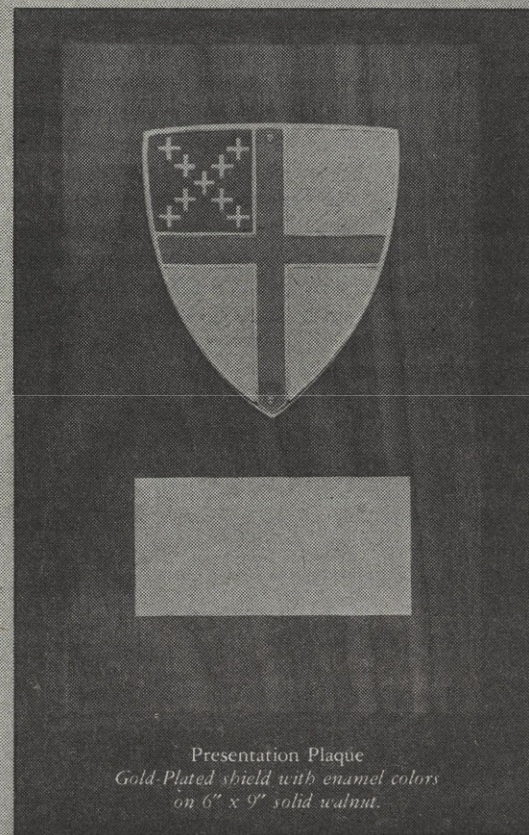
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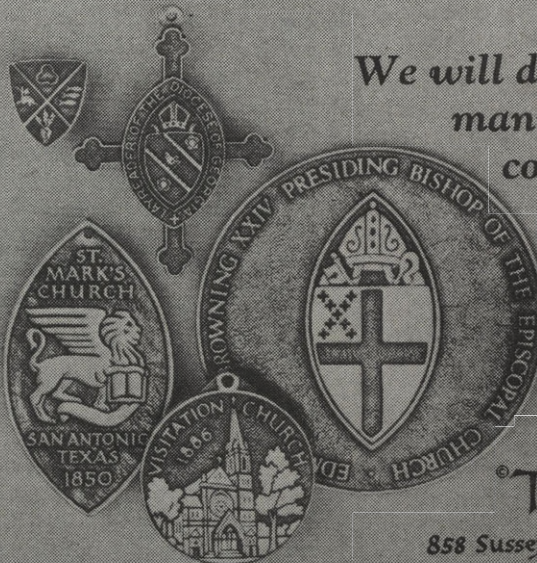
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Instituto Pastoral Hispano has a different kind of approach

by Stephen Weston

"A different kind of approach," according to the Rev. Maria Aris-Paul, created the Hispanic Pastoral Institute, in Spanish the *Instituto Pastoral Hispano*.

"Congregations were springing up in Connecticut, and leaders were concerned. The Church's model was not large on evangelism. We needed a different kind of work." Out of a spontaneous response to the Hispanic immigration, a training center started developing indigenous leadership. "Some people, after coming together, found vocations to the ordained ministry."

As the evolutionary process continued, five dioceses in 1980 committed funds for a regional institute. Connecticut, New York, Newark, New Jersey, and Long Island moved to consolidate energy and insight for a different kind of ministry development. "At the center of all this was a Panamanian priest, Enrique Brown. He found himself part of the Church but [a Church] which did not address the needs of Hispanics. As the Hispanic missionary in Connecticut, he was surrounded at that time by eight or nine students who were finding their way."

Aris-Paul was one of them. In 1981 she saw the possibility of new mission in the Church and, as a member of the laity, became the Instituto's field work director. "Practical work was starting in home parishes and in other areas as well. The dynamic surrounded the laity, who were the heart of the ministry in their congregations. They couldn't be pulled out. Students were also working in established churches. The vision of mission wasn't taking place because they were working with the established model. It needed to be changed, but under a rector that wasn't an easy thing to do."

Her understanding drew Aris-Paul to evangelism in the field. "Often we hear people in the Episcopal Church express the concern that most Hispanics are from the Roman Catholic tradition. There are quite a number from the Caribbean who are Anglican. Others are Roman Catholic. What we have found is the majority of Hispanics with whom the Church is working have come to the U.S. because they have been oppressed. They are unchurched."

Aris-Paul said Hispanics see in the Episcopal Church a great similarity in liturgical aspects, "a Church which has flexibility and the possibility of offering them a welcome in a special way." If the Episcopal Church is going to be successful, she said, "we will allow them, encourage them to

bring forth their own way of worshiping, their own music and words. We can think through the possibility of a new edition of the Prayer Book flavored with the worship style and ethos of the Hispanic culture. Then change will come from within, from the inside, as a new model within the larger Church begins to emerge."

"The American Church is nationalistic, an elitist Church. It doesn't view itself in a global perspective," Aris-Paul said. Thus any different model or change appears as threatening. "Hispanic ministry models are being reluctantly looked at by commissions on ministry and by bishops. They want Hispanics to be assimilated and come out of the preparation process looking like any other priest."

The Instituto, which Aris-Paul heads, has a complete program leading to ordination. Geared to its culture, just as the Episcopal Church reflects the influences of its own mostly European constituency, the Instituto attempts to bridge the gap between performance levels expected of graduates who take the General Ordination Examinations (GOE's) and Hispanic candidates whose perceptions and understandings are the product of their own unique culture.

"We do have pastoral care training experiences in local hospitals. But is that completely appropriate for Hispanic students? Until we have a new model, I can't say what the response is going to be." In Latin America, Aris-Paul said, people are ready to study for the Episcopal ministry. "New education models are being made possible by the very people who need them. The hierarchy is being transformed from the bottom."

Factors influencing the emergence of this new paradigm include the openness of Presiding Bishop Edmond L. Browning and the increasing numbers of Hispanic peoples coming to large urban areas. "A lot also depends upon how visionary the sources of funding can become," she said. "To [establish] new models, there must be empowerment and vision." She cited the efforts of Trinity Church, Wall Street, New York City, in helping establish centers for Hispanic ministry.

Tension exists from within as well as from without. "We are dealing with the dynamics of determining what Hispanic ministry will be done. The Instituto is very much involved at this level. We need to work together with all the peoples doing Hispanic work. Some see new models as not being viable. Some clergy have come from experi-

ences in their own countries and adopt the status quo model here."

She said the Episcopal Church has about 60 Hispanic priests in the U.S., of whom three are women. "Apart from Cuban priests, a large majority of Hispanic clergy may or may not stay in this country. This is an interesting phenomenon, their going home. If we raise up clergy from within congregations at the grassroots, we need at the same time to be in very close connection with new models of the Church's ministry in Latin America."

The Instituto Pastoral Hispano brings scholars from Latin America to the seminary and provides students the opportunity to see emerging developments firsthand in countries where the Church's ministry is flourishing.

Aris-Paul is a native of Guatemala. "It was unprecedented for a woman to come to the U.S. and go to college," she said. She was graduated from Smith College in 1953, married two years later, and reared a family of six children. When her youngest child was in the first grade, Aris-Paul returned to Smith to study psychology and religion. There she experienced a conversion. Later she entered Union Theological Seminary in New York City to study religion and psychiatry. Beginning a six-month field work program in New York state's prison system, she remained for 10 years as senior chaplain at the Wallkill Prison.

"I wanted to work with the oppressed and the marginalized," she reflected. "When you walk into a prison and know there are Hispanics there in larger numbers than blacks, you know you are being called to a ministry that is deeply rooted in your heart."

Her seminary experience did not prepare Aris-Paul for working with the Hispanic poor, and her own experience reinforces the great need for the Instituto. "It gives people the best of all possible experiences." The 14 students at the Instituto pursue all-day classes, a continuing commitment to church work in the Hispanic community, and a full schedule over a minimum of four years' time.

Of the seven students who were graduated last spring, three have been ordained. One is a priest in the Diocese of Newark, another a deacon in Connecticut. The third is soon to be ordained priest in New York. Born in the barrio and of Hispanic and Italian descent, the Rev. John Morelli will serve the Puerto Rican neighborhood in East Harlem where he grew up.

The Instituto Pastoral Hispano today is more visible, more centralized. Aris-Paul believes many people plainly see that if the Church is interested in the challenge of ministry with Hispanic peoples, it will have to take seriously the emerging models of ministry and training which have the potential of producing ministry from within and not necessarily from without.

New York

Continued from page K

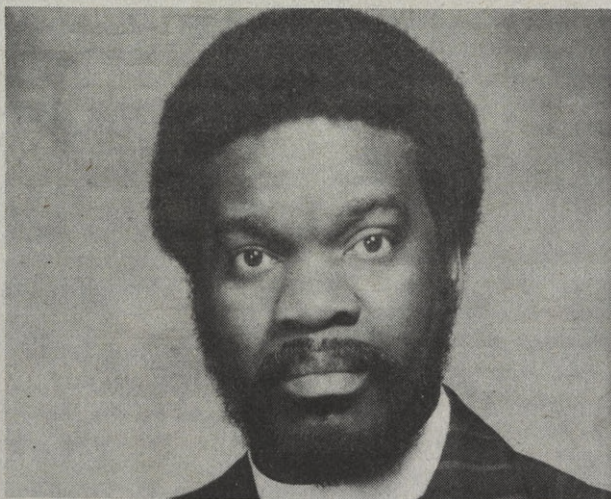
do not revive the fabric of the established Church and maintain it.

"In this area, the phenomenon of ethnicity has existed for many years. Ethnic congregations are not new, especially in working areas and urban suburbs." Only in a few instances, he said, does the Church amalgamate Hispanic peoples.

"It is hard to integrate blacks into parochial structures," Brown said. The same holds true for the Hispanic population. "There are stages of development for Hispanic congregations, but they are limited and restrained. The irony is that they often function out of an Anglo building where they have no sense of ownership."

Where does the inspiration lie for ministry on this perimeter of existence which Brown described with careful realism? "All my ordained years there has been a sense of Gospel imperative, a joyful journey. I wouldn't do anything different than I'm doing. It is a frustrating, difficult ministry, yet I find I get the energy and the incentive from the people of God. That's really what it is. Working with Hispanic people, watching leadership develop, not trying to make everything all right or making it successful—except in God's time in which everything will work out."

The archdeacon came to the Diocese of New



Enrique Brown

York after 10 years of ministry in Connecticut. A Panamanian by birth, he became involved with peoples seeking affirmation for their own sense of dignity and self-worth. "There is much racism and misunderstanding in the Church," he said. "In our Church, it's the attempt to live up to expectations that are imposed, that do not fit—self-sufficiency, becoming a parish, a three-year training period for seminarians. We are having trouble with a parochial and structural American Church ethos. That doesn't say that second- and third-generation His-

panics aren't going to be part of the Church. They are bilingual, bicultural. There is an amalgamation into the culture and often a moving away from the Church, not moving toward it."

No intentional diocesan program, to Brown's knowledge, deals with the phenomenon of Hispanics who eventually attend business school, who become lawyers and engineers, but who are not connected with the Church. He feels the Church best serves when it creates opportunities for complete involvement rather than having something imposed on Hispanics from the outside.

"The Church is highly structured. It must develop a flexibility which enables peoples to adapt and to create their own models," he said. Brown believes the Church is resistant to that kind of process.

Signs of hopefulness encourage continued effort, however. "A lot of things are happening in small, local, community churches that don't live up to the preconceived model. Anglo churches which can't afford full-time clergy or have one priest for three to five congregations find that out of that kind of experience comes initiative to deal with different kinds of situations—lay ministry, team ministry models. This is happening mostly among Anglo parishes." It also suggests ways, Brown said, that Hispanic congregations might organize and structure themselves as places where ministry is developed.

SENIORITY

the only whites allowed into the Ovamboland and Damaraland regions, and a few English nurses sent by the United Society for the Propagation of the Gospel. Sometimes a doctor was in residence at the hospital, but not always.

The retired Bishop of Southwestern Africa has never met Archbishop Desmond Tutu, but they have corresponded and exchanged Christmas cards. Mize sees Tutu as "a splendid leader. He has spoken for the blacks. He is the only person the South African government seems afraid to imprison."

Talk of Tutu leads Mize to reflect that "Americans do not for the most part realize what splendid people these black South African leaders are." The bishop speaks with respect of Oliver Tambo, who even though in exile heads the African National Congress; of Gatsha Buthelezi, the Zulu chief minister; and of Nelson Mandela, who "has made his mark while sitting in prison these many years."

Mize does not believe communism holds appeal among black South African leaders. "Most of those who call themselves communist are also devout Christians," he says. "I think Moscow is probably disappointed with the quality of whatever communism there is among blacks in southern Africa."

Mize believes the South African government will fall and that apartheid will fall with it. He has great faith in the black leadership he sees ready to step into power when that occurs.

"There is a beautiful picture of good government less than an hour's air flight from Pretoria," says Mize. "Botswana is a good example of a democracy with racial harmony. There are economic and other problems to be sure, but not political. You can also see in Kenya, Tanzania, Zambia, and Malawi the kind of black-led nation that South Africa will one day be."

Mize is cautious about the imposition of sanctions and about divestment of South African holdings by United States companies. He understands both moves as "efforts to make the government fall so blacks can take over," but Mize says the strategy will work a hardship for future black South African leadership.

"I think it is too bad Archbishop Tutu has had to call for sanctions," says Mize. "I would be against any new investment in South Africa, any new ventures by U.S. companies, but I think sanctions and divestment may cause a problem for later on." The bishop pauses for a moment before adding, "This doesn't mean for a minute that I am siding with President Reagan. I think he is only afraid of a communist threat and that's why he supports the white regime."

After Mize was "requested to leave" South Africa in 1968, he attended the Lambeth Conference. While there, the Bishop of Matabeleland invited him to become an assisting bishop with special responsibility for Botswana. Mize served there for two years, returning to the United States

when Bishop Shannon Mallory was elected to head the Botswana diocese. Mize spent three years in the United States as rector of Trinity Church, Marshall, Mo.

Then he went back to Botswana to assist Mallory from 1973 until 1976. Upon returning to the United States for the last time, Robert Mize settled in the Diocese of San Joaquin to assist Bishop Victor Rivera.

"My heart has been in Africa all along in many ways. I will always regret that I was ousted."

"If you want to tell American Episcopalians about Anglicanism in southern Africa, tell them the story of Stephen Shimode," he suggests. "Shimode is a priest who managed to cross the border into Angola, and he has been a missionary in secret in that country. He ministers faithfully to Christians of all kinds. There are reports coming back that he has founded several congregations, including one that now numbers more than 700. It is this sort of person and this sort of faith that is at the heart of Anglicanism in southern Africa."

Mize insists that the real story of South Africa is the story of individual Christians doing the best they can under intolerable circumstances.

"They are," he says, "a people willing to take dire risks today so there can be a better tomorrow."

Richard J. Anderson is a journalist who recently became rector of St. Mark's, Mt. Kisco, N.Y.

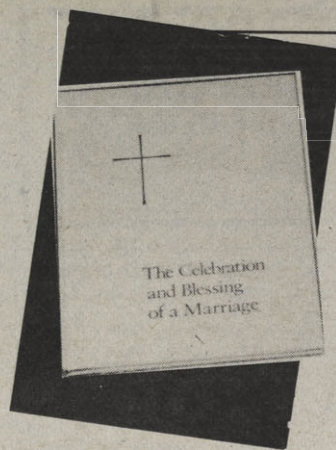
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FEASTS FOR FEAST DAYS

by Virginia Richardson

St. Dunstan May 19

Of all the saints in the calendar, perhaps the one who most typifies the spirit of the British people is Dunstan.

Dunstan was born in Baltonsborough, near Glastonbury, about 910 A.D. Related to the royal house of Wessex, he was educated by Irish monks at the abbey of Glastonbury, then sent to court to prepare for his place in politics and society, but he never fit the mold of a young Saxon noble. His intellect and ability aroused jealousy and suspicion, and eventually his fellows accused him of witchcraft. Exiled from court, he became a monk and was later ordained.

Christianity had come to England with the Romans but had not been universally accepted. Augustine and his monks made great strides in the early seventh century, but Danish invasions and the consequent collapse of earlier civilizations meant that the early 10th century was a very dark time for the English Church. Dunstan claimed that in the abbeys "no customs of monastic rule [are] kept, [and] laymen live as lords [and] lay abbots live with their wives and know not how to read."

Appointed abbot of Glastonbury, Dunstan began some of the needed reforms. Exiled again, he spent a year in Ghent to learn about the religious movements on the continent.

In 957, King Edgar recalled Dunstan to England and made him Bishop of Worcester, then Bishop of London. In 960 he became Archbishop of Canterbury and reforms began in earnest. The liturgy, fasting, tithing, marriage, church taxes, and life styles of priests all came under his direct care. He led the Church to new spiritual vigor with education for the clergy, promotion of manual arts, and revival of monastic life for women. Dunstan's purpose was the recon-

struction of the Church, and his main strategy was the revival of the monasteries. Monks had converted England to Christianity, and he believed monks would rescue it from its current state.

This was also a period of close ties between the crown and the Church. Edgar the Peaceful was only 15 when he came to the throne, and throughout his reign he trusted and depended on Dunstan, the first of English ecclesiastical statesmen, as a source of strength, wisdom, and keen political judgment. "Perhaps no occupant of Canterbury has had so widespread and wholesome an influence in the political life of England," said one writer.

Edgar died in 975, and the crown passed to his young son, Edward the Martyr. When the boy was murdered, his successor refused Dunstan's advice and made foolish, even disastrous, decisions, allowing the country to sink deeper into what Winston Churchill termed "the Saxon Dusk." Dunstan, as a result, spent more and more time at Canterbury from which he preached, wrote, and guided centers of learning.

Dunstan was a complex man, a mystic yet a statesman, sensitive but strong in his authority, a dreamer who created concrete architectural wonders, a writer of poetic beauty and formal legal briefs. He was an organ builder, skilled metal worker, illustrator, and designer of embroideries who played the harp and stimulated church art. Above all, he was a man who loved God and served Him by caring for and serving His people.

Dunstan died at 78 leaving a strong, regenerated Church. He had survived personal and political upheaval with quiet strength and supreme faith, overcoming all obstacles to emerge the ablest and most beloved man of his time.

Remember this great man with typically English fare: watercress soup, fish and chips, a medley of fresh vegetables, and raspberry sponge pudding. (Serves 4-6.)

Watercress Soup

2 bunches watercress
¼ cup butter or margarine
½ cup chopped onions
1 stalk celery, with leaves, chopped
1 cup peeled and cubed potatoes
½ tsp. salt
¼ tsp. lemon pepper
1 cup dry white wine
3 cups chicken broth
½ cup heavy cream (sour cream if serving cold)

Rinse watercress; discard any yellow leaves; set aside 4 to 6 choice sprigs. Melt butter in 2-quart saucepan; add onion and celery and saute until soft. Add potatoes, salt, and lemon pepper; stir until potatoes are coated. Add wine and broth; simmer, covered, 15 minutes. Add watercress; simmer until very soft, 15-30 minutes. Cool. Puree in blender. To serve hot, return soup to pan; stir in heavy cream and heat gently. To serve cold, pour soup into bowl; chill; whip sour cream until fluffy and spoon over top of soup. Garnish with watercress sprigs.

English Fried Fish

1 - 1½ lbs. haddock fillets
¼ cup lemon juice
¼ cup flour
½ tsp. salt
½ tsp. paprika
Pinch cayenne
½ cup flour
½ tsp. baking powder
¼ tsp. onion powder
½ tsp. paprika
¼ tsp. pepper
Dash cayenne
⅛ tsp. ground sage
½ tsp. dry mustard
2 tsp. minced parsley
1 egg
½ cup milk
Oil
Malt vinegar

Cut fillets into strips 1 to 2 inches wide; place in shallow bowl and marinate in lemon juice 1 hour. In a shallow bowl blend together ¼ cup flour, salt, ½ tsp. paprika, and pinch of cayenne. In a small bowl, blend together ½ cup flour, baking powder, onion powder, ½ tsp. paprika, pepper, dash of cayenne, sage, mustard, and parsley. In a medium bowl beat egg; whisk in milk and continue whisking until no egg flecks are visible. Slowly add flour seasoned with parsley and sage and whisk until smooth; add small amount of milk if too thick. With a slotted spoon, remove haddock fillets from marinade; toss in seasoned flour, shaking off excess; dip into batter, coating completely. In a large skillet, heat oil to 375°. Fry fish strips 2 minutes; turn, fry 2 more minutes or until golden and crisp. Do not overcook. Serve with malt vinegar sprinkled to taste.

Spring Vegetable Bowl

2 tbs. butter
½ medium onion, sliced
2 cups water
1 tsp. chicken bouillon powder
4 small white onions, whole
2 - 3 carrots, sliced diagonally ½" thick
1 parsnip, sliced crosswise ½" thick
1 cup cauliflower florets, 1" or smaller
½ cup shredded cabbage
1 bunch spinach, rinsed, stems removed, torn into bite-size pieces (or 10 oz. pkg. frozen spinach, thawed and drained)
¼ cup melted butter

Melt 2 tbs. butter in large heavy pan; add onion slices and braise, covered, until soft. Add water and bouillon powder; bring to rolling boil; reduce heat to simmer; add onions and cook 5 minutes. Add carrots and parsnip; return liquid to boil; simmer 3 minutes. Add cauliflower; cook 3 minutes. Add cabbage; cook 3 minutes. Add spinach; cook 1 minute. (Total cooking time 15 minutes.) Drain vegetables. To serve hot, turn into hot serving bowl and drizzle with melted butter. To serve cold, turn into serving bowl, chill; add lemon juice and toss if

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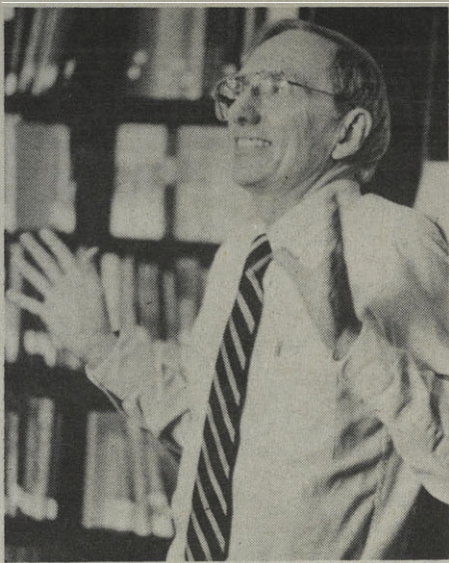
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Robert Bellah

Teach discipleship, Bellah tells parishes

"The church which educates for discipleship must also educate for citizenship," professor and author Robert N. Bellah told those who attended the meeting of the Consortium of Endowed Episcopal Parishes late in January.

"If you want to create change in parish stewardship, you've got to create change in parish leaders," advised the Rev. Thomas H. Carson, Jr., Episcopal Church Center executive for stewardship, while the Rev. Robert M. Cooper, professor of the Episcopal Theological Seminary of the Southwest, linked the principles of Christian discipleship with the role of secular citizen.

Bellah, an Episcopal layman and author of *Habits of the Heart*, said, "Real tensions exist between the spheres of discipleship and citizenship. The Church cannot ignore citizenship or politics for here the tangible image of God and the struggle for the good take place."

Christ Church Cathedral, Indianapolis, Ind., paid for the first unit of a three-year program designed for stewardship education in endowed parishes. Called "Stewards of the Kingdom," the plan is keyed to the eucharistic lectionary and provides information for vestries as well as other adults, youth, and children.

The Consortium elected officers as follows: the Rev. David P. Hegg, II, president; Juli S. Towell, vice-president; Paul J. Swanson, Jr., treasurer; and Eugene C. Miller, Jr., secretary and counsel.

Australian female deacons valid, court says

A canon that allows the ordination of women to the diaconate, which the General Synod of the Anglican Church of Australia passed in 1985, has survived a constitutional challenge to its validity. In December, 30 Synod members appealed to the Church's senior court, the Appellate Tribunal, to hear new material on the subject. In a 120-page decision, the tribunal affirmed the canon's constitutionality early in March by a vote of six to one.

Sole dissenter was Archbishop Donald Robinson of Sydney. London's *Church Times* said Robinson is "noted for his Pauline beliefs about women in the Church." For several months in 1984 he refused to authorize any women to preach in his diocese.

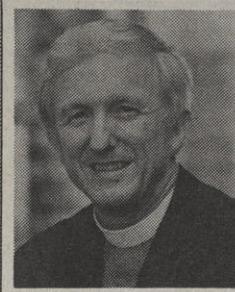
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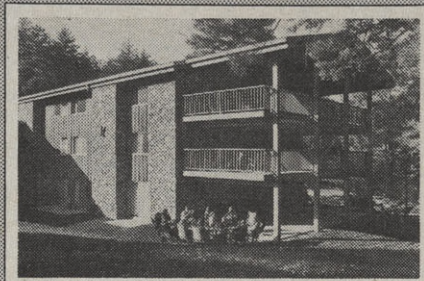
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Summer Week 1, June 7-12

JUNIOR YOUNG PEOPLE'S CONFERENCE for grades 6-8. Theme: Created in the Image of God to FEEL. Coordinators: the Rev. David Fikes of Atlanta, Georgia, and the Rev. Sheryl Kujawa of Boston, Massachusetts.

SENIOR YOUNG PEOPLE'S CONFERENCE for grades 9-12. Theme: I Can Relate. Coordinators: Joann Scott of Pensacola, Florida, and the Rev. Mark Johnston of Tuscaloosa, Alabama.

CONFERENCE FOR ADULTS WHO WORK WITH YOUTH—Training and exploration coordinated by Fleur McCroclin, Youth Coordinator, Diocese of Kentucky.

Summer Week 2, June 14-19

FLANNERY O'CONNOR'S PARABLES OF THE KINGDOM—A rich resource for sermons and a spiritual inspiration for laity. Keynotes: the Rev. Sam Lloyd III of Chicago, Illinois, and the Rev. William H. Barnwell of New Orleans, Louisiana.

BIBLE CONFERENCE: JESUS BEFORE THE GOSPELS—Keynote: The Rev. Edward C. Hobbs, professor of New Testament and Chairman of the Department of Religion at Wellesley College. Coordinator: the Rev. David R. Williams, Burlington, North Carolina.

PRAYER AND PERSON: EXPLORATIONS IN THE SPIRITUAL LIFE—Led by four sisters from the Episcopal Order of St. Helena: Sisters Cintra Pemberton, Carol Andrew, Linda Julian, and Andrea. Coordinator: Sarah McCrory of Columbia, South Carolina.

CONFERENCE FEATURING CHARLES WINTERS—Power for Ministry: Through Baptism All Are Called. Keynote: Charles L. Winters is on the faculty at Loyola University. Workshops for laity and clergy led by the Rev. Pat Sanders of Laurel, Mississippi. Coordinator: the Rev. Mary Adelia McLeod, Charleston, West Virginia.

Summer Week 3, June 21-26

CHRISTIAN EDUCATION CONFERENCE WITH MADELEINE L'ENGLE—Dr. L'Engle is an award-winning Episcopal writer and noted retreat leader.

Coordinator: the Very Rev. Roderic Murray, Dean of St. Andrew's Cathedral, Jackson, Mississippi. Workshops for skills training.

THE ARTS: REFLECTING GOD WITH OUR GIFTS—A variety of liturgical arts. Keynote: Tom Long, director of Friends of the Groom drama group. Coordinator: the Rev. Orion Davis, Memphis, Tennessee.

CHILDREN IN THE FAMILY OF FAITH (PRESCHOOL/PARENTING CONFERENCE)—For those working with young children ages 2-7. Coordinator: Dr. Doris Blazer, Furman University, Greenville, South Carolina.

Summer Week 4, June 28-July 3

THE USE OF COMPUTERS IN THE CHURCH—For those considering acquiring a church computer and those wishing to increase the versatility of their equipment. Staff includes the Rev. Albany Shiu-Kin To, computer de-mystifier. Coordinator: the Rev. Benjamin Bosworth Smith, Charleston, South Carolina.

CONFERENCE WITH BISHOP MICHAEL MARSHALL—Our Anglican Future: Living in the Spirit of Christ. Bishop Marshall has been the featured speaker at 30 diocesan conventions since 1984. Coordinator: Carole Ross, Lakeland, Florida.

CONVIVENCIA: THINKING GLOBALLY... ACTING LOCALLY—Co-sponsored by the Overseas Development Office of the Episcopal Church and includes ODO staff persons Jane Watkins and the Rev. Al Rollins. Coordinator: Dr. Verna Dozier, Washington, D.C.

TRAINING COURSE SPONSORED BY THE ROYAL SCHOOL OF CHURCH MUSIC—Eighth Annual Choir Course for young women 10-18 years old. Music Director: Raymond Glover, general editor of *The Hymnal 1982*. Coordinator: Brenda Pruitt, Columbia, South Carolina.

Summer Week 5, July 5-10

THE PRESIDING BISHOP AT KANUGA—A special opportunity for dialogue with Edmond Lee Browning as he reports on his year of listening. For laity and clergy. Music and liturgy led by the

Rt. Rev. C. Judson Child, Jr., Bishop of Atlanta. Coordinator: the Rt. Rev. Rogers S. Harris, Suffragan Bishop of Upper South Carolina.

CONFERENCE ON JEWISH/ANGELICAN SPIRITUALITY—This World and the World to Come: Encountering the Spirituality of Another. Features Rabbi Lawrence Kushner, Congregation Beth El in Sudbury, Massachusetts, and the Rev. Robert G. Trache, Immanuel Church on the Hill, Alexandria, Virginia.

August 23-28

RENEWAL CONFERENCE: THE HOLY SPIRIT AND THE HUMAN HEART—Keynotes: The Very Rev. David and Ginny Collins, nationally known speakers from Atlanta, Georgia. Music leaders: George and Leslie Mims, pastoral musicians at St. George's Church in New York City. Coordinator: the Rev. John M. Barr III, Mobile, Alabama.

December 8-12

NATIONAL SYMPOSIUM ON FAITH DEVELOPMENT IN EARLY CHILDHOOD—Emphasizes faith development and educational needs of children from birth to age seven. Presentors: Dr. Lucie W. Barber, Dr. Bettye M. Caldwell, Dr. James W. Fowler, and Dr. Alice S. Honig. Coordinator: Dr. Doris Blazer.

December 28-January 1, 1988

WINTERLIGHT XII YOUTH CONFERENCE—An after-Christmas conference for persons in grades 9-12.

Other programs

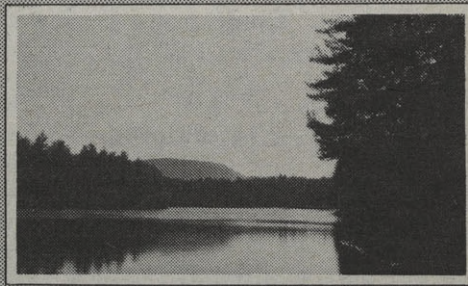
CAMP KANUGA FOR BOYS AND GIRLS, June 13-August 22, five sessions for ages 8-15.

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Foreword by Neal R. Peirce

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Can you afford your rector?

What's a priest worth on the open market? How about nearly \$200,000 a year? Doug Self, editor of the Colorado-based monthly *Pastoral Ministry Newsletter* determined this amount by dividing clerical duties into four categories and comparing them to compensation in other fields. Calling the Sunday sermon a motivational speech for which speakers command \$1,500 a speech and adult education a workshop for which leaders receive \$350 to \$500 a session, Self figures 50 weeks of one sermon and two teaching sessions a week could cost \$112,500. Using salary comparisons for professionals who perform counseling, home visiting, and administrative duties, Self figures those costs between \$55,000 and \$78,750 for 50 weeks a year. He notes a plumber charges at least \$35 for a repair call so if a priest makes an average of 11 visits a week at \$50 per visit, that cost alone would be about \$27,500. Administrators' salaries vary widely, but Self used an average of \$20 an hour that Colorado grammar school principals' receive on the average and figured 15 hours a week of a priest's time would be consumed planning, programming, training, chairing meetings, attending to details at a cost of some \$15,000. So, Self says, when you consider the cost to hire outside professionals to replace your rector, do you have a bargain or what?

Celebrate St. Basil's Day

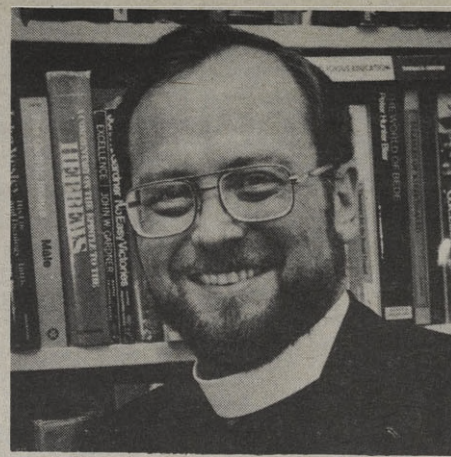
Congregations interested in participating in the millennial celebration of Russian Orthodoxy in 1988 may be interested to note this year St. Basil's Day, June 14, falls on a Sunday and that our own Eucharistic Prayer D (Rite II, pages 372-75) is based on the Liturgy of St. Basil which is used 10 times a year in Russian Orthodox churches. Paul Ward reports in the newsletter of the Episcopal Peace Fellowship that Basil was not Russian, but the Bishop of Kayseri in what is today Turkey. He lived in the generation immediately after the Emperor Constantine and the Council of Nicaea.

Topping the charts

Spring Arbor, one of the nation's top Bible wholesalers, recently announced that the New International Version (NIV) edition of the Bible overtook sales of the King James Version (KJV) in the last half of 1986 and is now listed by the *Bookstore Journal* as the top selling Bible in the nation. *The Journal* has kept statistics on Bible sales since 1980, and prior to the end of 1986 the KJV had always topped the list.

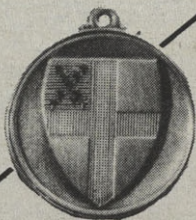
Worth Noting

The Rev. **Richard Anderson**, former executive for communications at the Episcopal Church Center, has been called to be rector of St. Mark's Church, Mt. Kisco, N.Y. □ **Frank Ballard** resigned as director of promotion for Kanuga Conference Center near Hendersonville, N.C., where **Mary Jo Padgett** is the new promotion assistant □ The Church Charity Foundation of Long Island has appointed **C. William Kimbell** director of resource development □ A Hungarian-born Benedictine monk, **Stanley L. Jaki**, a world authority on physics, won the \$330,000 Templeton Prize for those who in original ways advance the knowledge and love of God □ St. Paul's College, Lawrenceville, Va., awarded honorary degrees to **Eugene M. Lang**, creator of the "I Have a Dream" program that provides college scholarships to Harlem high-school students who finish school, and to the Rev. **C. Thomas Midyette**, rector of St. Phillip's in Durham, N.C. □ **Rachel Summers Watson**, wife of retired Bishop **Richard S. Watson** of Utah, died in February, and the Rev. **Samuel Newman Baxter, Jr.**, died in November in Austin, Texas □ The nearly 950 Harvard undergraduates enrolled this term in a course on "Jesus and the Moral Life" taught by **Harvey Cox** were double the prior undergraduate enrollment, proving, said Cox, "this is still very much a searching generation" □ **Harold H. Booher** has been named full professor at the Episcopal Theological Seminary of the Southwest □ The Rev. **Roy W. Pneuman** and **Margaret E. Bruehl** have joined the staff of the Alban Institute □ **Yotaro Hamada**, formerly dean of the College of Arts and director of athletics, is the new president of Rikkyo University in Tokyo □



David James, associate rector of St. Paul's Episcopal Church, Westfield, N.J., accompanied a group of seminary students to Calcutta to work for three weeks with Mother Teresa and the Missionaries of Charity. Struck with the simple meagerness with which these missionaries carry out their work, James asked Sister Priscilla what people in the U.S. can send to help. She responded, "Bring us more students and volunteers, not just for us, but for you for we have something to give you—the gift of awareness."

Robert S. Irby from the faculty of Shattuck-St. Mary's School in Faribault, Minn., has been named one of the three Outstanding Teachers of the Year by the Independent Schools Association of the Central States □ Bishop **George Hunt** of Rhode Island and the Rev. **Walter Simmons** of Church of the Messiah were among the 350 outstanding citizens of Providence chosen by a blue-ribbon committee □ The Rev. Mother **Ruth**, founder of the Community of the Holy Spirit, died last December at age 89 □ Bishop **William Wantland** of Eau Claire was honored last fall by the Wisconsin Equal Rights Council for his work with Indian people to eradicate racism in northern Wisconsin □ Trinity Cathedral, Sacramento, Calif., was the site of the first performance of English composer and musician **Martin How's** canticle, "The Third Song of Isaiah" □ **Woodrow W. Carter**, former staff officer for social welfare at the Episcopal Church Center, has recently published a book of recollections of his career as a lay professional entitled, *Being God's Servant*.



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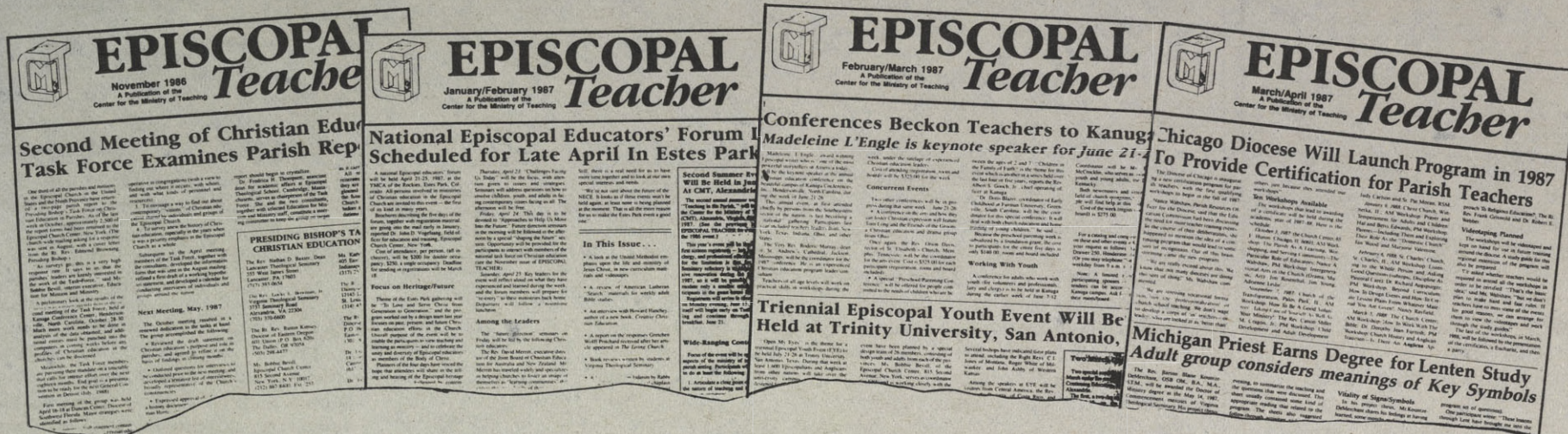
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Last November the Center for the Ministry of Teaching, located on the campus of Virginia Theological Seminary, Alexandria, launched a significant new publishing venture—a 12-page tabloid newspaper entitled EPISCOPAL TEACHER. It is directed to teachers, clergy, and all educational planners in parishes and missions. The newspaper's purpose is to provide up-to-date information on resources and programs for all who teach in the Episcopal Church.

Editor of the newspaper is the Rev. Dr. Locke E. Bowman, Jr., Professor of Christian Education and Pastoral Theology at Virginia Seminary. He is the director of the Center, established in 1984 to serve the seminary community and parish leaders.

Staff members at the Center, students in Christian education courses, and parish leaders are contributors of the articles, book reviews, and other items in the newspaper.

Each issue contains an editorial, letters to the editor, review of latest curriculum resources from a variety of publishers, how-to articles, last-minute seasonal teaching suggestions, and feature articles on parish and national educational programs. To read EPISCOPAL TEACHER is to be assured that you have fresh news of what is happening in Christian education!

TEN ISSUES A YEAR

The newspaper comes out ten times a year—at the bargain price of just \$10.00 for ten issues! (Group rates are also available, to permit larger churches to order copies for every teacher. See the accompanying coupon!)

None of the material is copyrighted, and many items in it can simply be photocopied and distributed freely to teachers and learners. The paper's purpose is to provide help to teachers quickly and efficiently!

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The Center for the Ministry of Teaching occupies a handsome old building on the campus of historic Virginia Seminary. The faculty and students of this institution value Christian education at the parish level, and a special effort is being made in these latter years of the century to provide the best possible programs for all who teach the Gospel in today's churches.

In attractive surroundings the Center has provided a large library of educational resources, open to the public six days a week. A videotaping laboratory has been provided to enable seminarians to do practice teaching. Courses are offered every semester to encourage improved parish teaching.

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Executive Council hears report from black colleges

by Janette Pierce

Executive Council went back to school when it met on the campus of St. Augustine's College in Raleigh, N.C., March 10-13. Council members were bused to and from their downtown Raleigh hotel, attended daily chapel, shopped in the school's bookstore, toured the campus, and met and ate in the student union building.

In addition, at their opening session Council members received a thorough briefing on St. Augustine's and the two other historically black colleges associated with the Episcopal Church—St. Paul's in Lawrenceville, Va., and Voorhees in Denmark, S.C. All three colleges were founded after the Civil War as a demonstration of the Episcopal Church's commitment to the education of young black people.

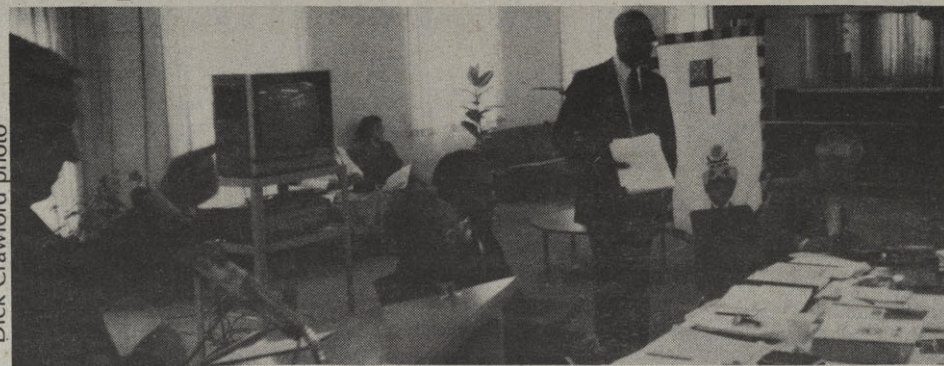
In recent years, the colleges have received a small portion of their income from a grant of \$1 million in the Church's program budget. The colleges are now asking Executive Council's support in enlarging their endowments to provide income equal to the Church's triennial grant.

Host president Prezell Robinson led the reporting process by tracing the history of St. Augustine's from its founding in 1867 to the accredited four-year, co-educational, liberal arts college with 1,709 students it is today.

Students come from 30 states, the District of Columbia, and 20 foreign countries. St. Augustine's has 96 full-time and 12 part-time faculty members, 72 percent of whom hold doctoral degrees. It serves both students who are prepared for college-level work and those who need remedial assistance in what Robinson called a "supportive environment." Many students go on to graduate school. St. Augustine's has produced 225 doctors, 190 lawyers, over 10,000 school teachers, and one-third of the black clergy in the Episcopal Church.

Board president Margaret Bush Wilson spoke of the value of the diversity of educational systems in the United States to meet the diversity of students and educational needs. She said colleges such as St. Augustine's are important to "developing not just competent people, but potential leaders."

One of those potential leaders, Valerie Curtin, president of student government at St. Paul's College, lauded that institution for its academic, cultural, and social opportunities for students. Founded in 1888



Dick Crawford photo

Presiding Bishop Edmond Browning, left, introduced the presidents of the three colleges. They are, from left, Dr. Leonard Dawson of Voorhees, Dr. Marvin Scott of St. Paul's, and, standing, Dr. Prezell Robinson of St. Augustine's. At far right, Council's assistant secretary Claire Fisher prepares to take notes.

as a polytechnic school, St. Paul's was the only high school for black students in southern Virginia's Brunswick County until the 1950's. It first offered a baccalaureate degree in 1942 and changed its name to St. Paul's College in 1957.

St. Paul's president Marvin B. Scott showed a video introduction to its campus, programs, and students. Associate professor Allen Wetmore spoke of the faculty's satisfaction in helping first-generation college students achieve success, and board chairman Hardi Jones, a senior IRS officer, assured Council members he is keeping a watchful eye on the college's financial operations. He said the board wants "not just survival, but progress" in enhancing and broadening the academic program.

Dr. Leonard E. Dawson told Executive Council of Voorhees College, founded in rural South Carolina in 1897 by a young black woman, Elizabeth Evelyn Wright, who received support from a white Senator, S. G. Mayfield. After World War I, the school became affiliated with the Episcopal Church. In 1927 the industrial departments were discontinued, and in 1929 it became both a high school and junior college. In 1949 the junior college became accredited, the first black college in South Carolina to be so recognized. In 1965 the high school portion was discontinued, and in 1967 the school became a senior, degree-granting, fully accredited college.

Presently it has 575 students, most the first of their families to attend college and from families with annual incomes of less than \$10,000. The faculty consists of 34 full-time members and two part-time. Almost all students need financial help, but, said Dawson, the college still finds a gap of over \$500 between student aid packages and the student's expenses.

Sarah Eastman, a board member by virtue of her position as president of the Episcopal Church Women in the Diocese of Upper South Carolina, said she is a convert to the black college cause. She explained how the chronically underfunded small colleges depend on tuition, and for Voorhees' students, "a few hundred dollars" can mean the difference between attending college or not.

After the presentation, Presiding Bishop Edmond Browning appointed a committee to respond to the colleges' request, and Council accepted the committee's proposal that Council "encourage these institutions to engage in a planning and needs assessment and to study the feasibility of joining... in a capital drive for financial support." Council also encouraged the colleges to seek funds for the students "from all available sources," including funds under the management of the Domestic and Foreign Missionary Society.

Council asked the colleges to report on the results of the studies and recommendations for future action.

Communicators to meet

Episcopal Communicators will meet June 1-4 at McGill University, Montreal, Canada, in conjunction with the annual conference of Canadian editors.

Skill and current issues workshops will be part of the program at which the Polly Bond Awards are given. Ruth Nicastro, editor of *The Episcopal News* of the Diocese of Los Angeles, is convenor; Dana Speer, editor of *Church Life* of the Diocese of Ohio, coordinates the Polly Bond Awards; and Janette Pierce, news editor of *The Episcopalian*, chairs the planning committee. For information or to join, contact the Rev. Burt Dougherty, Box 6003, Alexandria, Va. 22306.

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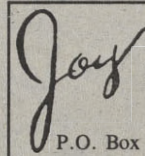
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Tithing, D.C. office discussed at Council

by Janette Pierce

Stewardship and tithing, socially-responsible investment, the Washington Office, and the Church's budget were items Executive Council members discussed at their March meeting in Raleigh, N.C.

Bishop William Burrill and Ted Mollegan reported that the Standing Commission on Stewardship and Development has been collecting church leaders' tithing statements and asked Council to draft its own. It did so, saying its members "individually and corporately" affirm the 10 percent tithe as the minimum standard of giving. Their tithing is done "joyfully and in thanksgiving" because "each of us is created in the likeness of God who is a God of giving and creating. We are able to respond by ourselves being givers and sharers." Recognizing that stewardship involves more than money, the Council members agreed the tithing of money "is a critical and necessary way" of witnessing and sharing.

Dr. Betty A. Coats reported on some 75 interviews she conducted among three constituent groups of the Church's Washington Office. The groups interviewed were members of official church bodies, Washington area Episcopalians—including members of government—and independent Episcopal organizations; she did not interview members of a fourth group—individuals seeking help for various causes.

Coats' strongly recommended that the Washington Office concentrate on improving and expanding constituent services and not begin work on policy development and advocacy until the next triennium because more time and staff are needed.

She identified four priorities in 1987 and 1988: expanded service to constituents, legislative updates, a paid intern program, and communicating the Church's theological and moral per-



Dick Crawford photo

In a non-agenda item that could have been called **Balloons for the Bishop or Primate to Primate**, Presiding Bishop Edmond Browning celebrated his birthday during the recent Executive Council meeting in Raleigh, N.C. During the day Browning also received a key to the city of Raleigh, a plaque that made him an honorary "Tar Heel," and a tree dedicated to him on the campus of St. Augustine's College, where Council met.

spectives on selected subjects to legislators.

Council welcomed back a former member, Dr. Paul Neuhauser, who for the past few months has been acting chairman of Council's Committee on Social Responsibility in Investments, a post he previously held for many years. Council approved supporting stockholder resolutions to AT&T for information on Strategic Defense Initiative contracts; to American Greetings Company for information on comparative wages paid men and women for comparable jobs; to Union Pacific for information on transportation of nuclear materials; to Standard Oil of Ohio, urging withdrawal from South Africa; and to Texas Utilities for a review of its Comanche Peak nuclear project.

In a related action Council also made provision for instructing the treasurer to divest from companies that, while not located in South Africa, provide strategic assistance to support apartheid there.

Treasurer Ellen Cooke reported that even though trust fund income was down, 1986's year-end balance will be close to original projections. She also reported dioceses' acceptance of their 1987 apportionments is running slightly ahead of projections.

Donations to the Presiding Bishop's Fund were down \$2 million in 1986, Cooke reported, and the Fund ended

1986 with a \$313,00 cash shortage and unpaid grant commitments of \$1.5 million. The Fund's directors have agreed to pay all prior grant commitments and make up the 1986 shortfall in 1987. New grants will be made only from funds available.


Cooke also told Council that because of the recent federal tax revisions, non-profit organizations have more complex compliance and reporting requirements. The law calls for a review and redefinition of the impact of lobbying and of unrelated business expenses on tax-exempt status. She promised to keep Council informed of developments in this area.

In other actions Council:

- heard and saw an audio-visual report by member Ann Fontaine on her participation in the Partners in Mission consultation in Tanzania;
- agreed to prepare recommendations on the filing of Amicus Curiae briefs;
- reaffirmed General Convention's position in favor of an official U.S. government apology to Asians who were relocated during World War II and supported monetary redress;
- acted in response to past consultations on Native American Ministry and authorized the addition of three members to the National Committee on Indian Work; and
- heard that Council's next meeting will be June 15-19 in Cleveland, Ohio.

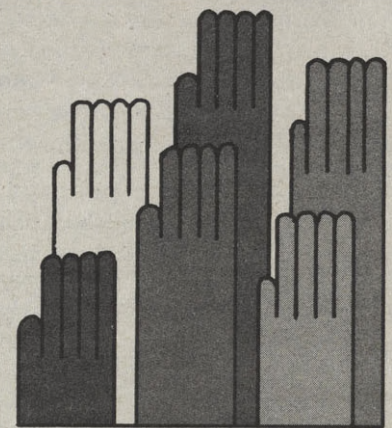


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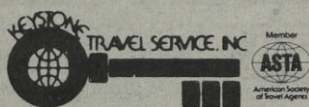
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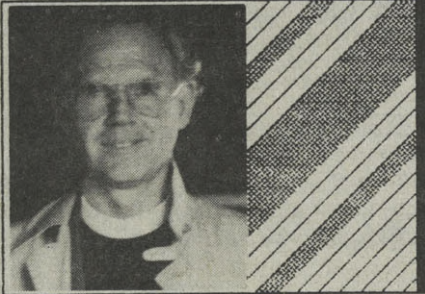
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Update traditional values

Our test should be how well human relationships mirror God's intent

by William R. Coats



According to the first creation narrative in Genesis, men and women were created to be together (Gen. 1:26 ff.). The coming together of the two inherently different sexes represents the differentiation-in-love which is the inner nature of the Godhead. The internal unity of God is marked by multiplicity: the love the Father has for the Son in and by means of the Spirit. Consequently, the human creation is meant to mirror the same difference-in-oneness. Male and female are created as humans to be together in all their difference and complementarity.

The second creation narrative (Gen. 2:4 ff.) deepens this intention by saying man was not created to be alone; he was to be in partnership with woman (Gen. 2:24). Here we sense an ordered adjustment to the threat of solitariness. Thus Karl Barth says, "The whole man whom God forms and animates. . . is not a solitary man. In isolation man could not have been good." Becoming one flesh is not only a term for marriage; it is, just as basically, an antidote to human loneliness. In the biblical account marriage sums up man's life with woman, but the text suggests something even deeper is being created here, namely friendship. This is what Gregory of Nazianzus, writing in the fourth century, meant: "Marriage. . . is the seal of unbreakable friendship."

I believe friendship emerges as the key meaning of these texts. Men and women are given to each other in order to be with each other in caring, tender ways. Their unity is a gathering up of the multiplicity, division, and even menace of life. It does not follow, however, that marriage and friendship are the same or that friendship and intimacy between man and woman can take place only in marriage. While marriage may provide the best context for intimate friendship, it can neither guarantee such friendship nor in every case substitute for it. In this context we can understand the polygamy of the patriarchs as well as Jesus' acceptance of the life style of the woman he met at the well in Samaria (John 4:7 ff.).

How are we to treat these creation accounts and their renewal in the ministry of Christ (Mark 10:5-9)? One option is to understand them as eternal prototypes of human relations

which are to stand, unaltered, throughout all generations and against which all subsequent generations are to measure themselves. I view this option as wrong-headed and unbiblical. I believe the creation stories make room for human development and change.

For example, humans are created vegetarians (Gen. 1:29), but they decide on their own to eat meat, a decision not mandated, but surely possible from the beginning. In Leviticus 11 when God regulates the eating of meat, He acknowledges not only the human decision, but that creation was fashioned that way—to change by virtue of human choice. Thus change is something God wrestles with along with the (sometime) cooperation of men and women. God does not plan for each contingency by exact laws of prohibition or permission. History is open; it is the arena of men and women and the product of the choices they make. This situation is built into creation itself.

In the creation narrative, God brings the woman to the man (Gen. 2:22). What the man then decides is crucial for it is *his* acceptance of the woman which creates friendship. God's intention reaches its goal by means of and within human decisions. Thus, true friendship is a gift and possibility, not a necessity. All intimacy, I would say, is a divinely created possibility inviting human responses under historical conditions.

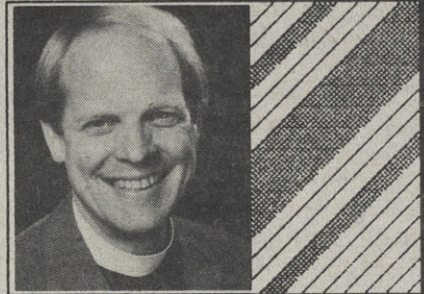
The original intention for friendship, companionship (and, by implication, sexual intimacy) is set out in Genesis, but the forms are left open. Time and changing history may alter the forms. The criterion, that all relations be marked by loyalty and self-giving, is drawn from but not limited to marriage.

We should understand celibacy in this context. Jesus chose celibacy as an alternative mode of friendship (John 15:15). The early Church and the Church throughout the Middle Ages advocated celibacy as a higher calling than marriage, not because it opposed marriage, but for the contextual reason that the corruption of the world mandated a less singular form of friendship. Gregory of Nazianzus

Continued on page 25

SEXUAL ETHICS

by John W. Yates



The old double standard of sex outside marriage for men but not for women is no longer in effect. In its place we have adopted a new double standard which says sex outside marriage is okay for adults but not for young people.

Increasingly, older single adults—widowers or divorcees accustomed to an active sex life—resume full sex lives without benefit of marriage. We hear such statements as: "My cousin is a 64-year-old widow; she and Bill would like to be married, but if they marry, their pensions would be reduced. They have decided simply to live together as husband and wife. All the family have come to accept it as the best way."

"Look, I'm just 45 years old. I've been through a messy marriage and paid for the divorce. I don't want to take that risk again. We are old enough to know what we're doing, and we agree about this. We want to enjoy each other, but neither of us wants to be married. We're careful, and no one will be hurt. Surely God understands."

Logical, sensible, mature-sounding, but dead wrong. The age of the persons or the easy availability of birth control does not change the morality of the matter. Throughout history the Church has affirmed life-long, monogamous, heterosexual marriage as the only appropriate place for sexual intimacy.

Why not be more tolerant now? Two simple reasons exist: scriptural teaching and common sense.

The Bible contains three basic sexual teachings: (1) Sex is a good part of God's creation; (2) God has ordained and commanded sexual union and its powerful ability to produce children in His image; and (3) this good power needs to be regulated and directed through the vehicle of marriage.

Both the Old and the New Testa-

Maintain traditional values

In marriage God allows people to experience sex as akin to sacrament

ments present sex not only as a means of procreation, but as a pleasurable gift to be enjoyed between husband and wife without shame. The Old Testament law clearly condemns sex outside the covenant of marriage but focuses mostly on the sins of premarital sex, adultery, or involvement with a prostitute. Genesis 2 clearly states the place of sex in marriage when the writer describes the first marriage as a threefold process or event. Leaving one's parents comes first; cleaving, or the affirmation of the covenant vows of marriage; and, finally, this one-flesh marriage relationship. Whether one's mate is alive or dead or just away, sex beyond marriage is plainly condemned.

The New Testament uses one word, *porneia*, to describe sexual involvement outside of marriage. Usually translated as fornication, immorality, or unchastity, *porneia* may also be used to denote adultery or incest. It is the one condition upon which Jesus allows divorce (Matt. 10:3-9), and the Lord sees it as a quite serious offense which Christ condemns and lumps together with "evil thoughts, murders, adultery, . . . thefts, false witness, slanders. These are the things that defile a man." (Matt. 15:19)

St. Paul, in seeking to provide guidelines for gentile Christians, explains that while we are free from the ceremonial laws, we are still bound by moral laws, among which is the necessity to abstain from sex outside marriage. In I Thessalonians 4:3-7, St. Paul is saying that those with sexual urges should satisfy them with a mate. He says this most eloquently in I Corinthians 6: "But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; the immoral man sins against his own body."

St. Paul says, "You were bought with a price. So glorify God in your body." This is the crux of the argument. The Christian is called to sexual purity and holiness of life. To join oneself physically to another outside of marriage is to commit physical immorality, to take what has been made clean by a holy God and soil it again. Our bodies are to be presented to God as a living sacrifice (Rom. 12:1); we no longer have a right to do with them as we please. God has assumed both residence and ownership.

Although our current culture attaches little stigma to sexual activity among older single adults, I think it produces much guilt and little satisfaction. Divorced people, for instance, generally have many more sexual relationships than those who are never married, but they are less likely to be happy with their sex lives. In my

Continued on page 25

General Convention's 11-member Standing Commission on Human Affairs and Health is exploring the ethical ramifications of changing sexual practices. The Commission is sharing this exploration with the Church at large in a series of articles in The Episcopalian. These are the last articles in the series.

Next summer, the Commission will publish the entire series with an analysis of the response and a study guide. Parishes wishing to receive this booklet may order from the Rev. Barbara Taylor at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. The only charge will be postage and handling; orders must be in lots of 10.

Coats

Continued from page 24

said: "Then virginity shone out of the eyes of mortal men, surpassing marriage and the ties of the flesh." Thus celibacy, quite contrary to the form of the Genesis account, was adopted in order to embody friendship under different historical conditions.

Our time has its own configuration. We are supremely an age of self-consciousness. We understand ourselves as discrete personalities who are fleshed out in the choices we make. As "self-determining" people we are creatures of the cumulative mode, believing self-fulfillment consists of elaborating and inhabiting extended choices. As the conscious "I" we have trouble relating to any "thou" because we treat others as objects of incorporation and not as subjects of friendship.

The traditional teaching in which we find our true self in a kind of sacred diminishment runs up against the modern fear that any lessening of the self threatens the ego altogether. In addition, our market society ren-

ders all intrinsic values extrinsic. People are treated as commodities, and all fixed forms of commitment and community are rendered relative, optional, and ultimately disposable. Finally, in a society which bombards our souls with images and hopes related only to consumption and conditions and debases language so that it appears as "hype" rather than as true communication, even our inner resources for mutuality and partnership are eroded. Marriage is not what is threatened in our day, but the joy and discipline of friendship.

The paradox is that the same modern impulse which created the free person who could truly choose (again) created at the same time continuing conditions of fragmentation and relativity (a loss). For some, modernity is a time of unrelieved decline which can be reversed only by returning to the eternal values of a past time. But the angel barred Adam and Eve from returning to the garden (Gen. 3:24). Likewise, we cannot turn back from this time of freedom. The way forward is lit by the knowledge of how God works. He accepts our freedom,

for good or ill, takes up our decisions into His own working, and still draws us into His love and will.

In this context we note that for many people of our day neither marriage nor celibacy is a meaningful possibility. This is true, for example, of the 80-year-old woman I once knew who was living with a 70-year-old man but begged off marriage because it would involve caring for his 99-year-old mother. In this case were they to be denied intimacy and friendship? Or consider the instance of the 45-year-old social isolate who lived for a year with a gypsy because they both so desperately yearned for companionship (including sexual intimacy) to overcome loneliness. Were they sinning? Should they have been told to learn the discipline of chastity?

These are dramatic examples, to be sure, but our age of confusion and fragmentation constantly produces cases of those for whom marriage is not a real possibility and yet who desperately desire intimacy and friendship. When we consider the complicated psychological, financial,

and geriatric situations of modern adults, we see many instances in which people cannot enter into or negotiate a successful marriage. To force on them chastity in the name of pure abstraction is equally absurd. We must take seriously the fact of modernity: that it shapes our capacities in certain ways and that ambiguous situations are presented to us far more than in the past.

How are we to determine whether and under what circumstances different patterns of friendship and/or intimacy are permissible? I do not believe the answer lies in shopping from Bible verses or by trying to distill from Scripture a set of universal standards. Ethics, Karl Barth said, belong to the doctrine of God. Thus the question is whether and how human companionship mirrors the intent and nature of God. Can intimacy and close companionship apart from marriage be said to image God's primary intent for persons? I believe in many instances they can.

In the creation narrative the woman provides the limit for the man. This

Continued on page 26

Yates

Continued from page 24

experience, couples living together unmarried most always live with a great deal of insecurity, often riddled with guilt, and with frequent fits of jealousy and anger. The relationship is almost never peaceful because it contains no sense of security and commitment. Passionate love can so easily turn into accusation and alienation when no permanent commitment exists.

In our society's perverted view, sex is a way of finding intimacy, but it backfires every time. Many people seem to go from one intense sexual relationship to another in an endless search for the ideal companion. In the movie, *Out of Africa*, Robert Redford's character wanted all the benefits of an intimate relationship

without any of the necessary commitment. Even if Meryl Streep's character were prepared to accept this arrangement intellectually, she would find it impossible to live out practically. More and more adults are finding that the more sex is separated from commitment, the more difficult it becomes to unite the two again. A significant relationship between a man and a woman needs the protection of the covenant commitment that comes in marriage.

No less contemporary gurus than Masters and Johnson have found that within the bonds of fidelity and trust, intimacy thrives and is protected. Greater trust in the relationship produces greater fulfillment. Unmarried longtime lovers may desire the pseudo-intellectual assurance that they are free to pull out anytime, but research shows that when they do separate, they experience pain and

trauma practically identical to that experienced by a married couple seeking divorce.


Many argue that sex is simply necessary, a biological necessity like hunger, that to abstain from sex is to subject oneself to a dangerous sort of physical and psychological repression. But ample evidence exists to indicate the opposite. Go without food and you will die, but a great number of men and women have never had sexual intercourse or have taken a vow of celibacy and done well.

A "do what feels good" mentality is careless, selfish, inconsistent, and irresponsible. Further, this ethic hurts others and ultimately hurts oneself. Mutuality is vital to healthy sex and requires the context of marriage for ultimate satisfaction. People are intrinsically valuable and should never be treated as objects for gratification.

The Prayer Book reminds us we must "respect the dignity of every human being." John MacMurray, the English philosopher, writes, "When people merely enjoy themselves through each other, that is mutual lust. They do not meet as persons at all; their reality is lost. They meet as ghosts of themselves, and their pleasure is the ghostly pleasure which cannot satisfy the human soul and which only vitiates its capacity for reality."

The chief scriptural argument for maintaining chastity is that sex is sacred and that when a man and a woman come together in this way, it is a picture or parable of the relationship between Christ and His Church. "Husbands, love your wives as Christ loved the Church." We see this concept in both Testaments. Think about this. Just as a man falls in love with a woman, so has the Lord God

Continued on page 26



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Continued from page 25

means that lust and promiscuity appear as violations of the biblical gifts of friendship and mutuality. While most human sexual attachments are ambiguous and lust can be present even in marriage, it is nonetheless possible to discern the difference between a relationship governed by lust and power and one not so dominated. Similarly, adultery betrays persons and violates relationships (though what are we to make of those cases where one spouse suffers from a life-long debilitation?).

Ordinarily, two criteria are put forward in measuring the permissibility of intimate relations: that only life-long commitment can guarantee true commitment and that sexual intimacy outside permanent relationships inherently degrades the relationship and sexual activity. Both these criteria have their point, but I do not find them sufficient to deny relationships of intimacy to older adults. Surely no one would argue that relationships are marked by self-giving and mutuality *because* they are life-long. Similarly, if a relationship is flawed, it is because of the people and not because it is not marriage.

Why should those who, by capacity or circumstance, cannot enter into a life-long commitment be denied the possibility of forging an intimate friendship characterized by devotion and care, however short-lived and imperfect? Likewise, when we argue that friendships should stop short of sexual intimacy, which is alone reserved for marriage, are we not casting on the sexual act a load of significance which it cannot bear? The Bible, for example, seems to take sexuality in its stride—David being chastised not for seducing Bathsheba, but for murdering Uriah the Hittite (II Sam. 12:1 ff.)—while we in a culture drenched with sexual tension place it at the center of all our do's and don't's.

Relationships may culminate in the sexual act, but that is not what determines the ultimate nature of the relationship. To be sure, the sexual act is never innocent—always carrying with it darker shadows—but that is no reason to make it the primary focus of moral danger. Sexual intimacy is itself contextual. It can image death in a relationship marked by bitterness or cruelty, or it can express friendship established by care, sensitivity, and sacrifice. Ideally, marriage is the best context for this, but it need not be the exclusive context.

I argue that it is permissible for some people to live in situations of intimacy so long as these relationships image patterns of self-denial and mutual giving. Older adults should be granted this possibility. They, too, can image the intent and nature of God. To those who find this too permissive and desire the certainty of specific mandated or proscribed activities, I say learning to give and practicing friendship are not only at the core of the biblical narrative, but have been rendered problematic in our culture.

It is no easy thing to love, inside marriage or out; it is not an easy thing to sacrifice to others in a society which glorifies the accumulating self. The critical problem is not specifying what is eternally right or wrong, but

establishing the means, incentive, and grace to love, give, and befriend, especially in a culture which undermines all these disciplines. This set of practices seems to me to be at the core of the problems we face. To that degree I believe it possible to affirm relationships (including intimate relationships) among adults other than those of marriage or restricted to chastity.

William Coats, who has been active in college work for most of his ministry, is interim rector of Church of the Redeemer, Morristown, N.J.

Yates

Continued from page 25

fallen in love with His people. And as the man declares his love for the woman, so has God in so many ways, most dramatically in Christ, declared His love for His children. He has demonstrated this concretely by giving His own life, His body, and His blood for us.

Christ has proposed and committed himself to us in an intimate, unconditional, eternal relationship; just as the husband and wife become one flesh, so we have become one with Him. In baptism our relationship with Christ is sealed and publicly celebrated by the Church. Similarly in the marriage ceremony our relationship is sealed and publicly celebrated in the Church. In a sense, sex is to the marriage relationship what Holy Communion is to our relationship with God. To have sex outside of marriage is like taking Holy Communion without being baptized or having any faith in the Lord. St. Paul says that a person does that "to his own damnation."

Our relationship with Christ and our marriage relationship involve almost identical diligence and perseverance. Both in marriage and in our walk with the Lord we commit ourselves to love, honor, and cherish for life, for better for worse, for richer for poorer, in sickness and in health. If two people forge such a commitment in marriage, the possibility of a wonderfully mysterious, secure relationship becomes available. That security enables a man and woman to give themselves completely to one another without reserve. In such a context it becomes possible to know another deeply and be known in return. The earlier translations of the Bible use the word "to know" as a synonym for sexual relationships.

In a lifelong relationship and an unconditional commitment, two people can become one, and then the physical relationship becomes a joyous and sacred expression of that unity. That is God's beautiful promise for sex. Sex put into the context of a secure, lifelong, and deepening commitment under God allows a person to experience something akin to a sacrament.

In World War II, naval officer Alan Gordon was hit with a shell that left an explosive charge lodged in his chest. For two weeks he actually became a living, walking bomb. In somewhat the same way God has put within us a potentially explosive power—sex—and that power is very difficult for many unmarried persons to control.

How does God expect us to control

it? One might pray as St. Augustine did, "Oh, God, help me to be chaste—but not yet." But if we pray about it, it must be a prayer that truly seeks obedience to God. Then one must believe that chastity is possible as well as desirable. God's commandments are not intended to deny us satisfaction, rather to produce the deepest experiences that life holds. God desires us to experience life to the full. Jesus came that we might have abundant life and taught that we find this life by following the laws of God.

We cannot really ignore our desires. We must acknowledge our need and ask God's help that this great energy be channeled in a helpful, positive direction. Some of the most powerful and beautiful contributions to mankind have come out of a commitment to put this power drive to work in concrete ways. You do not dam up a mighty river without designing some kind of channel and harnessing the flow of that power for better purposes. Millions have learned how to channel this inner power into service to others, studies, recreation, or one's work. With the Holy Spirit's help, a person can transform this desire to expressions of great benefit to others.

Certainly many in our Church have failed. We must never think of this one commandment as the crux of Christianity. The sins of the flesh, while troublesome, are not the most vile. C. S. Lewis says it well: "A cold, self-righteous prig who goes regularly to church may be far nearer to hell than a prostitute. But, of course, it is better to be neither."

John W. Yates is rector of The Falls Church, Falls Church, Va.

Modesto meeting asks support for 'life without female bishops'

Some 200 laypeople and 15 clerics met in mid-February at St. Paul's Modesto, Calif., to discuss "positive responses" to Presiding Bishop Edmond Browning's statement, "There will be no outcasts in the Episcopal Church."

Frances Swinford, vice-chairman of the Evangelical Catholic Mission; Dr. Carolyn Gerster, co-founder of the National Organization of Episcopalians for Life; and the Rev. Carroll E. Simcox, former editor of *The Living Church*, spoke at the gathering which adopted 11 proposals.

Participants supported bishops who affirm the male episcopate and called for a "means" to accommodate those who seek "a life in Christ without women as bishops."

They asked the Episcopal Church to maintain a "traditional stand with the Church Catholic, biblical moral standards, particularly as they refer to homosexual persons," and that the Church not bless homosexual unions.

The group supported "traditional family life" and opposed abortion and euthanasia, inclusive language in Scripture and liturgy, and both schism and the Consultation on Church Union as proper solutions.

The group asked for a "national congress" prior to the General Convention and the Lambeth Conference.

SEXUAL ETHICS FORUM

In an effort to give as many people as possible an opportunity to respond, we have considerably shortened these responses. We are unable to print manuscripts on the subject. Complete copies of all letters have been forwarded to the Commission on Human Affairs and Health. —The Editors

Hurray for Rutledge

Hurray, sanity lives. How refreshing to hear from a woman priest who still believes the Bible. The Rev. Mrs. Fleming Rutledge speaks for many Episcopalians I'm sure. I don't doubt the Rev. Denise Haines is a sincere person who tries to be all things to all people. Paul did not intend for us to have no standards when he said, "He became all things to all people."

Richard E. Daniels
Marine City, Mich.

Thank God for a breath of fresh air and a dash of sane thinking in the current, often insane, debate about sexual ethics in the Church. I pray that many voices will be heard in prayer and with encouragement for the Rev. Fleming Rutledge and others of like mind in this struggle to maintain Christian values in the Episcopal Church.

Edwin T. Shackelford
Sacramento, Calif.

Agree with Haines

I essentially agree with everything written by Denise Haines, and I'm aghast at the writings of Fleming Rutledge. Mrs. Rutledge needs to spell out exactly how a married couple contributes to an upbuilding of community values compared to an unmarried couple. Similarly, what are the dangers of cohabitation?

Tyler W. Hackney
Troy, Mich.

Rutledge definition narrow

Fleming Rutledge is correct when she states [that] America is [an] individualistic society, however her critique is quite narrow. For many couples living together is a manifestation of this individualism but not for all couples. Many marriages also are a manifestation of this individualism [and] only too clearly reflect the demeaning nature of patriarchal relationships in our society.

The Church would be better off calling into question individualism and patriarchy whenever they appear. It could start by questioning its support of wedding ceremonies which use the liturgy as a backdrop for a theatrical production more intent on showcasing conspicuous consumption than on building community.

David L. Wall
Iowa City, Iowa

Fellow travelers?

I would be interested to know if Fleming Rutledge includes the unmarried Holy Family of Bethlehem in her condemnation of "men and women openly traveling and living together 'without benefit of clergy.'"

Kenneth J. Finger
Willmar, Minn.

Is love just etiquette?

If we employ the rationale of Fleming Rutledge in categorizing certain life styles and behavior as antisocial, we risk reducing what is distinctively Christian in what we believe about the possibilities of love and commitment to the level of cultural artifact or, worse, mere etiquette. As one with close friends who have chosen to share their lives in a setting outside traditional marriage, I can only [say that Rutledge betrays] a narrow-mindedness wholly out of place in today's world as well as a legalism of pharisaical proportions.

William A. M. Courson
Bloomfield, N.J.

Continued on page 31

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.

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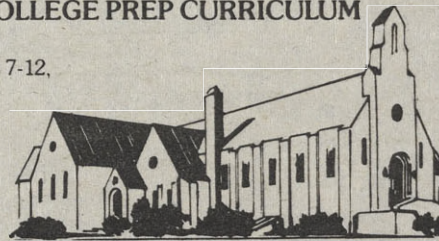
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A detailed description of the position and application form are available from:

The Secretary
St. John's College Board of Governors
P.O. Box 18-184
Glen Innes, AUCKLAND 6, N.Z.

Applications close on April 30, 1987, for an appointment to be made in June to take effect in January, 1988.

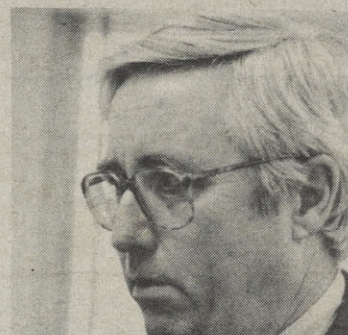
WHO'S ON SECOND?

815 Second Avenue, that is, at the Episcopal Church Center where the Presiding Bishop and staff carry out the programs of General Convention and Executive Council.

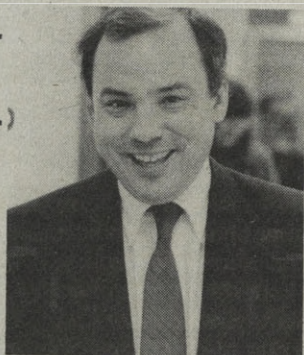
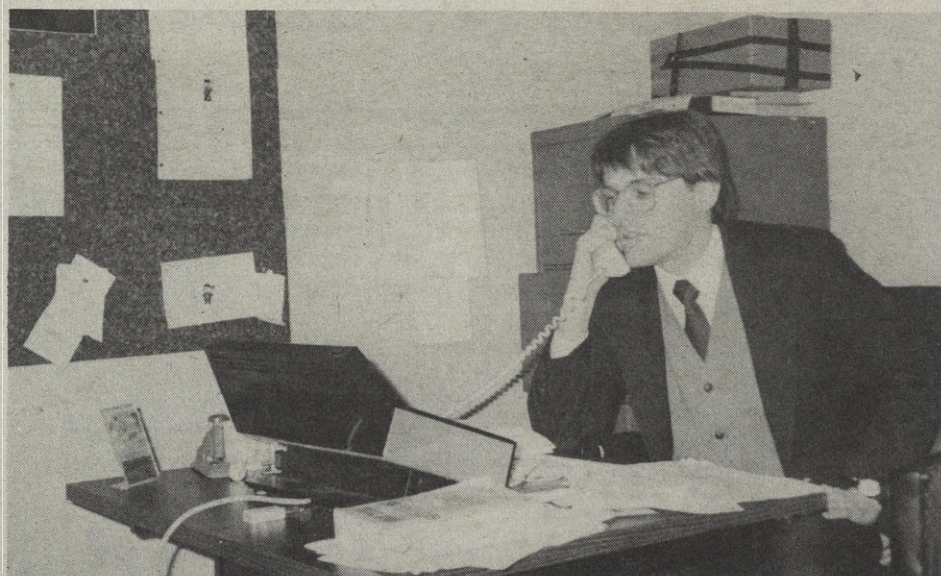
Photos by Joy Schwab



One of the first people visitors to the Episcopal Church Center meet is Henry Moreles, above right, steward of the lobby and front desk. At left below, Presiding Bishop Edmond Browning consults with Charles Cesaretti, left, deputy for Anglican relations, and Richard Chang, right, deputy for administration. Barry Menuetz, directly below, is executive for mission operations, and Ellen Cooke, at right, is treasurer. George McGonigle, below right, is senior executive officer.



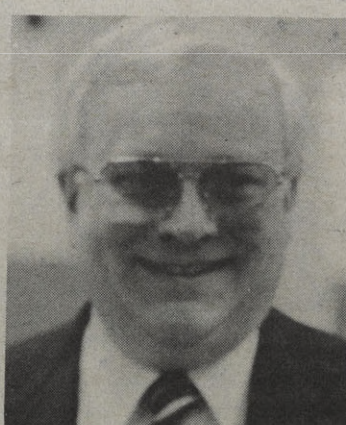
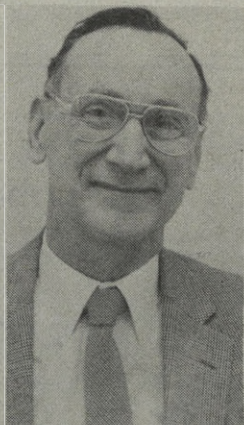
Willeen Smith, above, is coordinator of the United Thank Offering. And even if you never set foot in "815," you probably have already spoken to Harold Rehm, far right, who, with Alfrieda Williams, operates the switchboard. And maybe you've "talked" via modem with Fred Howard, above right, who is manager of Mission Information Systems with assistance from Barbara Kelleher-Bunten (not pictured).



Education for Mission and Ministry

David Perry, left, is the executive for a wide range of ministries ranging from helping parishes find a rector to developing and disseminating children's education resources. Coordinators and staff members of these ministries are, left to right below, Wayne Schwab, evangelism; William Thompson, executive director of the Church Deployment Office; Bobbie Bevill,

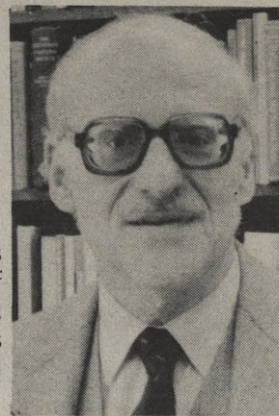
youth ministries; John Docker, ministry development; Arlin Rothauge, congregational development; and Barbara Taylor, children's ministries. Members of this unit who are not pictured are Mark Harris, higher education ministry; Irene Jackson-Brown, program resources development; and John Vogelsang, field officer for education and training.



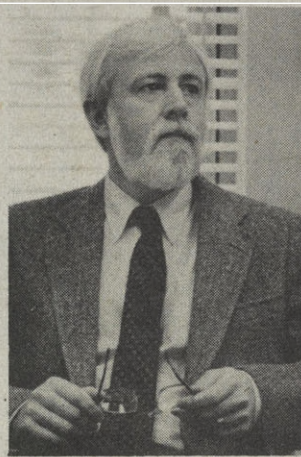
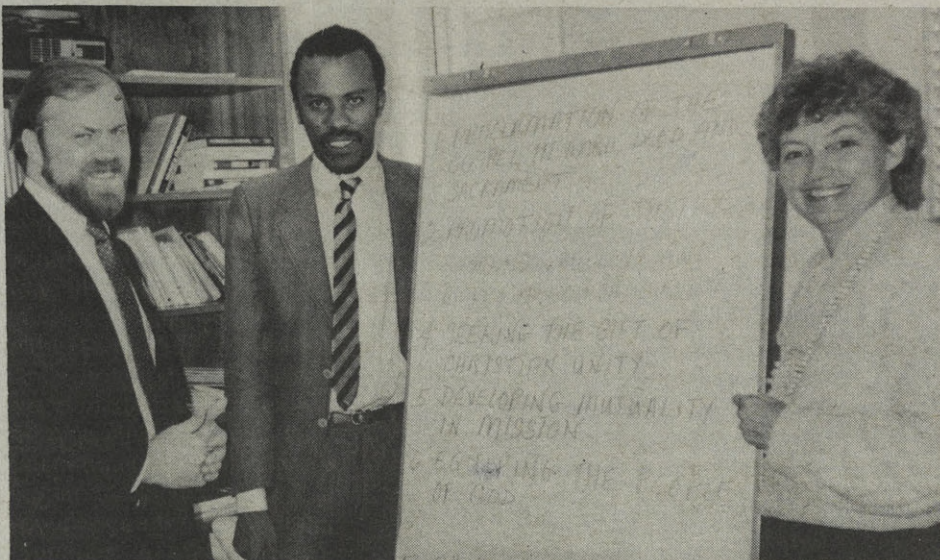


World Mission

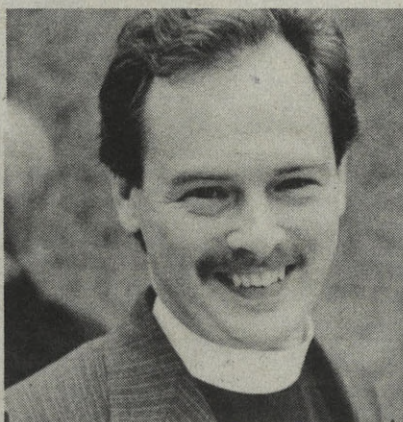
Judith Gillespie, left, is executive for world mission. Below, left to right, Bruce Woodcock, James Chege, and Jane Watkins work on overseas development while Ricardo Potter, top right, is a partnership officer. Below right is Patrick Mauney. Others in the unit who are not pictured are Beverly Anderson, Kirsten Laursern, Thomas Moore, Marcella Pambrun, and James Teets.



Ecumenical relationships come under the purview of William Norgren, top right, ecumenical officer, who is assisted by Elizabeth Zerelli Turner, below.

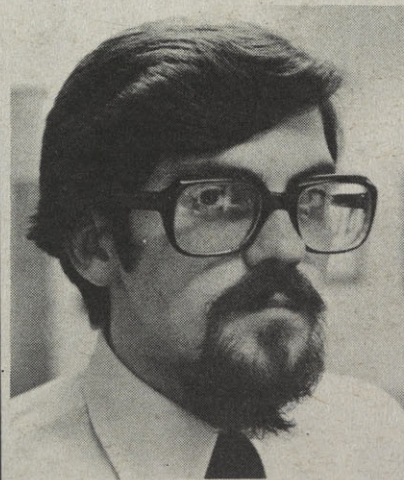


Thomas Carson, left above, stewardship executive, is assisted by Ronald Reed, left below; Laura Wright, above, who is responsible for education; and Robert Bonner (not pictured), who works on congregational stewardship.

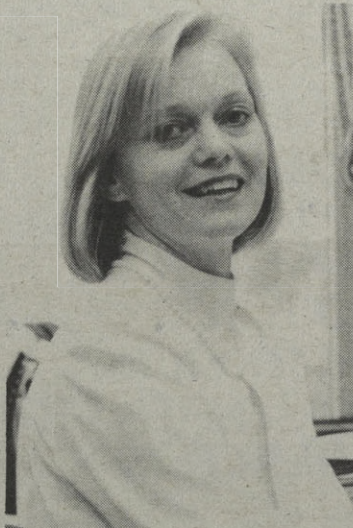


Communications

Sonia Francis, left, is executive for communications, charged with getting the word out by audio, video, printed, and electronic means. Immediately below, Frank Tedeschi, seated, publications director, is shown with his assistant, Tobias Haller, left, and editor Bruce Campbell. Marcy Darin, who is also an editor, is not pictured. Below, left top, William Dearnaley is news director; Janet Vetter, left bottom, is his deputy. Below right are Rochelle Arthur, art director, and Robert Nangle, printing production editor. Staff members not pictured are Clement Lee, electronic media director; Whitney Smith, audio/video producer; and Anthony Wilson, electronic media producer.



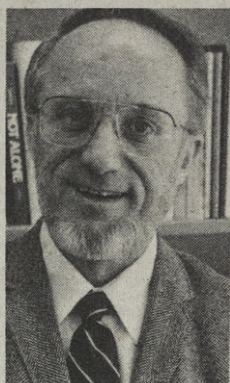
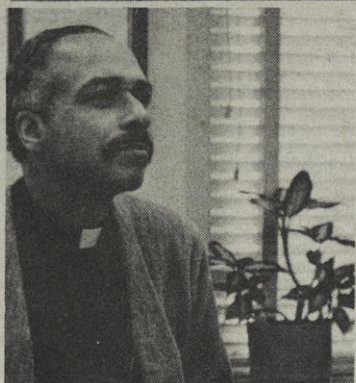
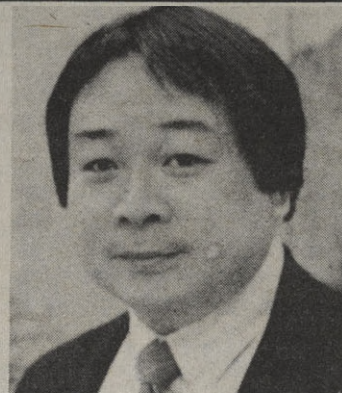
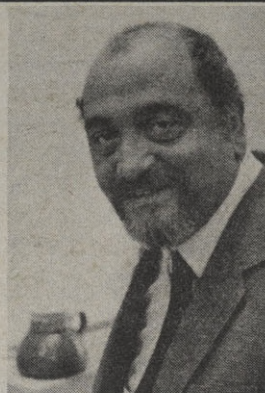
Two of the many specialized ministries at the Church Center are carried out by Ann Smith, left above, coordinator of women's ministries, and Charles Burgence, Suffragan Bishop for the Armed Forces.





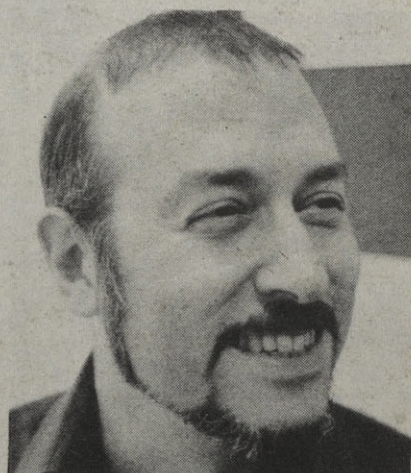
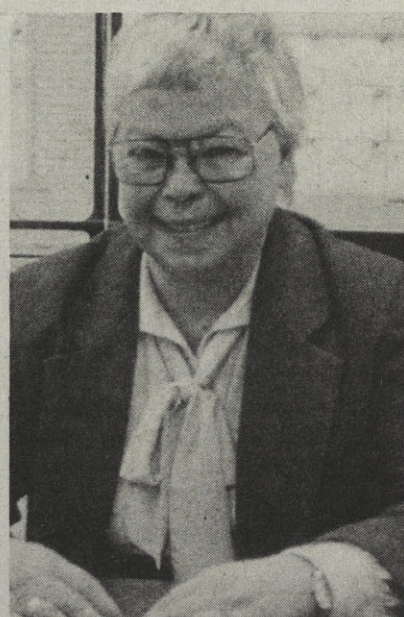
National Mission in Church and Society

Staff members carry out a wide variety of ministries under the direction of Earl Neil, left, executive for national mission. Howard Quander, right, is housing and training officer, and Winston Ching, far right, is Asiamerica Ministry officer. Below, left to right, are Peter Golden, staff officer for metropolitan ministries; Marcia Newcombe, social welfare officer; William Weiler, who heads the Washington Office; Owanah Anderson, Indian ministries; Carol Hampton, Indian ministries field officer; and Herbert Arrunategui, Hispanic ministries officer.



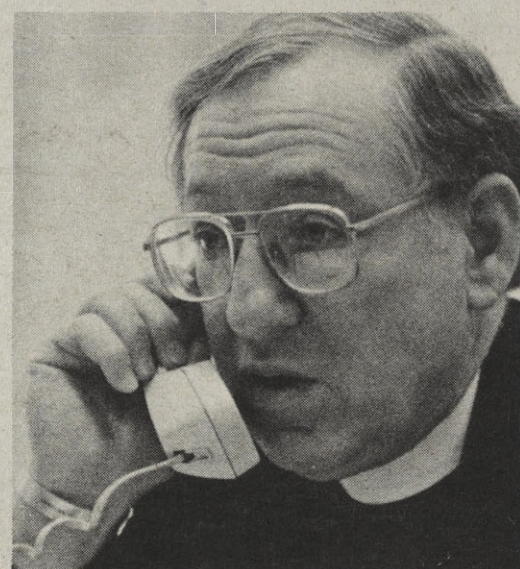
Office of the General Convention

This office has the job of keeping the triennial meeting on track in the interim between sessions. Donald Nickerson, right, is executive officer. Directly below is Diana Morris-Manister; below right, Claire Fisher; bottom left, Carolyn Sciortino; and bottom right, Richard Biernacki. Coordinator Lori Arnold is not pictured.



Presiding Bishop's Fund for World Relief

Samir Habiby, right, is executive director of the Presiding Bishop's Fund for World Relief. Others on the Fund's staff include Nancy Marvel, below, and, bottom, left to right, Jane Rockman, Marion Dawson, and David Crean.



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David E. Richards heads the Office of Pastoral Development which, while under the office of the Presiding Bishop, is located not at the Church Center, but in Coral Gables, Fla.

SEXUAL ETHICS FORUM

Continued from page 27

Offers a vow

I suggest the following vows for Archdeacon Haines' proposal for Church-blessed non-marital unions: "In the Name of God, I, N., take you, N., to be my consort for the time being, as a learning experience in preparation for marriage, for better but not for worse, for sexual intimacy but not for children, for the strict differentiation of property and no rights of inheritance, until more suitable partners are found. This is my solemn vow.

"N., I give you this pledge pin as a symbol of my vow, and with part of what I have, and all of what I am for a while, I honor you, in the Name of God."

David R. King
Elizabeth, N.J.

Cancel my subscription

The god of Denise Haines seems so weak and pusillanimous. My flesh is as weak as anyone else's, but Jesus enables me to lead a chaste life and to follow the prescriptions of the Word of God. What's wrong with your god, Denise? Please take my name off your mailing list. I don't wish to debate issues settled when I became a Christian 56 years ago.

George Pierce
Beaver Falls, Pa.

Response to Haines

(1)Sex per se does not create intimacy. (2)If chastity were a joke, a great many AIDS victims would be alive today. (3)Fidelity in marriage is as difficult as chastity before marriage. (4)A society without strong family structures is a society in decay. (5)It is possible and desirable to love and know people in non-erotic ways. (6)The Church must uphold the ideal of monogamous marriage while dealing compassionately with our human failures.

Bruce M. Shipmen
Roxbury, Conn.

Being Christian is a whole way of life. Parents, educators, even government commissions are joining efforts to teach our young people to say "No." Ms. Haines (she has forfeited the right to be called 'reverend') states she does not advocate promiscuity, but one relationship at a time and even suggests a sacrament at the start of such relationship. Would she also propose a sacrament to end it and begin another—and another?

Hazel Williamson
Davenport, Iowa

Haines' line of logic is exactly the same as that used by those who did/would have the Church "support...without condemnation" slavery, nuclear war, abortion, exploitation of the poor. "Normal" logic is garbage logic. It begins with the premise of what do I want or what does society want or think instead of what does Jesus think/want of me/us.

Richard Hicks
Madrid, Spain

Rutledge stands tall

Fleming Rutledge presided at the first Eucharist I took part in which was celebrated by a woman priest. At that time I was unsure about women priests and it was a heart-rending time for me. But I now humbly repent of that uncertainty. Most obviously she stands tall in the apostolic succession of God's holy priests and ordained leaders of His Church!

Joan D. Francis
Denver, Colo.

Incensed

My wife, our four teenagers, and I are incensed by the recent articles advocating a

departure from the "faith once delivered." Our family deliberately joined the Episcopal Church (from Roman Catholicism) to worship in a communion which is scripturally based, evangelical, and active in its ministry to the hungry, the homeless, and the helpless. I implore you to consider the eternal consequences of deviating from the Word of God.

Stephen J. Farley
Paoli, Pa.

Homosexuality debate painful

The homosexuality debate is painful indeed. I have no solution. There is right and wrong. That is for ideas. There are only people. Christ saved them all, died for them all, rose from the dead for them all. The answer to the great homosexual debate is simple. Whether the homosexuals or the heterosexuals do right or wrong, God died for them.

Lewis Taishoff
New York, N.Y.

God's or man's image?

Homosexuality is as much a part of the genetic structure as the color of one's eyes. The last person who made the effort to convert the world to blue-eyed people was Adolf Hitler. Why, then, is the Church so involved with expecting people to renounce their genetic heritage?

Another question is why is the Church so concerned with people's sexual orientation? It is no one's business how we find comfort and caring with another person as long as it does not hurt ourselves or any others along the way. Sex is a God-given gift for initiating and continuing personal attachments.

If God is happy with the way He made everyone, why should we sit in judgment of His works? Are we still trying to create God in man's image? This is a serious question

that needs an honest conclusion.

Phyllis E. Murphy
Cambridge, Md.

Waiting on God's will

Homosexuality may, as Mr. Fortunato says, be genetic, but so are Huntington's disease and Down's syndrome. We are asked to decide if this condition is to be considered a blessing like musical talent or a curse like these diseases. I can't tell.

Ms. Barnhouse's appeal to the Old Testament is unconvincing because those rules were primarily concerned with property and inheritance, not love.

Were a child of mine gay, I would love him or her, and I would pray God to heal this condition if, in His opinion, it needed to be healed. That's all I know to do. But it would be injudicious of the Church to legitimize [such relationships] until, in the fullness of time, God makes His will manifest.

Sam Bowne
Edinboro, Pa.

A related subject

I enjoyed the Haines and Rutledge articles and would like [both women] to address another subject. Many people I have known are utterly dependent upon marriage. American values of the 1950's supported the lives of such people by imposing massive social pressure against divorce and against premarital sex. I would ask Denise Haines, with whom I agree for the most part, what we should do as Christians to help this helpless group of people whose underlying support system we are so enthusiastically dismantling. I intend to continue public displays of behavior violating the values of the 1950's because I agree with Rutledge that such displays directly attack the social order of the 1950's which I consider evil.

Carl M. Ellison
Salt Lake City, Utah

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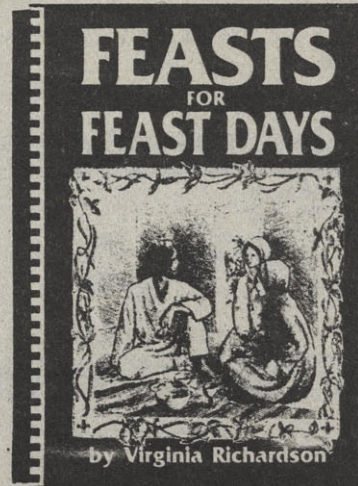
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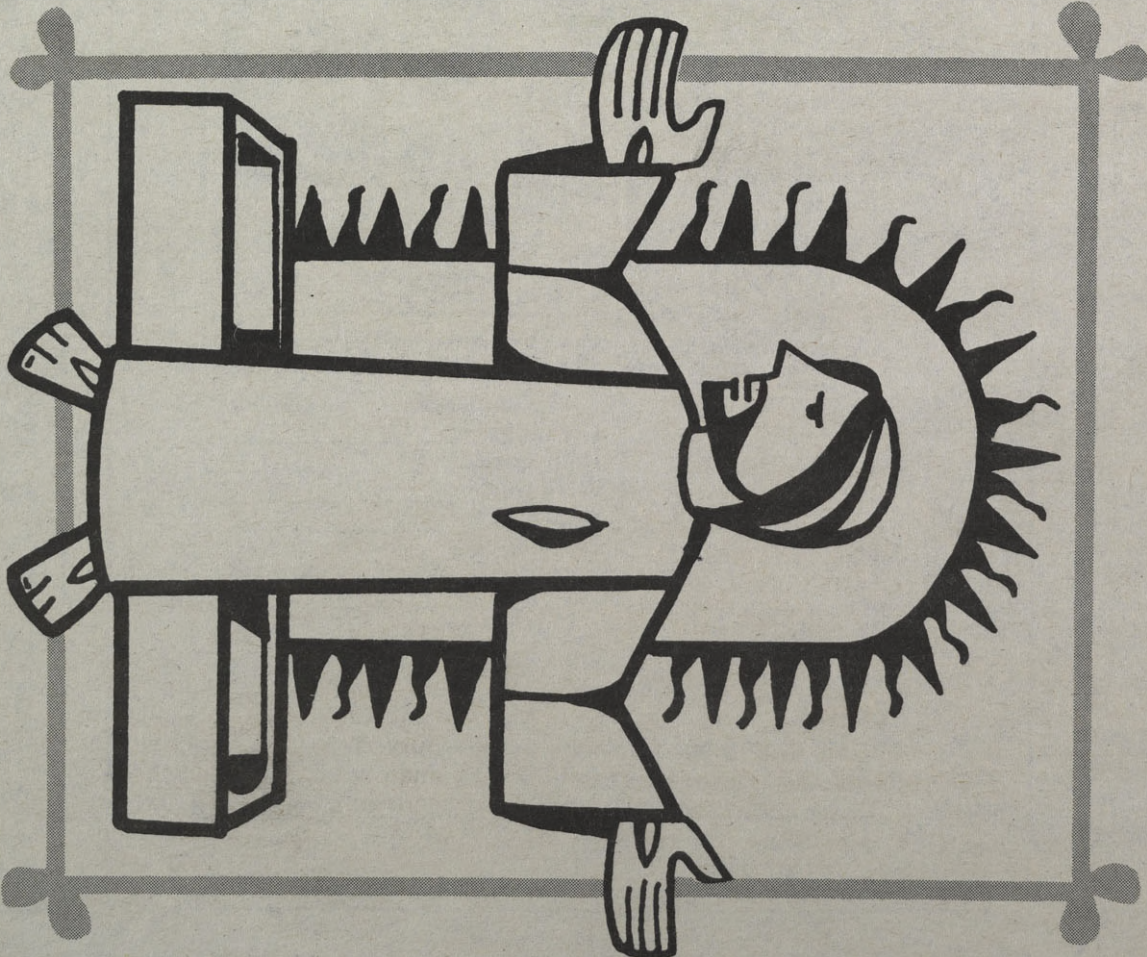
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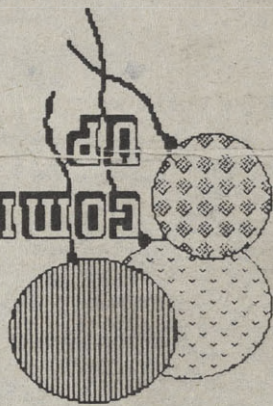
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HE IS RISEN!

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Theological education of laity conference

A west coast consortium of theological seminaries and colleges is sponsoring "Frontiers," a national consultation on theological education of laity at Westmont College in Montecito, Calif., May 26-29. Contact Frontiers, New College Berkeley, 2600 Dwight Way, Berkeley, Calif. 94704, or phone (415) 841-9386.

Benedictine Experience in U.S. and Wales

Five years ago Esther de Waal, wife of the then-dean of Canterbury Cathedral, guided 16 men and women, lay and ordained, through a 10-day Benedictine Experience. Living within the Cathedral's precincts, group members followed the balanced routine of study, work, and prayer which is incorporated in the Rule of St. Benedict. Response to the Experience was enthusiastic, and the Cathedral has now taken it "on the road." Holy Cross Monastery, West Park, N.Y., will host it in May, and The Skreen in

Powys, Wales, will be host in July. For further information write Holy Cross Monastery, West Park, N.Y. 12493, and/or The Skreen, Erwood, Builth Wells, Powys LD2 3SJ, Wales.

Day of Prayer

The National Day of Prayer, for the seventh year in its original position as a spring day of fasting and prayer to balance the secular Thanksgiving Day in the fall, has been set by President Ronald Reagan for May 7. In 1988 it will be observed on May 5, in 1989 on May 4, and in 1990 on May 3.

Order offers experience

The Order of St. Helena invites women ages 18 to 45 to "A Monastic Experience" May 30-June 7 at its convent in Valls Gate, N.Y. Participants will experience the work and worship of the community and study past and contemporary aspects of monastic life. For further information, contact Guest Mistress, P.O. Box 426, Valls Gate, N.Y. 12584.

Kanuga summer program

Nineteen conferences featuring speakers such as Presiding Bishop Edmond Browning, Bishop Michael Marshall, Madeleine L'Engle, and Rabbi Lawrence Kushner are offered this summer at Kanuga, a 1,200 acre Episcopal camp and conference center in the Blue Ridge Mountains of North Carolina. For information on conferences as well as team discounts, write Kanuga Conferences, Drawer 250, Hendersonville, N.C. 28793, or phone (704) 692-9136 weekdays 8:30-4:30.

Canterbury, Rome Schools

Vacationers looking for intellectual stimulation this year might wish to consider attending either the Canterbury Summer School or the Rome Summer School. For a registration blank, write to the Registrar, Summer Schools, 15 Dover St., Canterbury, Kent CT1 3HD, England.



Small Church Conference

The fourth annual Small Church Leadership Training Conference sponsored by the Carolinas-Virginias Small Church Leadership Development Institute will be held June 1-4 at Trinity Conference Center in North Carolina. With the theme "Keeping the Small Church Alive and Lively," the conference is sponsored by seven dioceses. For more information, write the Ven. George Estes, 244 S. Sycamore St., Petersburg, Va. 23803.

Church library meet

"Congregational Libraries: Key-stone of Ministry" is the theme of the 20th annual national conference of the Church and Synagogue Library Association to be held at Haverford College in suburban Philadelphia, Pa., June 28-30. Newbery Medal author Lloyd Alexander will speak, and 18 authors will be honored at the event which includes 42 workshops. For

Stephen Ministries

training courses

Four Leaders' Training Courses for Stephen Ministries are scheduled this year. The 12-day course which includes training in teaching, administration, and supervisory techniques, is scheduled for St. Louis, Mo., April 26-May 8; Dallas/Fort Worth, Texas, June 7-19; Berkeley, Calif., July 12-24; and Baltimore, Md., August 2-14. For information on this lay ministry or the courses, write Stephen Ministries, 1325 Boland, St. Louis, Mo. 63117, or phone (314) 654-5511.



Boy Scout event

A week-long conference on Scout-Volunteer Training Center at the Philmont Boy Scout Ranch near Cimarron, N.M. The program for clergy and laypeople will focus on Scouting as a ministry to youth and as outreach as well as on developing and strengthening local Episcopal Scouting committees. Families are invited to enjoy the ranch's recreational facilities and nearby communities of Cimarron and Taos. For information and registration contact the Rev. Neal H. Dow, 12644 E. Exposition Ave., Aurora, Colo. 80012.