

THE LIVING CHURCH

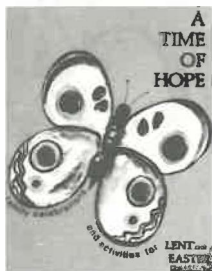
A Living Church Interview

• page 8

"So shall thy barns be filled with plenty," (Prov. 3:10).



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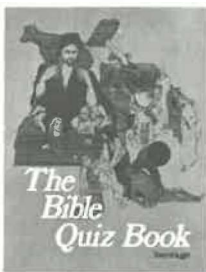
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Thanksgiving is a basic element in the Christian life and a basic element in our worship. At this season, as we seek for a fuller understanding of thankfulness, the eucharistic liturgy puts before us much to widen our vision.

As we have seen during the past week, our eucharistic prayers bring a variety of themes of thanksgiving to the great prayer which is recited in memory of our Lord until he comes again.

Eucharistic Prayer C (pp. 369-72) is a contemporary prayer of unique structure and arrangement, composed by a liturgist of exceptional talent. Here there is a long Preface, containing within itself the story of salvation, beginning with creation and concluding with the praise of the saints in heaven. The incredible extent of the universe is evoked by "interstellar space, galaxies, suns, and planets . . ." Here is a thanksgiving for creation that is informed and strengthened by the marriage of scientific knowledge with Christian faith. The emergence of mankind is briefly but suggestively mentioned, then the fall, the experience of Israel, the incarnation, and redemption occur, in order, leading to the jubilant hymn of the heavenly chorus. "And so, Father," because of all of this, we offer our gifts at the altar — *Te igitur clementissime Pater*, as the old Latin prayer has it.

As this prayer gives thanks for the work of God in and through his creation in the past, so it looks for his continued activity in the present and future: "Open our eyes to see your hand at work in the world about us."

Finally we have Eucharistic Prayer D (pp. 372-5). This prayer, characterized by its elevated and highly poetic language, is closely related to the fourth eucharistic prayer of the present Roman missal and is derived in part from the very ancient and much longer Anaphora of St. Basil of the Eastern Orthodox Churches.

Here again, the Preface opens with praise and thanksgiving for creation. God is described as "in light inaccessible" — a familiar phrase to Episcopalians from Hymn 301, "Immortal, invisible, God only wise." As in the hymn, this expression reflects I Timothy 1:17 and 6:16. The prayer, in its extraordinarily rich biblical texture, moves on into the thought of Psalm 36, "For with you is the well of life, and in your light we see light" — it is interesting that the hymn reflects this same great psalm. Here is the mystery of divine life, mysteriously imparting life to the created world.

Following the *Sanctus*, Prayer D follows the classic sequence of the story of salvation in its own way, beginning with the creation of the human race. A new note is struck, however, with Christ's resurrection: he "rising from the grave, destroyed death, and made the whole creation new." Here indeed is the heart of the mystery. The world, which was created through the eternal Word, is restored by the incarnation of that Word. In the resurrection, we discover what creation is really supposed to be. The prayer is here paraphrasing St. Paul in II Corinthians 5:14-7, "Wherefore if any one is in Christ, he is a new creation. . ." The language of St. Paul's sublime passage is reflected in the clause which follows in the prayer, "And, that we might live no longer for ourselves. . ."

This prayer too identifies "this bread and this cup" as coming from creation, "from the gifts you have given us." In the sections which follow, the bread and wine are swept up in the power of the Holy Spirit, to become links between heaven and earth, between Christ and us, between one another, and between us and Christ's sacrifice, between us and the Saints. This is what it is involved in his body and blood. Here we see in a most striking way how what it is we have been giving thanks for comes to be sacramentally embodied in the gifts which are thanked over, or "eucharistized," in St. Irenaeus' expression. In the eucharist we have the sacrament of nothing less than "the riches of the glory of his inheritance in the saints" (Ephesians 1:18).

THE EDITOR

Coming . . .

December 2

Music Issue

THE LIVING CHURCH

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An independent weekly record of the news of the Church and the views of Episcopalians

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Bureaucracies

In the September 24th issue of *Newsweek*, Greg Schneiders, one-time deputy assistant to President Carter for communications, writes about the White House bureaucracy: Its members "are paid for showing up. A myth has grown up that meetings are a substitute for action. Rather than attempting to measure at the end of a day or week what it is you have produced, you find yourself feeling satisfied in having filled your calendar with meetings."

This description is characteristic of all bureaucracies. And they grow! Another prevailing myth is that the more departments there are and the more executive secretaries and assistant secretaries there are, the more is being accomplished.

The United States government is, of course, the most glaring example of bureaucratic proliferation. The bureaucracy has become so huge and complex that it can no longer be controlled or reduced. Its tentacles threaten to choke the process of government and its regulations harass "the private sector," engendering so much paper work that it threatens to choke the very enterprise it seeks to promote.

The Episcopal Church often appears to be aping the government. The proliferation of commissions, departments, agencies, special committees and executive personnel is continuous. Meetings and conferences and seminars and "colloquia" are increasing. Findings, recommendations, affirmations and resolutions abound and become substitutes for real production and accomplishment. One cannot but wonder if the main business of the church would be much affected if half of the bureau-

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5. Women need not apply.

In 1970, Bishop Blanchard was summoned from his diocese (Southern Ohio) to do that very thing. According to the Associated Press release in the January 22, 1970 issue of *The New York Times*, he "eliminated two-thirds of the working staff" at Episcopal headquarters. The work of the church went on without any apparent difficulty. Nor was there any evidence of a setback.
As 1980 dawns, it would seem time to take another look at the situation. Perhaps Bishop Blanchard, or one like him, should be brought in at the beginning of each decade for a "housecleaning." Not only would such a procedure prevent loss of control over the bureaucracy, which tends to be self-proliferating, but substantial funds could be diverted to more constructive work. In a time of inflationary pressure, requiring cut-backs in many areas, this would seem the course of common sense.

The least that might be done would be a resolution that no new departments or commissions or executives be permitted in the coming decade. Attrition might then accomplish the desired end.
(The Rev.) **FREDERICK M. MORRIS**
New Canaan, Conn.

Bishops' Pastoral Letter

The House of Bishops collectively and the individual author or authors in particular are to be commended for the pastoral letter issued following the 1979 General Convention. The letter is informative of the major issues before the convention, succinct in form and sensitive in tone. And more than that, it is highly readable and sermon size. And still more than that, there are places of genuine eloquence and inspiring rhetoric.

For those of us who have in the past sometimes found pastoral letters a chore and somewhere between boring and confusing to congregations, this one deserves our hearty thanks.

(The Rev.) **ALBERT S. NEWTON**
All Saints' Church
Montgomery, Ala.

Clergy Positions in England

Some time back it was suggested in THE LIVING CHURCH that unemployed clergy in the U.S. seek employment in the Church of England where there is a clergy shortage ["International Deployment," guest editorial by James L. Lowery, TLC, April 4]. In September while in London I contacted the Clergy Appointment Advisor in the C. of E. Here are the facts for American clergy.

1. There are openings for senior curacies and team ministries. There is little chance for clergy to be in charge of parishes, at least at first.

I found Prebendary Royall a frank, congenial, realistic and positive person. Anyone wishing to consider placement in England should be in touch with him.
(The Rev.) **ROBERT CROMEY**
San Francisco, Calif.

Correction

In your October 7 issue you credit the musical setting for Rite II, used at the UTO service at General Convention, to be Donald Nelson Wright.

This setting was composed by Rev. Donald Nelson Warner, rector of St. Mark's Church, Durango, Colo., and was the prize-winning setting in a competition conducted by the diocese in 1977.
(The Rev. Canon) **C. HARRY CHRISTOPHER**
Canon to the Ordinary
Diocese of Colorado
Denver, Colo.

Preaching and Hunting

The September 23 issue of THE LIVING CHURCH alone justified my subscription renewal. The interview on preaching was first-rate; I hope you will continue (as you have in editorials) to emphasize in issue after issue the importance of preaching in the Episcopal Church. And Michael Hefner's review of *The Deer Hunter* was superb, especially in its analysis of the Vietnam War itself.

DAVID L. HOLMES
Associate Professor of Religion
The College of William and Mary
Williamsburg, Va.

Praise for PB

THE LIVING CHURCH of Oct. 21 carried a news story reporting Stringfellow's statement calling for the resignation of Bishop Allin, our Presiding Bishop. It was indeed a shocking statement of false charges and misrepresentations. I concluded that Stringfellow had joined the limbo of discredited journals, several years ago . . . I have before me the report of the Eleventh Lambeth Conference. On page 208, and I quote, are the following words: "Hines was already under pressure to resign." Stringfellow's remarks should have been directed to Bishop Allin's predecessor, not Bishop Allin. Bishop Allin has conducted his high office in a spirit of Christian love. His decisions were made in all cases after careful thought and planning, show-

ing a spirit of concern for the best interests of our church, together with Christian thought toward those with whom he worked. His high office in the church was and is beset with many difficulties, chiefly in the controversies over the ordination of women and the action on the new Book of Common Prayer. Bishop Allin demonstrated his consideration for those members of our church who preferred to use the 1928 Prayer Book. Countless numbers of Episcopalians rise up to call him blessed.

May God continue to bless and sustain Bishop Allin as he continues to carry the heavy burdens of his high office.

WILLIAM HARRIS
Church of the Holy Trinity
Philadelphia, Pa.

The Conscience Statement

In reference to your General Convention report on the ordaining of persons who are homosexual [TLC, Oct. 7], there were not just "some" but a "significant" number (about 140 as I recall) of deputies who associated ourselves with Bishop Krumm's conscience statement. Many others indicated their moral support but for "political reasons" were unable to formally sign. Personally, I was distressed that this church would take such an uncharacteristically legalistic approach to the issue which would presume to dictate whom God might or might not call to the sacred priesthood, or which would seem to establish a certain type of sin as greater or more offensive than another. The issue is far from settled, as the conscience statement seems to indicate.

(The Rev.) SANFORD Z. K. HAMPTON
St. Peter's Church
LaGrande, Ore.

David Ross Responds

May I borrow a bit of your space to respond to the four objections raised by Virgil Miller [TLC, Oct. 14] to my letter which you published [TLC, Aug. 12] under the heading "Replies to Fr. Simcox"?

1. What text could anyone possibly cite to "prove" that the Old Testament does *not* say something? The fact is that the Old Testament, from Genesis 1:1 through Malachi 4:6, does not condemn voluntary sexual union between people who are legally free to marry each other but have not done so. I cited Leviticus 18:6-28 not as proof but as illustration. It would have been frivolous to specify all those prohibited unions if the intent were to prohibit all nonmarital unions — and Jewish legal scholars have rarely been accused of frivolity. But if I am wrong, it should be a simple matter for Mr. Miller, Fr. Simcox, Fr. Shackles, et al. to produce the text which *does* con-

demn "all sexual relations outside the marriage bond," as they claim the Old Testament moral law does.

2. and 3. There is no similar shortage of texts to support the contention that Jesus was anything but an "entirely orthodox Jew with respect to the moral law." The orthodox Old Testament moral law, like criminal law in our own time, was concerned primarily with overt acts. Jesus, fulfilling the prophecy of a "new covenant" (Jeremiah 31:31-34), said that it is what is in your heart that counts when you are called to judgment. See, for example, Matthew 5:22 ff. It is no worse to kill than to be angry, no

worse to commit adultery than to be angry. It is simply absurd to call this Old Testament orthodoxy.

4. The point about the two men bed (Luke 17:34), on the other hand, is not susceptible to "proof" — one is not the other. I'm willing to give the benefit of the doubt. I would as soon believe that Miller, Simcox, Shackles, et al. are equally charitable the next time I hear reports about two adults, no husband and wife, who are sleeping together. Probably it's just an energy conservation measure.

(The Rev.) DAVID F. ROSS
Lexington, Ky.

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THE LIVING CHURCH

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North Dakota Elects Bishop

The primary business of the ninth convention of the Diocese of North Dakota was to elect a new diocesan bishop, and at 11:55 p.m. on October 6, after 11 ballots, the Ven. Harold Anthony Hopkins, Jr., Archdeacon of Maine, was elected to succeed the Rt. Rev. George Masuda, who is retiring at the end of the year.

Other candidates were slated: the Rev. George C. Harris, Director of the Diocesan Leadership Program, who led the election until the eighth ballot; the Rev. Richard Hayes, of Las Vegas, Nevada; the Rev. L. Jerome Taylor, Jr., of the Diocese of Newark, and the Rev. Alan Page of Western Kansas.

Bishop-elect, 49, was born in Philadelphia and received his education at the University of Pennsylvania and the Episcopal Theological Seminary in New York City. His pastoral experience includes a curacy in a large suburban New York parish, a medium and larger parish in Philadelphia, and work in a number of missions. From 1969-78, he served as assistant to the Bishop of Maine, the Rt. Rev. Rick Wolf, and editor of the diocesan newspaper for eight years. He has been Archdeacon of Maine since 1978.

His major responsibilities in the past have been with the Commission on Ministry, clergy deployment, and congregational development and supervision.

Archdeacon Hopkins and his wife, the Rev. Nancy Stone Myer, have six children. He is a member of the North Dakota convention ban-

quet, Bishop and Mrs. Masuda were presented with a large cardboard check decorated with the names of contributors, in the amount of several thousand dollars. Bishop Masuda has been diocesan since 1952, and his work in developing Native American ministries is well known.

The convention was held at St. Peter's Church, Williston, N.D.

Virginia Elects Suffragan

The Diocese of Virginia has chosen a Richmond rector to be its suffragan bishop to succeed the Rt. Rev. John A. Baden who will retire at the end of December.

The Rev. David Henry Lewis, Jr., rector of St. Matthew's Church in Richmond for the past 23 years, was elected suffragan bishop on the fourth ballot at a special diocesan election at All Saints Church, Richmond, on Oct. 6.

Eight names, including Fr. Lewis's, were submitted by a nominating committee and one priest — the Rev. Alden M. Hathaway of St. Christopher's Church, Springfield, Va. — was nominated from the floor.

The suffragan bishop-elect led in the balloting in the lay order from the beginning and on the first ballot was tied with the Rev. Don Raby Edwards, St. Stephen's Church, Richmond, in the clerical order. David Lewis on succeeding ballots built up his lead in the lay order and on the third ballot overcame a lead in the clerical order held by Fr. Edwards on the second. He received a majority in both orders on the fourth ballot.

A native of South Boston, Va., the bishop-elect, 61, is a graduate of the Uni-

versity of Virginia and Virginia Theological Seminary, Alexandria. Prior to going to St. Stephen's, he served parishes in Abingdon, Christchurch, and Culpepper, Va.

In the Diocese of Virginia he has served on the standing committee and has been a deputy to a number of General Conventions since 1955. In 1942 he married Caroline Lunt Coffman and they have four children. As did Bishop Baden, the new suffragan bishop will live and maintain a northern Virginia office in Alexandria. Splitting the Diocese of Virginia into two approximately equal-sized dioceses will be discussed at a special diocesan council meeting in April.

Associate Ecumenical Officer Named

The Rev. William A. Norgren, Assistant Ecumenical Officer since 1975, has been named by Presiding Bishop John M. Allin as Associate Ecumenical Officer at the Episcopal Church Center to carry on the work of Peter Day, who retired September 30.

The Rev. William L. Weiler, who recently opened the Episcopal Church's Ecumenical Office in Washington, will work closely with Fr. Norgren. Fr. Weiler, as Associate Ecumenical Officer for Washington Affairs, serves as liaison to ecumenical and governmental agencies as well as performing other ecumenical responsibilities in the nation's capital.

Fr. Norgren, 52, will assist the Presiding Bishop, World Mission in Church and Society and other units of the

NORTH DAKOTA ELECTION

Ballot Number	1		2		3		4		5		6		7		8		9	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Nominees																		
George C. Harris	8	37	8	41	9	42	9	45	10	34	11	34	9	35	8	26	3	10
Richard Hayes	1	4	1	1	0	1	0	0	0	0	—	—	—	—	—	—	—	—
Harold A. Hopkins	3	29	2	30	2	21	2	11	2	16	4	14	6	20	10	74	15	94
Herman Page	0	24	0	10	0	1	0	1	0	0	—	—	—	—	—	—	—	—
L. Jerome Taylor	6	28	7	38	7	58	7	65	7	66	4	68	4	67	1	15	1	9

Church Center, the Executive Council and the General Convention's Standing Commission on Ecumenical Relations, in ecumenical matters. The commission is engaged in a variety of dialogues looking toward unity, including those with the Eastern Orthodox Church, the Roman Catholic Church, the Lutheran Churches, the Consultation on Church Union, and local dialogues with Southern Baptists.

He is the coordinator of the Episcopal Church's complex relationships with the National Council of Churches, the Joint Strategy and Action Committee, and the World Council of Churches. He also serves the concerns of the network of the Episcopal Diocesan Ecumenical Officers.

"I regard it as a privilege to continue the ministry so well begun," Fr. Norgren said, "and I look forward to exploring the new paths ahead with colleagues in the dioceses, the Episcopal Church Center, the Anglican Communion, the other communions and beyond."

A native of Frosburg, Md., Fr. Norgren was Executive Director of the Commission on Faith and Order at the National Council of Churches from 1959 to 1971. He was on the staff of Trinity Parish in New York until going to the Episcopal Church Center in 1975.

Fr. Norgren was an advisor at the World Council of Churches assemblies in 1961 to 1968 and served as an observer at the Second Vatican Council from 1963 to 1965. Since 1965 he has been secretary of the Anglican/Orthodox Joint Doctrinal Discussions.

His publications include *Living Room Dialogues*; editor of *Meanings and Practices of Conversion* and of *Evangelism in a Pluralistic Society*; and *Forum: Religious Faith Speaks to American Issues*.

Church of England Report on Homosexuality Disappointing to All

England's *Church Times* reports that no one has a good word to say about the document, *Homosexual Relationships: A Contribution to Discussion*, published recently after five years of work by a committee chaired by the Bishop of Gloucester, the Rt. Rev. John Yates. The committee — called a "working party" — was set up by the Board of Social Responsibility (BSR) of the Church of England and consisted of 12 clerical and lay members.

The document is in two parts: the working party's report and observations on it by the BSR.

According to the *Church Times*, the working party's report is unanimous, which is considered unusual. "It reaffirms marriage as the norm, but believes that in some cases, homosexual relationships can be justified. It calls for greater

sympathy and understanding ... and for further reform of the law, including lowering the age of consent to 18, but thinks that practicing homosexual priests should offer to resign." Homosexual orientation alone, however, should not be a barrier to ordination, according to the report, nor should every ordinand be asked to state his sexual preference.

The BSR was reported to be "deeply divided" in its observations. Some board members approve of the working party's conclusions and recommendations; others are opposed.

While the working party feels that "biblical references no longer form a conclusive case for the rejection and condemnation of homosexuality," some BSR members said this approach is "an explaining-away of the evidence and a minimizing of the clear condemnation of homosexuality."

Others from the BSR feel that the recommendation to practicing homosexual priests to resign puts "a quite unacceptable onus on a person to act contrary to his conscience," and say that if the church feels such men should resign, it should remove them itself, and explain why.

The homosexual lobby was "quite as displeased with the report as were the staunchest traditionalists," according to the *Church Times*. The Gay Christian Movement sees it as all too traditional, and called the report, "wooly-minded and pusillanimous."

The Campaign for Homosexual Equality "totally rejects the report's fundamental assertion that homosexuals are essentially inferior and unequal to heterosexuals and that their relationships are somehow less valid."

Several members of the BSR are so unhappy about the report from one standpoint or another that they are considering resigning. One told the *Church Times* he was "ashamed to be associated

with that dreadful report," and mented that "Christians had regarded homosexuality as against law of God," but that tradition lay nowhere in the report.

Some of the BSR's criticisms, other hand, are supported by many who agree with the working party's conclusions.

BSR chairman, the Rt. Rev. Leonard, Bishop of Truro, emphasized a foreword to the report that has not adopted it and that the publication does not commit the Board nor the Synod to its contents. The Synod is expected to debate the issue in February of 1981.

Second Suffragan Elected in Mexico

It was as veterans of the long convention of May which elected a suffragan bishop and failed to elect another that the delegates to the convention of the Diocese of Central South Mexico gathered on October 15 to elect their second suffragan. They quickly showed their preference for the first ballot, and on the second cast more than the two-thirds majority needed. The Rev. Claro Huerta-Ramos, vicar of Santa María Virgen, Xalapa, state of Veracruz. The clerical order needs more ballots to concur. Fr. Huerta accepted his election to a standing ovation and many abrazos.

With the work of the special convention completed, the seventh convention opened. One of the first actions was to accept two more missions from the Diocese of Veracruz, brought in by the Rev. M. Fonseca and Maestra Elena Contreras. Kochiapa adds 245 families to the diocesan rolls and Tomate Rio adds some 19 families.

The theme of the convention was "Venture in Mission." Following a viewing of the filmstrip Mission in Mexico and a discussion, the delegates voted to launch a campaign for one million pesos (roughly \$45,000 US), collected by 31 December 1981.

The Rev. Claro Huerta-Ramos was born in San Martín de las Flores, Jalisco. He was graduated from St. Andrew's Seminary, then located in Colajara, and did postgraduate work at Virginia Theological Seminary. He was ordained to the priesthood in 1963 by the Rt. Rev. Efrain Salinas. Fr. Huerta is married to the former Beatriz Ibarra and the couple has three daughters: Rosalinda, presently doing her internship in general medicine; Martha, studying to be a doctor; and Ma Lourdes, a first-year university student. As a hobby he the new suffragan-elect to paint landscapes in oils.

Fr. Huerta will be in charge of



Bishop-elect Huerta

Continued on page 13

Founding a Hospice

A Living Church Interview

with the Rev. Michael J. Stolpman

The development of hospices for the dying has been a significant movement in the field of health care in recent years, and the church has had a large share in it. The hospice at the Rogers Memorial Hospital in Oconomowoc, Wisconsin, has been a leading institution in the hospice movement in America, and Fr. Michael Stolpman has been a leader at Rogers. He was recently interviewed by our editor in the spice. Oconomowoc is about 35 miles west of Milwaukee.

We heard a great deal about this movement and your work in it, Michael. How have you looked forward to this visit. How do we begin our conversation with an interview that will give you an opportunity to explain precisely what a hospice

is and how it is used. It is an old word. In the middle ages it was used to describe a resting place for those on a journey. As we are using the term now, it describes a resting place for those on the journey from this life to the next. Speak to us in lay terms, if possible. In more medical terms, it is a palliative care unit for persons with terminal illness.

How do you use the word in an even more precise sense.

For many years, the word hospice has been redefined during recent years by Dr. Cecelia Saunders, O.B.E., in London. Before becoming a surgeon, she had a background in nursing and social work. She had the vision of a place devoted to the medical and spiritual needs of those suffering from a painful death, and she built St. Christopher's Hospice in London during the 1960s. She was in touch with Dr.

Elizabeth Kubler-Ross who has done so much to arouse concern for the dying in this country, but whereas Dr. Kubler-Ross has dealt with individuals, Dr. Saunders has dealt with institutions. St. Christopher's was founded with a religious orientation and its close relationship to the Church of England is quite evident. Its goal is "wholeness," not "wellness" for those who come there. About five years ago Sylvia Lack brought the idea to New Haven, Conn., but adapted it to provide home care, rather than a residential facility for the dying. Our hospice here was one of the first residential ones in this country, and people from all over the country visit us to learn about it. We provided some of the text and several photos for Elizabeth Kubler-Ross's well-known recent book, *To Live Until We Say Good-bye* [Prentice Hall, 1978; reviewed in TLC, Feb. 25]. There are now dozens of other hospices in this country, mostly providing home care. We were visited, for instance, by people from Clinton, Iowa [TLC, Mar. 11]. We are glad that hospices are spreading although we do not want to see this movement commercialized.

I suppose there is some effort made to give direction to this movement.

There is the National Hospice Organization with its office in Washington, D.C. I can supply further information to any of your readers who wish to contact me. At the government level, the Department of Health, Education, and Welfare has designated several hospices in different parts of the country as demonstration projects. We are very much gratified that the Rogers Hospice is one of those so designated.

How did this hospice come to be founded?

In 1976, the rector of St. Paul's Church in Milwaukee, the Rev. Murray L. Trelease, took me with him to a Kubler-Ross workshop, and I was deeply impressed by this experience. At that time I was working (as I still am) as a

missioner of the Diocese of Milwaukee appointed to provide chaplaincy service in health institutions of the greater Milwaukee area. I am on the Mental Health Planning Committee of Milwaukee County and had many associations with Rogers Memorial Hospital here which for many years had worked with the mentally ill. I had been vice-chairman of the Rogers board for several years. Returning from this Kubler-Ross workshop, I discussed my experience with the chairman, Owen Otto, M.D., who proposed immediate action. The next week he and I visited a palliative care unit in Montreal. Later the same year I attended an international conference at Montreal. There I became much better acquainted with Elizabeth Kubler-Ross and gave her a silver cross which she continues to carry. She visits us here once or twice every year. Soon afterwards, we started the hospice here.

I am surprised you could move so quickly.

Rogers already had the facility, and this wing of the hospital, which you see, is excellently suited for our purposes. The feasibility committee, however, did have long debates. As I will explain, the philosophy and approach of a hospice is very different from that of a general hospital. We decided to go ahead with it in 1977. For the first few months I was director of the hospice. My present title here is simply "director of chaplaincies" for the Rogers Memorial Hospital.

Tell us now about the physical arrangement here.

It is very simple. As you saw when you came in from the main part of the hospital, in this wing we have first a reception area with a front desk and a pleasant living room for patients and their guests. Then there is this hall with ten rooms for patients opening on it, and my office and the office of the director. At the end of the hall is this glassed-in porch which is also at the disposal of our patients and guests.

Rogers has attractive grounds and gardens. Can your people go out there?

By all means. Some go for walks, or rides in wheel chairs. They can also use other facilities of the hospital. They can have their meals, for instance, either in their rooms, or here on the porch or in the living room, or else they can go to the main hospital dining room. They can do whatever they wish to do and are able to do.

Explain more to me about the distinctive philosophy of the hospice.

We are trying to help people and to show love and compassion. These people are all here because they choose to be. We have almost no rules for patients. They can sleep as late as they want in the morning. As I say, they can eat where they want. They can have visitors at any hour of the day or night, seven



The Rev. Michael J. Stolpman

days a week. Unlike most hospitals, we have no restrictions on the age of visitors. Children often come here to see grandparents and uncles and aunts. Pets can visit too. One lady has been regularly visited by her dog. Relatives can eat here, and spend the night here. If they don't require a separate bedroom, there is no charge. Young people have sometimes brought sleeping bags and slept on the floor, or here on the porch. Notice the small bar in the corner of the porch. Patients and guests can have a drink, if they wish, any time. We have never had any abuse of this privilege. Recently, a young man came here very regularly to have breakfast with his grandmother. He always had several cans of beer with breakfast. One of the nurses inquired about this. He replied that he worked nights, that this was his way of going out for dinner, and that he was on his way home to bed!

I see your point about a different philosophy.

At the more serious level we are trying to meet the basic needs, both physical and spiritual, of dying persons. They are often concerned about pain — in many cases pain is so great that they cannot think of anything else. Secondly, they are concerned about the meaning of life and death, and the fear of dying alone. Here we deal with pain by administering every legal drug or pain-reliever appropriate to the case. With reduced pain, people can think again, can enjoy visits with relatives, and regain composure. As anxiety is reduced, pain in fact often subsides. After some days of heavy medication, some people then go to reduced amounts. The spiritual pain is met by tender pastoral care, prayer, and the sacraments.

This brings us to your second point about fear of death.

Yes. Here we try to show love and concern at all times. Nurses and volunteers may talk with patients for hours, if the latter desire it. As I have said, there is a great deal of visiting. Those in comas are still visited and talked to. As a person approaches death, someone is always close by. If the family are with the dying individual, a nurse or volunteer remains within earshot. I pray with them, or administer the sacraments, as they desire and as the religious background of the individual may indicate.

What about this formal religious element in a secular hospital?

Although this hospital has no church affiliation of any sort, we make no secret of the spiritual dimensions of dying. I am here one morning and two afternoons a week. Our Roman Catholic chaplain, a Salvatorian priest who is a good friend of mine, comes often, as do the pastors of individuals who request them. Seminarians from Nashotah House [directly across Upper Nashotah Lake from the hospital] are here daily. Nurses and



Fr. Stolpman celebrates the Eucharist with patients.

volunteers are constantly asked by patients to read the Bible to them, or to pray with them. This is not forced on anyone. It is simply the spirit in which we operate. I should add that I celebrate the Holy Eucharist here every Monday and Friday and many members of the staff and patients come, both from the hospice and from the rest of the hospital.

I assume there is also a considerable concern for the bereaved in a hospice.

Yes, there is. When someone has died we do not put any pressure on the relatives. If they wish to stay in the room with the body, fine. If they want to talk with someone, or have a meal here or a drink, fine. We don't rush in to pull a sheet over the face and wheel the body out. Recently a teen-aged girl stayed for several hours with the body of her mother. We don't hurry them to clear the rooms or pick up the dead person's belongings. They can come back and do that later if they wish. After a death, someone always calls on the family. Sometimes friends or relatives later come by here for a visit, or talk on the telephone with a nurse. Twice a year we have a memorial service here, in March and September, for all who have died in the past six months. Usually 50 to 70 people come. We have refreshments afterwards, and some people have a good cry with the nurses or volunteers who knew their loved one.

You have such a full program here that I do not see how this could be done on a home care basis.

Much of it can, and of course being at home has its own advantages. Here at Rogers, I should explain, we offer both residential facilities and home care. Some people come here to the hospital for a time while medical and other needs are met and then return home. Some stay at home as long as their family can care for them. Others remain at home

throughout. They are people generally not too far from here. Our visits them and instructs their family care for them.

What you are doing is very impressive.

I want to say that we receive as give. All of us who work here, nurses, clerics, registered nurses, secular nurses, volunteers, seminarians, students, we all try to listen and learn. Dying people teach me very much. One sacrament one moment can be a face of death, almost every one is willing to acknowledge the importance of spiritual values.

Do any die as atheists?

Very few, if any, I would say.

Before we conclude, I want to ask something else. I gather this is no sole work?

By no means. I continue my church work at the Milwaukee County Hospital Complex and at Waukesha Memorial Hospital. These, coupled with several hundred meetings and special engagements, round out my year's work.

That is a heavy load.

I have found that I can get a great deal of work done and have some time for my own family if I plan my time carefully and make the fullest possible use of secretarial help. I think we clergy have a special temptation to be terribly busy doing trivial little things. I try to stay away from that.

What you have started here is certainly an impressive example of what can be done. On behalf of our readers, I thank you for sharing this much of your work with us.

I always enjoy talking about hospice. I hope that as it becomes more widely known it will be both a source of encouragement and a challenge to all members of our church to do significant things as a community that cares

THE HOSPICE ALTERNATIVE

By DOUGLAS L. ALFORD

ex's one goal was to make it to spring. He wanted to see the bare tree limbs alive and green once but winters are long in Wisconsin. came to the hospice in mid-April; cancer was far advanced, having l to his liver and other vital s. At first he ate fairly well, but his ive system was defeated and he ight and strength daily – and time was late in Wisconsin this

problem, of course, is death. For reason our culture as a whole and individuals refuse to face the reality of our limited existence on earth. is seen as the annihilation of self his ultimate fear must be denied, sed and avoided. Most of us do ith more and more involvement in isyness of life.

en the death of a relative or friend ntrude into our neat little world it n seen as tragedy, and its psychol impact is greater for having a down our defenses and prod, "Look, you fool, I am Death and real, and someday I will get you,

sh has been written about this def of death and its psychological and ial implications. In recent years, s to the seminal work by Elizabeth r-Ross and others, the reality of and dying is being confronted ly by the medical profession, by rgy and by people in general. One fruits of this new attitude of openo our morality is the establishment 3 country of hospices dedicated to re and support of persons with ter-disease and their families.

centuries the medical profession

has devoted itself to the avoidance of death. Until only recently the majority of physicians and nurses have seen death only in terms of their defeat, the denial of their collective worth. If you doubt this consider that only a few years ago the terminally ill patient was almost invariably subjected to the insidious game of the conspiracy of silence. Thousands of patients have ended their lives knowing they were dying, yet not able to talk to anyone about it because their family and friends, their nurses and doctors, and, perhaps worst of all their clergy would only tell them that everything was going to be all right and they would be well soon!

Lest you think that this is going to be a diatribe against the medical profession, let me hasten to assure that it is not. Hospitals, physicians and nurses have made great progress in the diagnoses and treatment of human ills and overall the profession fully deserves the respect and appreciation of everyone. The point is that the medical profession is geared to heal – and, therefore, dealing with death in a supportive way once it is inevitable, is an almost impossible transition, particularly in the hospital environment.

The modern hospital is a marvel of efficiency, skill and technology. In order to accomplish the results that are required on the scale of numbers that is needed, tight routines are the rule. Inevitably the patient feels a little (or sometimes a great deal) lost in the shuffle.

"The thing about the hospital that I disliked the most," one patient told me, "was that people were constantly coming in and out of my room talking and testing, and every one of them knew more about me than I did!" For those of us who are in the hospital temporarily for treatment of a repairable problem this is a tolerable annoyance. But once a

patient knows that his disease is terminal it is a different matter.

The hospital isn't designed to respond to that kind of need. Routines are a necessity, if everyone is to receive efficient and effective treatment. Once it is determined that a patient is not a candidate for further treatment most hospitals, of necessity, make every effort to discharge him, not to be uncaring but because the hospital system is programmed for healing, not for dying.

The person with a terminal disease, then, is placed in an unenviable position. The hospital is no longer appropriate; yet the nature of his illness may be such that it is impossible to go home without expert and expensive help, and most nursing homes cannot provide the intensive level of care needed.

So far I have used the term "terminal disease" because there are many different disease conditions that are incurable and fatal. However, by far the most often confronted and well known is cancer. I would like then to clarify the two terms, death and cancer, that form the context for the concept of hospice care.

When I speak of death, I am not talking about only that moment when vital body functions such as respirations, heartbeat or brain waves cease. That is a legal and clinical definition. Rather, in a human dimension death is the entire complex of experiences and feeling with which a person is faced once he learns that he has a terminal disease or condition. Sometimes, of course, this experience is practically instantaneous; but usually, particularly with cancer, there is a time period when the person is aware that death is inexorably running its course. It is this entire process which includes the person's family that is encompassed in the word death.

Cancer is mindless. It does not make selective choices about whom it strikes. One may be a believer or an atheist, rich or poor, young or old, male, female, black, white. There are no ethnic, linguistic or cultural criteria. Cancer is now considered by most health authorities to be *the* most pervasive threat to the American populace. In fact, the statis-

Through pain management, care, and support, the hospice can make it possible for a patient and family to create a maximum value for their shared experience of death.

tics indicate that of all of those reading these words, fully one-third have already or will be affected by a cancer death, either our own or of someone we love. Cancer is rightly seen as one of mankind's worst disease afflictions, not because it so often ends in death, for that is the fate of us all, but because it is usually slow, painful and progressively wasting and debilitating.

Jeanne came to the hospice in a horrifying condition. Her cancer had spread to the bone marrow and any movement whatsoever was accompanied by excruciating pain. Just to position her in bed was intolerable to her. We placed her on a water-bed mattress to minimize the need for movement and started her pain-management medications. After some days of experimentation we found the right dosage and combination of medications. This and tender, unhurried care designed to meet only her individual needs moved her from a world dominated by torturous pain to one in which she could calmly communicate with her family on a loving, human plane. She had almost three weeks of "normal" interaction with family and friends before she quietly and calmly died when her vital systems were finally overwhelmed. She was 47.

The hospice is intended to meet the needs of dying people and their families. It is not a place for treatment or radical life support. There is no respirator on the unit at all. Measures such as oxygen enhanced breathing or intravenous or enteral feeding are used as com-

fort-measures, never as extraordinary life-support. As in Jeanne's case, the immediate priority is pain management. A variety of medications are used depending on individual needs and tolerances. Then attention is given to whatever physical needs the individual patient has depending on the type and location of the disease.

Once the patient's immediate physical suffering is alleviated as much as possible and stabilized, however, the hospice mission has only begun. In the hospice control of the person is returned to the patient to the last degree possible depending on condition. There are no routines. Baths are offered, but the patient decides. Meals come at regular times but are served at whatever time the patient wants to eat. No one is ever hurried. The nursing staff is relaxed, informal and encouraged to form whatever depth of relationship the patient and family wants and needs.

Most of all, the hospice is open about death and dying. Patients and families are encouraged to talk about their feelings and to share their grief. Children are encouraged to visit (there are no restrictions on visiting hours or ages of visitors) and even pets are allowed. When a patient dies, the face is never covered and doors remain open until the mortician comes to remove the body. A death is rarely directly attended by a physician; usually the family and one of the nursing staff are present, and when respirations finally cease the duty nurse (an RN) verifies the fact. The on-call

physician then comes and makes a legal pronouncement and signs the

All these policies and procedures designed for one goal: to restore experience of death a natural dignity that has been lost to our society.

Blanche and Henry are both 70 old. Though they married too late to have children, their love for each has sustained the life they have: Now that love sustains the experience of death which they are also sharing cancer slowly but surely depleting Blanche's vital organs. When brought to the hospice hospital that she was dying and that there was nothing that could change that, something had to be done for her to no longer care for her at home and her suffering was destroying him. Now stabilized and her pain is under control. She sleeps most of the time and stays with her. She will die soon. A room has been made for their love and they stay there.

The hospice has a place in our health care system. It is staffed by qualified and licensed nurses, directed by a physician (preferably an oncologist) specially trained and experienced in chronic pain management. The hospice may consist of an in-patient facility which can be relatively small, and a program of home-care supervision and support. The ideal process is for the patient to come into the in-patient unit for a few days of orientation and pain management analysis and then go home until he dies. If symptom control is not adequate, the patient can be readmitted to the in-patient unit at any time judged appropriate by the patient, family, and staff.

Whether in-patient or home-care, the goal is holistic care and support for the dying person and his family. To this end the professional medical staff is supplemented by volunteers. These include persons trained in psychological and spiritual support, both clergy and lay, and just plain people from every walk of life who care and want to offer to another person's burden of suffering and grief. Great flexibility is the rule, including the patient's own physician and clergy in the process.

The staff, both professionals and volunteers, are called to function in special ways. It requires the willingness to love and to share — to first conquer our own fear and vulnerability, for then can we accept a share of the pain and fear being endured. This willingness to share the experience of dying is a key element in the concept of hospice care, for only by sharing in this personal relationship can the kind of support intended be given. The price exacted by this approach is high. Every emotional investment that is made, every offer to share, guar-

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Thanksgiving 1979

There are lots of things to be thankful for. There is the comfort and well-being most of us enjoy (fuel, food, and inflation notwithstanding), that peace and quiet in at least a large part of the world, and that many good people are doing wonderful things — one example, for instance, of Mother Teresa whose work in Calcutta has recently been recognized by a Nobel Prize. It is not without significance, however, that Thanksgiving Days, both our own American one and similar occasions in various other parts of the world, are specifically tied to gratitude for food and whatever additional meanings they may also have. The necessity of eating and drinking constantly reminds us the fact of our dependence on forces outside of ourselves, and ultimately our dependence on God. Whatever else happens, we thank him for the gift of life.

Many Americans have lost the custom of saying grace at meals. We are glad that many are reviving it, especially at the principal meal of the day. Thanksgiving is not only a particular time to say thank you to God at the dinner table, but also a good occasion to reflect and resume what should be a regular practice of us.

How Well

Living has been with us ever since the fourth chapter of Genesis, but the past several years have seen a reawakening of interest in this perennially important subject. How to die, and how to help others die, are questions which every generation needs to consider. The hospice movement is one response to these questions, and a response in which our church has made a very significant contribution. We are pleased in this issue to include an interview and further discussion of this important development in the provision of care and facilities for those who are on the verge of leaving this life.

Episcopal Election

In this issue our news stories report a surprising number of changes on the bench of bishops. It is not our usual practice to comment on the outcomes of elections to the episcopate. Comments on the results of election are in order, however, especially at a time when so many questions are being raised in the church about the best way to choose bishops.

We believe the recent election in North Dakota is of particular interest. Leading clergy and lay members in the diocese took stock of their situation and decided what was distinctive about it. Five candidates were nominated, each of whom were known to

have substantial experience in dealing with small congregations, and with the development of plans and programs for such congregations at the regional or diocesan level. Teaching experience, overseas missionary work, involvement in American Indian ministry, and important diocesan responsibilities are among assets conspicuously represented in this group of five well-known priests. We note with pleasure that four of the five have been associated with the Leadership Academy for New Directions.

Other dioceses have different circumstances and different needs. Many could follow North Dakota's lead, however, in seeking nominees who have outstanding skill and long experience in dealing with the specific needs and opportunities which the diocese faces.

A Letter From Plymouth, 1621

"The harvest being gotten in, our Governor sent four men out with fowling pieces, that we might, after a more special manner, rejoyce together when we had garnered up the fruits of labor.

These four men in one day killed as much fine fowl as, when laid out, served the company a week, at which time, for recreation, we made exercise of armes, many Indians come amongst us, and amongst them, their great King, Massasoit, with ninety men, who went out and slew five deer which they brought to the plantation, and bestowed upon our Governor, on the Captains, and on others.

Albeit it has not always been so fair with us as at this time, yet, by the goodness of our God, we are so far from real want that we oftentimes do wish more partakers of our plentie . . ."

So now have we, as then was wished, become partakers of that plentie, and upon this day rejoyce after a more special manner.

Gloria Maxson

church's mission in the jungles and mountains of Veracruz and Oaxaca in the southeast of Mexico. Since going to Xalapa in 1971, he has established work in some six areas of the region, in addition to continuing work in several older missions. He will be extending his ministry with various Indian language groups, especially among the Zapotecs, Chinantecs, and Popolocas. His situation is reminiscent of the early years of the European conquest of Mexico when the friars encountered a variety of languages [TLC, Oct. 14].

Fr. Huerta will be joining the diocesan bishop, the Rt. Rev. José G. Saucedo, and the Rt. Rev. Roberto Martínez, elected in May to work in the northern part of the diocese, to bring greater episcopal missionary activity to the diocese.

African Church Has "Come of Age"

The church in Africa has "come of age" according to the official statement to the churches released on the final day of the inaugural meeting of CAPA (the Council of Anglican Provinces of Africa) held at Chilema Lay Training Centre, Malawi, in September.

In its statement the council hailed the greater cooperation between Anglicans in Africa, paid tribute to those Christians who have suffered at the hands of hostile regimes and called for greater attention by the Churches to training at all levels.

The fact of the meeting itself, the statement said, indicated a growing maturity within the whole church. It added: "We thank God for his strength. In recent years the conduct of some governments has tested our faith. By the grace of God we have stood firm and a new chapter of Christian heroism has been written."

On church-state relations the statement called on government to be "continually adapting its institutions in the interests of all its citizens" and the church to be "the vanguard upholding truth, justice and freedom."

Forty delegates including lay and clerical as well as episcopal representatives from nine Anglican provinces including the Indian Ocean took part.

Guilty

In TLC of October 21 we reported that "booksellers did a brisk business with leatherbound and guilt edged editions" of the new Book of Common Prayer. The editions are gilt edged and we are guilty of a proofreading error.

Observers from the United Kingdom, the USA and Australia were also present at the meeting which is the successor to the Conference of Anglican Archbishops of Africa. Each province presented a report on the work of the church in its area.

A heavy agenda covered a wide range of issues including the ordination of women, human rights, Islam, relationships with the African Free Churches and Roman Catholics, evangelism, Partners in Mission, in-service training for clergy and Theological Education by Extension.

The major initiative of the council was to approve in principle the establishment of an Anglican Pastoral Training Centre for the whole of Africa. It is proposed that the new center will supplement the work of existing theological and Bible colleges with specialized training in pastoral skills at both the pre-service and in-service stages and will serve as a center for strategic planning for mission for the whole of Africa.

Seminary Supports Convention Decision

Trinity Episcopal School for Ministry in Ambridge, Pa. (close to Pittsburgh) has issued a public statement in response to the decision of the 66th General Convention regarding the ordination of homosexuals [TLC, Oct. 7]. The dean of Trinity is the Very Rev. John H. Rodgers, Jr., Th.D. The complete statement is as follows:

"The Board of Trustees and Faculty of Trinity Episcopal School for Ministry affirm publicly our support for the resolution passed by the 66th General Convention of the Episcopal Church, concerning sexual behavior and its bearing upon ordination. The School acknowledges that on the whole, the major churches of Western Christendom have been remiss in their pastoral ministry to those of homosexual orientation. We recognize, too, that in recent decades they have often failed to challenge those who have rejected biblical morality in regard to heterosexual behavior. In pastoral concern, therefore, we wish to affirm the church's evident desire to minister both the grace of the Gospel and the call to repentance to all those whose sexual behavior departs from the biblical norms.

"In particular, the School wishes to underline its support for the following words of the resolution:

"We affirm the traditional teaching of the church on marriage, marital fidelity and sexual chastity as the standard of Christian morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this church to ordain a practicing homosexual or any person who is en-

gaged in heterosexual relationship outside of marriage."

"It is our conviction that this action rests on clear biblical teaching: God's revelation of his will in creation, the sexes, and on the general moral consensus of the human conscience.

"We at Trinity Episcopal School for Ministry urge bishops and all of the Episcopal Church who are responsible for the selection of candidates for ordination to abide by the intention of this resolution."

Bishops to Retire

Early in October, the Rt. Rev. C. M. Murray, Bishop of the Central Gulf Coast, sent a letter to all the bishops in his charge announcing his intention to retire as of April, 1981.

Before becoming the first bishop of the Central Gulf Coast in 1971, Bishop Murray had served as suffragan bishop, coadjutor, and diocesan bishop of Alabama. He is 60. The Diocese of the Central Gulf Coast, consisting of parts of Alabama and Florida, with its headquarters in Mobile, came into existence officially on Jan. 1, 1971.

In his pastoral letter, Bishop Murray said that his hearing loss has become an increasing handicap in his work while he hopes "that I have served faithfully and reasonably well," and is convinced that the diocese needs a more vigorous and creative leadership. He has requested the Standing Committee to prepare for the election of a successor, and explained why he announced his plans so far in advance. "The answer is that, after observing the election process in other dioceses, I am convinced that it takes about 18 months to do the self-study and search, to get the necessary consents and approvals, and the consecration, in order to have a bishop ready to take office."

The Rt. Rev. Edward Clark Temple, Bishop of Kansas since 1959, also decided to retire in the spring of 1981. "On the 22 of May, 1981," he told the recent diocesan convention, "I will celebrate the 25th anniversary of my being elected a bishop of the church of God in this jurisdiction. A quarter of a century long time to serve in any ministry. Bishop Turner, 64, is not asking for coadjutor, but hopes that a successor will have been elected by that date."

At the 189th convention of the Diocese of South Carolina, the Rt. Rev. Gray Temple, diocesan bishop since 1961, called for the election of a coadjutor and said, "It is time to plan for the transition of leadership... at this point, I do not plan to resign until 1982, and would work with coadjutor until then..."

Bishop Temple, 65, was born in Maryland and has spent nearly all the years of his ministry in the Carolinas.

Preparing for Death

Continued from page 11

By PETER M. LARSEN

all oppression, conspiracy, and war; from violence, battle, and death; and from dying suddenly and unexpectedly. Good Lord, deliver us."

Death seems to come at the most inopportune time. We sometimes wonder when a person is about to die, be it because of illness — but then there are so many horrible and tragic deaths which come unexpectedly. In any case, known or unknown, the shock of death will disorient even the soberest individual.

At St. Jude's Church in Walterboro we have the pleasure of not recording one death in all of 1978. However, in a recent 10-year span, the church register notes 100 deaths.

Most of us can one day lay plans for his own death. Most of us are not privileged to know the date of our approaching death. Some of us are suicidal. But we can prepare a forthright and dignified management in mind the feelings of family and friends, for that event which all of us will experience.

Let us skip the obvious preparations such as an up-to-date will and adequate insurance, and deal with issues that are often overlooked. Imagine for a moment that you have just died, and picture your grieving family. In our hurry-rush society funeral arrangements must be made and your family has arrived at the funeral home (assuming they know the funeral director to use). The first thing they have to do is answer a lot of

questions about you: name, address, birthplace and date, time of death and the circumstances. Simple enough. Next, will they know your parents' full names (maiden, too) and where they were born? That information is needed for your death certificate. What do they put in your obituary? It has to be phoned into the local paper right away. Who do they think you would want for pall bearers? Believe it or not, people's noses get bent out of shape if they are not asked. How about a burial plot — do you own one? What should they spend for your casket? Church service? Where? When? What time? Which out of town people should be notified?

These questions and many more will have to be answered by your family immediately after you have gone on to your great reward.

Obviously one can not prepare for everything — but at least some preparations can be made. Many funeral directors have on file plans made by living people for their own funerals. Clergymen, myself included, also have on file arrangements for funerals that have been worked out in advance. Parts of the service such as hymns, psalms, lessons and prayers picked by the actual person in advance of his own death provide a more meaningful burial service for the family and friends of the deceased. Family discussions about death and how the members that are left will cope are very important and should be encouraged.

Death is a part of life and should be talked about within the family. Dying suddenly is something that we have no control over. Dying unprepared, on the other hand, is something we do.

that one's exposed vulnerability will bear pain. Yet the gift of love works in both directions. When we give freely of love, inevitably we receive in greater measure, either directly in acceptance from another person or in the quiet knowledge that we are fulfilling our true human potential.

One evening Ursula, a young wife in her mid-thirties, reached her limit. Her love for her husband of less than a year was overwhelmed by the massive injustice of the sight of his helpless, emaciated body lying on the bed gasping for a few more hours of life. They had only just tasted the happiness of marriage and then had it snatched away. She turned and looked at me as I stood just inside the doorway. I said nothing — I just put my arms around her and held her and let her cry — and I cried too.

Seen in this perspective, the experience of death has the potential of great worth and dignity. The immediate circumstances of the last breath fades into irrelevance and no matter how or when it happens, it cannot detract from the value of the experience of death shared in love and concern. What is important is to make maximum use of whatever time one has. Every day is a gift to be used and shared. Through pain management, physical care, and emotional and spiritual support the hospice can make it possible for a patient and family to create maximum value for their shared experience of death. To the extent that this is achieved by each family and patient, death loses its power of fear and true dignity is restored to the natural culmination of life.

The hospice movement is gaining force throughout the country. My personal experience of the hospice concept came from my work as a nurse's aide and a seminarian at Rogers Memorial Hospice near Oconomowoc, Wisconsin, which serves the Milwaukee-Madison area and is the second to be established in the state. More are being established from coast-to-coast as more and more people in and out of the medical profession come to realize that it really is all right to die.

Alex had become too weak to look out and see the new buds as they began to show on the trees. But each day we described to him the progress of new life outside. "We put the tomato plants out today." "The leaves on the big oak are as big as your hand now." "The Squirrel that lives in the elm gets bolder every day." Then, one night about 2 a.m., Alex's wife was restless and got up and left their room to walk a bit and chat with one of the night nurses. She was only gone about 10 minutes but when she returned Alex wasn't breathing anymore. Springtime in Wisconsin was late this year, but Alex made it.

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PEOPLE and places

Appointments

The Rev. **Robert S. Downs, Jr.**, is vicar, St. Matthew's Mission, San Andreas, Calif. Add: P.O. Box 396, San Andreas, Calif. 95249.

The Rev. **Ronald N. Fox** is chaplain, St. Augustine's College, Raleigh, N.C.

The Rev. **Albert W. Majkrzak**, deacon, is vicar of St. Luke's Mission, Selma, and the Church of the Resurrection Mission, Clovis, Calif. Add: 4918 E. Carmen, Fresno, Calif. 93727.

The Rev. **Michael Morgan** is rector of St. Andrew's Church, 124 South 3rd St., Livingston, Mont. 59047.

The Rev. **Stephen Norcross** is engaged in supervisory clinical pastoral education at Sibley Memorial Hospital, 5255 Loughboro Road, N.W., Washington, D.C. 20016.

The Rev. **Christopher Steele** is curate, Church of the Holy Spirit, 130 S. 6th St., Missoula, Mont. 59801.

The Rev. **George S. Story** is now non-stipendiary and a drug and alcohol treatment specialist with the Fayette Country Drug and Alcohol Commission. 100 New Salem Road, Uniontown, Pa. 15401. Add: 117 Pittsburgh St., Uniontown, Pa. 15401.

The Rev. **Peter Stube** is curate, St. Luke's Church, 119 N. 33rd St., Billings, Mont. 59101.

Continuing Education

The diploma of the Leadership Academy for New Directions was conferred on the following in October at the DeKoven Foundation, Racine, Wis. The Rev. **Magar Bedrosian** (R.I.), the Rev. **Josephine Borgeson** (Nevada), the Rev. **Marvin N. Bowers** (N. Calif.), the Rev. **Andrew W. Curnow** (Bendigo, Australia), Mr. **Gary E. Dietz** (N.Y.), the Ven. **Alan Fairbairn** (Quebec, Canada), the Rev. **Kenneth C. Fieber** (S. Dak.), the Rev. **Nicholas T. Hill** (Minn.), the Rev. **Field H. Hobbs** (S. Dak.), the Rev. **Lloyd E. Johnston** (Tenn.), the Rev. **Rolf A. Leed** (W. Kan.), the Rev. **Burdette C. Stampley, Jr.** (Wyo.), the Rev. **Canon Eugene N. Stillings** (Eau Claire), the Rev. **Roger E. Wharton** (Fond du Lac), the Rev. **Keith B. Whitmore** (Fond du Lac).

Dedications

Grace Church, Siloam Springs, Ark., November 11. The Rev. **C. Frederick Barbee** is vicar.

Resignations

The Rev. **Canon James R. Brown**, warden, St. John's College, the University of Manitoba, Winnipeg, Canada. Effective June, 1980.

The Rev. **John R. Beasley**, vicar, St. James' Church, New Castle, Ind.

The Rev. **Robert K. Orr**, rector, St. Paul's, New Albany, Ind. Effective Dec. 31.

Retirements

The Rev. **Edmund S. Mathews**, rector, Trinity Church, Fishkill, N.Y. and chaplain, Veterans Administration Medical Center, Castle Point, N.Y. Add: P.O. Box 646, Wappingers Falls, N.Y. 12590.

Resignations

The Rev. **James W. Conrad, Jr.**, vicar of St. Alban's Mission, Los Banos, Calif.

The Rev. **Dana O. Howard**, vicar of St. Mark's Mission, Shafter, Calif., to try a vocation with the Order of the Holy Cross, West Park, N.Y. 12493.

Transfers

The Rev. **Robert H. Malm** from North Carolina to the Diocese of Virginia.

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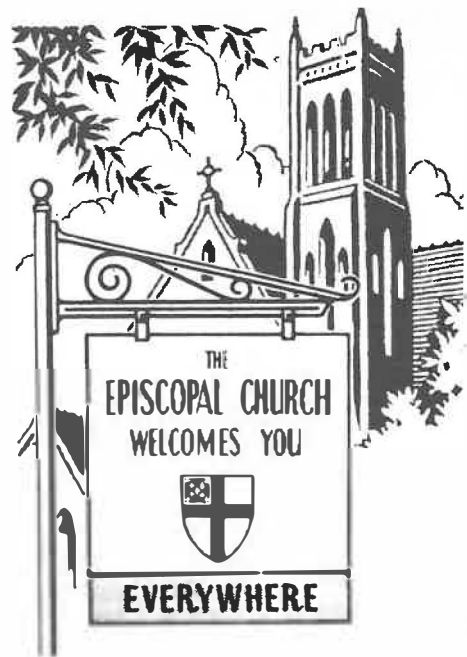
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 s; anno, announced; AC, Ante-Communion; appt,
 tment; B, Benediction; C, Confessions; Cho,
 Ch S, Church School; c, curate; d, deacon; d.r.e.,
 r of religious education; EP, Evening Prayer, Eu,
 ist; Ev, Evensong; EYC, Episcopal Young Church-
 x, except; 1S, 1st Sunday; hol, holiday; HC, Holy
 union; HD, Holy Days; HH, Holy Hour; HS, Healing
 ; HU, Holy Unction; Instr., Instructions; Int, Inter-
 ns; LOH, Laying On of Hands; Lit, Litany; Mat,
 MP, Morning Prayer; MW, Morning Worship; P,
 e; r, rector; r-em, rector emeritus; Ser, Sermon;
 rvice of Music; Sol, Solemn; Sta, Stations; V,
 s, v. vicar; YPF, Young People's Fellowship.

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