

THE LIVING CHURCH

Back in Prison

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Changing Churches

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Official USAF photo by TSGT Fred Jufier, Castle AFB, Calif.

Capt. Linda Martin Phillips, T-37 pilot and a member of the Daughters of the King: A devotion and commitment to Christ and his church [p. 11].



On Moving to the Country

By JOHN M. FLANIGEN, JR.

A few years ago, I told my brother and sisters that I would like to move out into the country. They hooted! For them, Clarkesville, a northeast Georgia mountain county seat of some 2,500 or so good people, is out in the country. Since my brother and sisters live in urban centers on the eastern seaboard, it was obvious that they just did not understand that Clarkesville was getting crowded.

Well, I moved, and now I live about three and one-half miles from the courthouse square of Clarkesville, on a 120 acre tract of land of open fields, woods, and with mountains — or gentle hills — on the near horizon. I live in a new garage apartment situated next to the old farmhouse, on a dirt road about a quarter mile from the nearest paved road. I am not in a rural subdivision.

Now, the only noise I hear is that made by crickets, birds, and the wind in the old oak trees and across the open fields. As I sit in my study, I find it easy to spend a lot of time reminiscing, remembering the many visits I made to the country while I was a boy living in Atlanta.

And I have spent a lot of time visiting in fantasy with the children playing under the large oak tree just outside my study door: Mother is bustling out of the kitchen door onto the back porch to see about them; father is out in the field with the mule and plow.

I seem to hear the sounds of happy youngsters as they come down the dirt road from school. In a few moments, the boys will be helping their father in the fields, and the girls will be helping their

mother with the household duties. The chores are hard work, and there is some rivalry and disputing among the children, but they are learning to respect and love each other and to honor the contribution each makes to the family.

Perhaps it is a loss to the family when a son spends his afternoons at school in an athletic program, while the daughters spends hers behind a soda fountain or a sales counter. I am not waging a campaign, just pondering.

Since moving to the country, I have noticed that not only are the spatial horizons of the earth much wider than in the city, so also are the horizons of time. I find it refreshing and re-creative to be in a time frame measured by the seasons, rather than by minutes and hours. I am learning to get assurance and strength from the lines of hymn 289 that once made me anxious: "A thousand ages in thy sight are like an evening gone."

As Kippie, my Shetland sheepdog, and I walk down the old road that has known the walking, trodding, and running of so many feet, human and animal, I experience a very real work of re-creation progressing in me. How many times does one say that it is "so relaxing" to drive down a country road? I assure you, it is far more relaxing and re-creative to walk down that country road.

Kippie and I walk with promptness for a while; then we dally. I stand, looking out over the fields which give birth, support life, and accept the vessel which carries this life — plant, animal, or human — when the vessel is no longer able to function.

Kippie scratches the soil, sniffs, runs, and takes care of his physical functions. Often he plays a little game with me by disappearing. Then, when the time

seems proper to him, he will dash out and run to me with all the exuberance only a happy dog can muster.

All through this, I feel very close to God. When I return from my Eucharist, I am one with the soil, the nearby mountains, the millions or billions of generations of plants that bear seed and trees that bear fruit — and yes, even Kippie. We all offer our doxology of praise to God:

O let the Earth bless the Lord: O ye Mountains and Hills, bless ye the Lord: O all ye Green Things upon the earth, bless ye the Lord: O all ye Beasts and Cattle, bless ye the Lord: O ye people of God, bless ye the Lord: praise him and magnify him for ever.

(From *Benedicite omnia opera Domini*)

God may send me back into the city tomorrow — I don't know. But I do know this: God has blessed me in many ways through the years — with holy orders, a wonderful family, friends, excellent health, and the opportunity to live in the country.



John M. Flanigen, Jr.

Kippie on a country road: "O let the Earth bless the Lord. . ."

The Rev. John M. Flanigen, Jr., priest of the Diocese of Atlanta, has spent most of his ministry in South Carolina and Georgia.

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LETTERS

Video Award

Your recent account of the Polly Bond awards [TLC, Sept. 4] announced at the recent meeting of the Anglican Communicators' meeting, did not include the award for video-public service announcement — exceptional, made to St. Paul's, Sikeston, Diocese of Missouri.

The video spot was wholly conceived, produced, and financed by members of St. Paul's, a congregation of about 150 communicants. On the air regularly in Sikeston's southeast Missouri area, it is "raising the visibility of the Episcopal Church, and that is what we want it to do," says the Rev. Than Pyron, rector.

NELL McDONALD

Coordinator of Communications
Diocese of Missouri

St. Louis, Mo.

Renewal Movements

I am quite disturbed by comparisons between renewal movements because they usually generalize from one's personal positive or negative experiences and go on to praise or condemn a whole movement.

I have been involved in Charismatic Renewal for 14 years, and I have seen both very positive and negative things. I have witnessed the negatives mentioned in Fr. Bryan's article [TLC, May 22], but I firmly believe these are fringe excesses that have been less representative of the renewal as it has matured within the overall context of church life. I have also seen the positive benefits again and again.

I have not become involved in Cursillo because I have already found what it seeks to communicate, *i.e.*, a personal and active faith in Jesus. It is not constructive for the renewal of the church for those of us who have benefited from one renewal movement to attempt to pull others into our movement, if they are successfully involved in something

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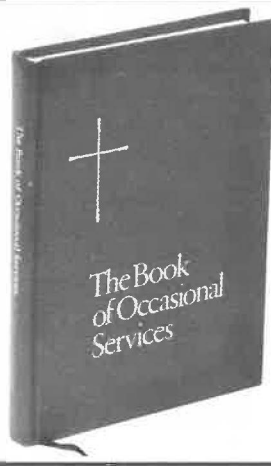
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else. I believe that the Lord is working in both the Charismatic Renewal and Cursillo, and that the differences in method between the two allow different groups of people to be reached.

The Charismatic Renewal has its historical roots in evangelical pietism, especially the British/American expression of this, initially in Methodism and later in Holiness/Pentecostalism. Obviously the theological presuppositions which came with this background need to be critically examined by those of us in the Lutheran, Anglican, and Roman Communions.

Cursillo originated in a traditional Roman Catholic context and brings with it another set of theological presuppositions. These may be no problem for solid Anglo-Catholics, but they may be for those of us influenced by Anglican evangelicals. This leads me to suggest that the competition that does exist between the Charismatic Renewal and Cursillo in the Episcopal Church may be just a new expression of evangelical/Anglo-Catholic differences.

(The Rev.) JOHN H. SPRUHAN
St. Cyprian's Church

Chicago, Ill.

Celibate P.B.?

In response to your editorial [TLC, Sept. 18], I find your second point on the election of the next Presiding Bishop, regarding his marital status, somewhat peculiar. No one can deny that married clergy have experienced joy and assistance from their spouses, by which their ministries have been enriched and made effective.

However, I have known celibate and single priests and bishops who are equally dedicated and effective. It may

very well be that a suitable candidate for the office of Presiding Bishop could be selected from their ranks in 1985.

Therefore, your argument that the day for this has not yet come is a bit misleading, inaccurate, and offensive to the vocations and ministries of those without spouses.

(The Rev.) JOHN R. NEILSON
All Saints' Church

Scotch Plains, N.J.

The Catholic Voice

My letter [TLC, Aug. 14] was, I believe, the letter that Kathleen Reeves took to task [TLC, Sept. 4]. I never meant to charge Fr. Geldard, or anyone, with conscious want of charity. If any readers took my words that way, I disclaim and apologize.

Apart from that, Mrs. Reeves has simply missed my point. I know Prof. Chadwick's book, and I deny no history. I am well aware that there is a vigorous high church movement within the Anglican Communion.

What I objected to was its members' habit of arrogating to themselves the name of Catholics. Whether the Church Union is "indeed the Catholic voice of the Church of England" depends on what one means by Catholic. This, I suspect, is where we part company.

Catholic means universal or whole. The Roman Catholic and Eastern Orthodox Communions each claim to be the Catholic Church: that is, the main and true body of Christians, from which all others have, at one time or another, broken away. Obviously, that is not what we Anglicans mean when we say our church is Catholic. Logically we can only mean that we keep the faith and order Christ's

church had of old when it was visibly one whole.

What does that require? It does not require lace cottas and Italian-style birettas, benediction, and Corpus Christi processions. Many Anglicans dislike such things precisely because they are *not* ancient and Catholic, but modern and peculiarly Roman. Essential Catholicity is formulated in the Lambeth Quadrilateral: the scriptures, the creeds, the dominical sacraments, and the apostolic ministry.

These, however, are things that all Anglicans possess. They form the four walls of our house, and within them is ample room for all that legitimate diversity in charity that Mrs. Reeves and I agree in applauding. But "Catholic Church" is the name of the whole house, not just the mansions on the "highest" floors.

To understand what our church means by claiming to be Catholic, readers might consult Jewel's *Apology for the Church of England*; Hooker's *Ecclesiastical Polity*, book III, chapter one; and Pearson's *Exposition of the Creed*.

WILLIAM COOKE

Toronto, Ont.

Visitors to Nicaragua

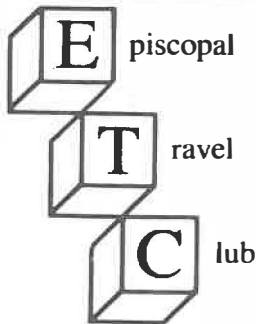
Christians from throughout the world visit Nicaragua in Central America. Many of them are members of the Episcopal Church. A few contact the local Episcopal (Anglican) Church of Nicaragua. Unfortunately, many others, being unaware of a local church of the Anglican Communion, miss out on that opportunity.

Visitors to Nicaragua are invited to contact the Episcopal Church of Nicaragua (a diocese of the Episcopal Church, U.S.A.). Through the Anglican Institute of the Episcopal Church of Nicaragua, visitors can be given a brief orientation of the role being played by the local branch of the Anglican Church in Nicaragua's process of reconstruction.

The telephone number in Managua is 2-5174. Correspondence should be addressed to Apartado 1207, Managua, Nicaragua. The Episcopal Church of Nicaragua welcomes you.

(The Rev.) ROBERT W. RENOUF
Director

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BOOKS

Solid Anglican Fare

THE NIGHT AND NOTHING. By Gale D. Webbe. Harper & Row. Pp. 125. \$10.95.

First published in 1964 by Seabury, this delightful and meaty volume was republished by popular demand. Fr. Webbe makes healthy use of tested principles of Christian ascetics, in language understood by Episcopalians.

The book is anchored in sound use of Holy Scripture, lives of saints, and Anglican tradition. Set within the framework of contemporary life, it reflects the unique insights of a seasoned pastor. It provides a spiritual training diet that is palatable, one containing sacramental protein and other essentials without dilution and avoiding the perils of what may be called religious "fast food."

As we are urged to spend tax breaks quickly on expensive things to help save the economy, this book renews the difficult truth that reliance on material things will not save us. "Thus," says Webbe, "the Christian alternative seems un-American." As the human being finds life in paradox, he helps restore the understanding that the sacramental life

and practice provide the synthesis whereby material realities can be offered and redeemed by the realities of the Spirit.

The book title is extracted from Luke's account of the miraculous draft of fish: hope in Christ is found for victims of acedia and apathy in their profound, dark depths of "nothing," since that honest nothing can be made holy by offering, then handed back as an agent of growth.

This is a good short course, not short cut, in Christian ascetics. It can serve as a companion to one's Bible and Prayer Book. Subject matter is weighty but manageable.

(The Rev.) SAMUEL E. WEST (ret.)
St. Richard Mission
Jekyll Island, Ga.

Communicators' Tool

TOPICAL ENCYCLOPEDIA OF LIVING QUOTATIONS. Edited by Sherwood Eliot Wirt and Kersten Beckstrom. Bethany House. Pp. 290. \$6.95 paper.

If you like to locate your quotes by subject headings rather than author or title, then this handy new reference work is for you. Designed for Christian communicators — preachers, speakers, parish newsletter writers, youth

workers, diocesan editors — this book brings together 3,500 quotations from scripture, great literature, the church Fathers, and many historical and contemporary writers, and groups them under 350 categories and issues. A random selection turned up bitterness and blessing, hope and humanity, loneliness and love, reality and rebellion. The quotations are numbered and cross referenced. There is an author index and a topics index.

(The Rev.) TRAVIS DU PRIEST
St. Luke's Church
Racine, Wis.

Books Received

EUCCHARIST AND INSTITUTION NARRATIVE: A Study in the Roman and Anglican Traditions of the Consecration of the Eucharist from the Eighth to the Twentieth Centuries. By Richard F. Buxton. Alcuin Club Collections, No. 58, SPCK. Pp. 276. £6.95.

EAGLES' WINGS TO HIGHER PLACES. By Hannah Hurnard. Harper & Row. Pp. 145. \$4.95 paper.

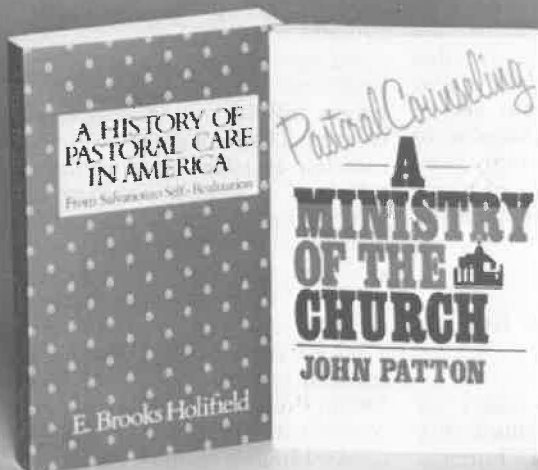
PARADISE LOST. By John Milton. A Prose Rendition by Robert A. Shepherd, Jr. Seabury. Pp. ix and 166. \$8.95 paper.

THE FACE OF PRAYER. Photographs by Abraham Menashe. Knopf. Unpaged. \$25.00.

JONAH: Bible Study Commentary. By John Walton. Zondervan. Pp. 82. \$3.95 paper.

RUTH: Bible Study Commentary. By Paul P. Enns. Zondervan. Pp. 75. \$3.95 paper.

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Special Convention Called

The Rt. Rev. Elliott L. Sorge has announced that he will call a special convention of the Diocese of Easton on November 13 "to resolve in a positive way" the issues that have arisen over the diocese's purchase of a bishop's residence [TLC, Oct. 2].

Bishop Sorge announced the step on the day of his installation as eighth bishop of the Maryland diocese after three weeks of controversy that began when a parish attempted to halt the purchase and financing of a ten-room house on an eight-acre wooded riverfront property and a \$250,000 short-term note that the diocese took out to finance it. The house, of contemporary design, has 2,400 sq. ft. of living space in two stories, including four bedrooms.

In announcing the special convention, Bishop Sorge said the convention delegates representing the diocese's 6,500 communicants will consider alternate proposals for financing the property on Island Creek in Talbot County, Md. He stressed that "the convention constitutes the representative and legal authority of the diocese and is therefore the forum in which issues are properly resolved." He said parishes of the diocese will be briefed and the plans for purchase of the bishop's house discussed at meetings of the three geographical convocations of the diocese before the convention.

Bishop Sorge said his most important objective is to bring peace to the diocese "so we can all work together and move forward toward fulfilling what the diocese perceives can be done on behalf of the extension of Christ's kingdom."

Northeast Churches Show Decline

The Rev. Loren Mead, executive director of the Alban Institute in Washington, D.C., recently made public a research report that showed that "startling" declines in mainline church membership and finances took place in the 70s in the northeast.

The churches studied are the Episcopal Church, the United Presbyterian Church, the United Methodist Church, the United Church of Christ, and the Lutheran Church in America in the areas of Pennsylvania, New Jersey, and north into Maine. Dr. Mead said the report, which is a joint venture of Hartford Seminary Foundation and the Al-

ban Institute, was an attempt to identify regional patterns in the northern mid-Atlantic and New England areas.

The report was made available to church leaders meeting in Washington. As the group met at the Alban Institute to deal with its implications, a Presbyterian executive was quoted as saying, "This study certainly plays hob with the idea that these churches — at least in the northeast, have many financial resources that can make a significant impact upon the needs of the poor."

Membership losses for the ten year period from 1970-80 ranged from a high of almost 30 percent for the United Presbyterians to a low of one-half percent for the Lutherans. Other losses were 18 percent for the Church of Christ; 16 percent for the Episcopalians; and 15 percent for the Methodists. Church school statistics indicated similar losses.

Although actual dollars received by congregations increased significantly during the period covered, the effect of inflation was responsible for a dramatic decline in purchasing power. This led to fewer funds available for outreach giving, which dropped by 49 percent in the Lutheran Church in America to a low of nine percent in the Episcopal Church.

Dr. Mead said that while figures could not be compared accurately from denomination to denomination, because each church defines certain categories, such as membership, in its own way, what is important is the decline in each denomination from its own 1970 figures to its own 1980 figures.

"It is not clear what this means in detail," he said. "We do not know how much of this is involved in demographic shifts, for example. What is clear is that there is an area-wide significant loss of membership and income in a number of 'mainline' churches. I had certainly been unaware of the *size* of the loss of members, money, and church school membership."

Southern Africa Groups Again Lead WCC Grants List

Although 43 groups in 18 countries will share the \$446,000 allocated this year from the World Council of Churches Program to Combat Racism, more than half of the money will go to four organizations in southern Africa.

The largest grant, \$105,000, goes to the South-West Africa People's Organi-

zation (SWAPO), the national liberation group in Namibia. The African National Congress, outlawed in South Africa, was allocated \$70,000. The Pan-Africa Congress of Azania received \$50,000 for news and information services to "counteract South African propaganda," said the WCC grants report. Receiving its first racism grant this year was the South African Congress of Trade Unions, which got \$10,000 to assist black workers in obtaining their legal union rights.

Previous grants to black liberation groups in southern Africa have generated charges that churchgoers' donations are being diverted to serve the ends of Marxist terrorism. The World Council insists that only designated funds are used for the racism grants, and that they are used only for humanitarian purposes.

The Rev. Anwar Barkat, director of the Program to Combat Racism, said recently that no American denomination has contributed to the special fund for at least two years, except for one minor grant. About half of the support for the program comes from the governments of Norway, Sweden, and the Netherlands, he said, and the rest from European churches and non-denominational groups in the U.S.

In addition to Africa, the 1983 anti-racism grants were distributed on five other continents as follows: Asia, to one group, \$11,500; Australia, four groups, \$30,000; Europe, six groups, \$30,000; Latin America, three, \$23,000; and North America, six, \$40,000. Nineteen support groups received a total of \$76,500.

All four of the Australian groups are first-time recipients of program funds, which will benefit Aborigines in that country. The Asia grant went to an organization established to counteract discrimination against Koreans in Japan. The European grants include funds for groups in West Germany, France, Britain, and the Netherlands, which are seeking to protect immigrant and other minority workers from persecution.

In Latin America, \$8,000 will help fund an agricultural and cattle cooperative in Bolivia. The Union of Indigenous Nations in Brazil, which includes more than 60 Indian nations, received \$12,000 to help extend their group, and a cultural group in Peru received \$3,000.

In North America, five grants of \$5,000 each were earmarked for the Haitian Refugee Project and the Indian Re-

source Law Center in Washington, D.C.; the International Indian Treaty Council in New York; the Asian Pacific American Legal Center of Southern California; and the Kaska Dene Council in Canada, concerned with aboriginal land titles.

The 1983 grant total was down this year from \$489,000 in 1982, which went to a record number of 53 groups. In 1980, the figure was \$775,500 to 45 groups. Since the special fund was established in 1970, the WCC has given \$5.7 million to groups fighting racism. Southern Africa always has received priority.

Hunger Activist Named to Federal Panel

Betsy Rollins, director of the community kitchen program of St. Phillip's Church in Durham, N.C., which was designated one of the church's first Jubilee Centers, was named recently to the Presidential Task Force on Food Assistance.

The panel's mandate — "to examine the cause of America's hunger problem, to determine its causes, and to recommend specific solutions" — is a result of President Reagan's call for a "no-holds-barred" study of the problem. The president admitted to being perplexed about why people were going hungry in the U.S.

The community kitchen that Ms. Rollins directs is the keystone of an ecumenical social service program which combines the efforts of 37 congregations in hunger, counseling, and advocacy programs. She said the kitchen itself is able to feed about 300 people a day at a cost of 26 cents a meal. "The 26 cents is inclusive," Ms. Rollins said. "It even includes the auto insurance. In the third quarter of the year alone, we had more than \$60,000 worth of food donated. The word is 'scrounge.' There is food in this country. There are companies that don't even know of the tax benefits. There is food going into dumpsters each day."

Presiding Bishop John M. Allin hailed the appointment as a "signal honor both to you and to the program which you head," and assured Ms. Rollins of the help and resources of the hunger office at the Episcopal Church Center and the National Hunger Committee and network.

ARCIC II Begins Work

The first meeting of the new Anglican-Roman Catholic International Commission established by Pope John Paul II and the Archbishop of Canterbury was held in Venice, Italy, from August 30 to September 6, and made what observers called an "encouraging start" to its work.

More wide-ranging in membership than its predecessor, the commission in-

cludes representatives from five continents and 12 countries, which made possible a useful exchange of information on the actual state of Anglican-Roman Catholic relationships around the world. It was noted that although there are places where little progress has been made, regular cooperation is taken for granted now in most cases.

Two papers from Australia focused on justification by faith and the theology of the church. Discussion of the church, grace, and salvation led commission members to make these closely related issues an immediate priority.

Preparatory papers from England on the subject of the reconciliation of the churches and the recognition of ministries prompted the commission to a discussion of how Anglicans and Roman Catholics can proceed toward full communion. The response of both churches to the final report of the first ARCIC commission, which will show the extent of agreement in the faith, is seen as essential in this area.

An important part of the commission's activity was corporate prayer. On its first day, the commission was led in meditation by its co-chairmen, the Rt. Rev. Mark Santer, Anglican Bishop of Kensington (England), and Bishop Cormac Murphy-O'Connor, Roman Catholic Bishop of Arundel and Brighton, England.

At a general audience on August 31, Pope John Paul urged those present to pray earnestly at the beginning of this new stage in the dialogue between the Anglican Communion and the Roman Catholic Church. A message of greeting was received also from the Archbishop of Canterbury. The commission's next meeting is expected to take place within a year.

New Statistics Reveal Strength

Despite a new report from the Alban Institute in Washington, D.C., which revealed a marked decline in members and funding in the decade ending in 1980, new figures show that the Episcopal Church showed a slight gain in membership in 1982 for the first time in many years.

In 1982, the number of baptized members grew to 2,794,194 in the domestic dioceses, a gain of almost a percentage point over the 1981 figure of 2,767,440. Communicants were numbered at 1,930,690, a figure almost identical with 1981.

Only ten percent of the gain was due to the baptism of children. As in the past, the growth of the church was seen as largely due to an increase in the number of new adult members. However, church school enrollment rose, mostly in the elementary grades. Total students numbered 486,470 — a slight gain re-

versing former trends.

Attendance at four key services increased by six percent. Other vital statistics showed slight increases. The number of households increased, due to more people living alone, and families declined slightly.

Stewardship, as measured by receipts in pledge and plate per household per week rose by 7.5 percent to \$6.82. Other receipts showed substantial gains. Overall receipts, including those from special funds, rose to \$768 million, compared to \$697 million in 1981. The dioceses and general church received \$68 million in 1982, compared with \$62 million in the previous year. Overall parish disbursements for outreach topped the \$100 million mark for the first time.

Traditional Religion

Alcoholic treatment programs are leading a growing number of Native Americans to return to their traditional practices, including sweat lodges and peace pipes. Those practices are helping Indian alcoholics rediscover their traditional values, according to Herbert Sam, executive director of the American Indian Chemical Dependency Diversion Project, who said Indian alcoholic problems often result from loss of cultural identity.

Indians "try to live in a society that isn't molded for Indian values. . . . I went through treatment twice," he said, "and after the second time I went to my grandfather for advice. He said I had to go back to Indian culture and values. And that's how I maintain my sobriety, by living my own cultural and spiritual values."

But some Christian congregations located on Indian reservations have watched the return to traditional religion with disappointment and have noticed attendance at Sunday worship slipping well below the record attendances of 30 years ago. The Rev. Ed Sheppard of St. Cornelia's Church on the Lower Sioux Indian Agency near Redwood Falls, Minn., said attendance at worship in his congregation has dropped steadily since the 1960s. He said it was sad to see the decline of a congregation whose historic witness had helped preserve Indian culture.

Human Needs to Come First

In a recent interview with Diocesan Press Service, Presiding Bishop John M. Allin expressed the hope that the church would focus on ministering to human needs during the last two years of his tenure. He said that "the needs before us as a church continue to be desperate needs: hungry people, decaying cities, a trend toward increasing dependency upon weapons of war as the pri-

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Back in Prison

A Perspective on Freedom

By ROBERT J. GALLAGHER

Sometimes it seems like yesterday. At other times it seems like an eternity ago. The road from prison inmate to prison chaplain has been a strange and winding one. It has also been a grace-filled one.

While I was newly “doing time” at the Billerica House of Correction in Massachusetts in the 70s, Harold arrived from the state prison. He was unbeatable at cards and humbly admitted that he had had an ample opportunity to learn the skill. He had gin rummy — and the cards themselves — coming out of his ears before the game was even dealt. As we were not allowed money on our persons, we bet on a point system, payable later in cigarettes through our canteen accounts. Harold always won. He knew it and I knew it.

But for a loner who was doing time alone and not as part of any street gang or previous prison pact, I found Hal to be most supportive in my attempts to avoid confrontation. In prison, functional relationships are the norm, I was told. Without them you perish.

There were guys who would take a swing at a guy's face because he got a letter when they didn't. It amazed me how people already in a miserable state could persist in making life even more miserable both for themselves and for others. That was one of the big cultural shocks for me.

The Rev. Robert J. Gallagher was recently ordained to the priesthood in the Diocese of Michigan and is a candidate for the Doctor of Ministry degree at the Institute for Advanced Pastoral Studies in Southfield, Mich. He also holds master's degrees in education and arts in American studies. His jail sentence was for accepting bribes as an elected town official and for extortion. This article was condensed from two chapters of a book he has written.

But I recognized that as long as my associate (you didn't call a guy a *friend*) had a healthy card partner in me, he had his cigarette supply. He knew it and I knew it. And even more important, the gangs knew it. It was a subtle — and not so subtle — way of buying protection. I didn't hear anyone call it that, but that's what it was. And yet who — in or out of prison — doesn't pay for some kind of protection?

It was Harold who tipped me off, in the middle of a card game: if it weren't for him, I would have been right in the middle of the riot. And there's no way you come out of a riot a winner. The word was (and the word wasn't always accurate, or even near accurate) that the administration was insisting on a thorough shakedown (stripped body searches) of visitors, in response to an inmate request for a New Year's Eve dance.

The inmate reaction was a recalcitrant “No!” Plans for a riot had been brewing. Harold had seen the handwriting on the wall. And when I won my fifth rummy hand (sometimes he let *me* win) out of some 235 games we had played (that's a lot of cigarettes), I knew something was in the wind.

He couldn't have been more direct: “Go to your cell and force the cell door closed, with you inside of it — and do it now! Move — at least, that's what I'm doing.”

I wasn't in the cell ten seconds when the whole world fell apart. I could see nothing, nor did I wish to see. The sound of screaming and broken glass and flying pool balls was nerve-shattering. And all this on my 13th day of prison experience. To make matters worse, some inmates were trying to burn down one side of the stitching room, while others were trying to break through the door of the same room to the outside. By this time the unarmed corrections officers had fled. The ratio of corrections officers to inmates made any response other than

flight pure foolhardiness.

The smoke thickened, and my cell, the nearest cell to the fire, received the brunt of it. The fire hoses that the arsonists used to dampen the fire (by this time some of them had realized the fire had not been the swiftest of ideas) only made the smoke worse. To boot, the wheels of the water pump jammed so that the floor started flooding.

I've done much denying in a lifetime, but this time was my number one defensive act of sanity preservation: I lay on the bed on my stomach, forced one ear into a pillow and covered the other ear with a blaring portable radio. When I dared to open my eyes, I noticed a flashlight beam on the wall over the bed. It announced the end of the riot. One of the officers opened my cell and directed me to report to the infirmary for smoke inhalation and shock.

Those of us confined to our cells later learned that those not in cells during the riot were channelled into the courtyard with the assistance of the canine division police dogs, and, after stripping completely on that December night, were marched back to their cells, hands on head, in single file.

Not all those in the midst of the riot had chosen to be there. In another ten seconds I would have been part of it myself, like it or not. Most of the state prison transfers were not involved. They knew better.

Those considered responsible for any part in the riot received, for openers, an 18 day lockup. Except for a brief shower every third day, they were confined to their cells for 24 hours a day. Their meals were brought to them and all magazines, radios, and television sets were removed from individual cells. The sheriff further announced that those not involved would be expedited out to the dormitory, where there were no bars or cells. That was splendid news for me.

That 18 day period was to be the first time in months that I chose to leave my inner protective shell in an effort to reach out to others — to those inmates in full lockup. Compared to then I was a free man. I began to realize how relative a thing freedom is. I was still in prison, but I had a full view of other men who were in a prison within a prison.

I used that freedom of moving about within the prison to support three of the young men who had lost it. And I did so at some risk. Inmates “in population” were told not to visit the cells of the 18 day lockup inmates. If we were caught doing so, we could face the same penalty. But I made the decision to take that risk.

Many a pack of cigarettes and many a candy bar I slid under the cell doors. At times I provided extra coffee and a magazine. In this reaching out, I was beginning to regain some of my self-respect

and self-worth. Still, I was very far from feeling good about myself.

All of that happened nine years ago. Now, recently ordained in the Episcopal Church, I am full-time assistant at St. Columba's Church on the east side of Detroit, and I spend one day a week as a volunteer chaplain at the Macomb County Jail.

I make no bones about being an ex-con, especially when talking with the inmates. Besides, ex-con says only part of who I am — or was. I'm much more than that. Two years of my life were spent in prison. Not everyone, not even many, choose to ignore the other 95 percent of who I am — was! And may I never forget either percentage, for both freedom and incarceration have given me a new perspective.

When, as a chaplain, I arrived at Macomb County Jail for the evening Eucharist, one of the "residents" approached me at the end of the service. "One of the guys here says you did time once. Is that true?"

"It is, Fred."

"How much time?"

"A four-year sentence. Paroled after two."

"I thought my six months was bad. Did you ever feel like the time would never end?"

"Sure did!"

"And now you're back in prison as a chaplain? Why?"

"I guess I want to pass on to others what was passed on to me. I also believe that my presence reminds prisoners that the time does eventually end. It did for me, and it will for them."

Fred said, "I guess I'm a lot like the hound in today's sermon you preached — been through a lot of swamp water and garbage in my life. . . . Any Bible passages you suggest reading?"

I handed him one of my service cards with dozens of scripture passages in small print.

"Looks like an eye test, chaplain."

"Hold on just a minute. I've got an extra copy of my favorite prayer in my Bible. I think you'll find it helpful. It's part of a prayer called 'A Song of Creation.'"

Fred scanned the sheet. "I hear you! I hear you! It fits right in with your sermon. The Master still loves the hound, even when he's got swamp water and scratches and garbage all over him. The hound knows this, so he keeps trying real hard."

"Fred, I think I'll let you preach next Sunday. That's a much richer interpretation than I came up with."

Fred paused and thought for a moment.

"Chaplain, maybe that's because I'm still doing time — and you're not," he grinned. He gave my arm a firm squeeze and headed back to his cell.

Changing Churches

What do we say when someone asks

if it is okay to serve Jesus

in another denomination?

By JOHN HALL

What do you say when someone tells you, "I used to think that I could never be anything but an Episcopalian, but now I find that I am attending the Methodist church" (or the Baptist church — or the Roman Catholic church)?

Back in the days when it was Morning Prayer and sermon with Holy Communion on the first Sunday, and the preacher tended to have a slightly English accent whether he had ever been to England or not, and the rhythms of 1660 set off comfortable vibrations in your psyche, it did not seem to be a problem. If you were an Episcopalian, it was either because you really liked all that, or because you were born and bred that way and could not escape it.

But now we have distinctions; we have "live Episcopalians" and not-so-live Episcopalians, churches that are full of spirit, and churches that are, by contrast, dull. Some people like it the old way: if you will, the dull way. They are Episcopalians for the long haul. They do not feel the need for an emotional lift Sunday after Sunday.

Those of these who go to Cursillo or Faith Alive are happy to come back to the steady, majestic approach to Christianity which this style of Episcopalianism provides. They find the road to salvation somewhere among those wonderful rhythms — they can be wonderful even in Rite II — and in the steadiness and fidelity of it all.

But there are others who cannot stand all that. Maybe they have had a renewal experience of some kind, and they never got over singing "Amazing Grace" with all the energy within them, with hands

held high and hearts full of joy. Maybe they have come from a parish where the service takes root within the congregation, then moves to the altar — and you can never be sure exactly what will happen, because people are bringing and even sharing what is on their minds and in their hearts.

Maybe they have been deeply involved in some form of Christian social action, and it has been through the care of his other children and creation that they have found the Lord Jesus, and when they sing "Praise him in the morning, Praise him in the evening," they mean by feeding the hungry, sheltering the homeless, and clothing the naked.

Now what if one of these latter folks moves to a new community and a new Episcopal congregation, and the church is all silver teas and status quo, the services are ponderous, and the sermons insipid? What if this person has been trying to make the best of it for two and a half years, and indeed trying humbly to make an impact for good? And what if this person is now feeling worn out and unhappy, and it is getting so that he dreads going to church on Sundays?

And what if there is a congregation of another mainline denomination right in the same town — a congregation which is everything in the eyes of this person that the local Episcopal church is not?

Yet our parishioner friend does not want to commit a mortal sin! He does not want to burn in hell for becoming a *de facto* Methodist, or Congregationalist, or Roman Catholic. He goes to his former pastor, the one in the church that he liked so much, and he asks the question, "Would it be okay? Do you think God would mind?"

The answer used to be easy. Having been an Episcopalian, you wouldn't want to be a Protestant. And you cer-

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tainly wouldn't want to be a papist. You would probably decide to be patient in the situation. In time your priest might move on, and perhaps you would get a new one who would make all the difference. In the meantime, you might think of the present as a spiritual exercise. After all, St. John of the Cross spent time in the desert. "Some of our best times come after some of our driest times."

But a lot has happened in the post World War II years. Whatever one may think of certain aspects of the ecumenical movement, one of the positive results is that we have all come into contact with wonderful Christians of other denominations. It was much easier to write them off when we were not speaking to them, because we were so positive that we were superior.

But now we have had Pope John XXIII and Vatican II, not to mention Martin Luther King and the liturgical movement. What a difference these have made! Furthermore, in the Episcopal Church, priests do not move around so much now because in most places there is an oversupply of clergy. And we all live with an awareness that the bomb might fall at any time, so we had better attend to our spiritual life and get help wherever we can find it.

So what do we say to the question of changing churches? Do we say that it does not matter what you believe as long as you are sincere? Of course not. But maybe we are a little more humble about what we believe, and a little more aware than we used to be about our own shortcomings. And maybe we are a little more open to the possibility that God may have more than *one* way for bringing sheep into his kingdom, even though it can be difficult to release people to situations in which they will be without the sacraments as we understand them.

Also, we need only to look down the street to find countless unchurched people, many desperate for what Christ has to offer, to realize that there are great fields ready for the harvest. So if someone feels that he can work better on the neighboring farm, maybe he had better do so — because there is more than enough for them to do and more than enough for us to do.

What do we say when someone asks if it is okay to serve Jesus in another denomination? The answer is not easy. Often personal feelings get in the way. Certainly we should make sure that this is a carefully considered and prayed over decision, and that the person also knows of other Episcopal churches within driving distance (for we do have much variety within our own branch of the Christian family). And, of course, we make sure that the person knows that our door is always open.

Then, having done all that, we may say, "Go in peace and love and serve the Lord."

Institutional Parish Teas

By THOMAS C. H. SCOTT

Pastoral care for residents of nursing homes or retirement homes is generally recognized as important, but time-consuming. Consequently, clergy visits to parishioners in such places are commonly short or infrequent, and often felt to be unsatisfactory by all concerned. Parishioners feel neglected; clergy feel guilty.

To make pastoral care in an institutional setting rewarding for parishioners and clergy, clear purposes and goals are helpful. Having clear goals and purposes enables clergy to plan for their visits and to build lay involvement in this aspect of pastoral care, as well.

The goals of calling are to keep parishioners as fully involved in the life of the parish as possible and to give them the opportunity to serve their church and their God through the prayer and work of which they are capable. This is important because these people usually identify more strongly with their home parish than with any institutional chaplaincy or local parish, no matter how long they have been residents of the facility.

One form of visitation which meets these purposes is a "parish tea" at an institutional residence where several parishioners live. Such teas can stand in place of many visits to individuals. Personal visits can be reserved for communion of the sick and private talk and should not be discontinued.

Parish teas give parishioners and their friends in the residence an opportunity to "entertain" the clergy visitor and to socialize with one another. In addition, the parish tea enables all to be at their best in a pleasant setting which need not overtax them. A parish tea permits informal interaction which makes friendship and pleasant social experiences possible. As a result, the dignity of institutional residents is confirmed.

I have found that such teas enable me to see more parishioners, in better circumstances, with less strain, and with usually pleasant results. The tea format also permits individuals to request personal visits. Clergy callers must be sen-

sitive to this, in order that parishioners will not feel that the group tea is being done to *avoid* personal visitation. Parish teas are intended to convey to institutional residents, to their families, and to the staff of the facility two important attitudes: that the parish genuinely cares about these people and the parish recognizes and seeks to preserve their dignity and worth.

The arrangements for a parish tea are simple and adaptable. Beginning with permission from the administration of the facility to hold a tea, arrangements for tea, coffee, and cookies are made with the social activities director.

Discussing the idea with residents and getting their support is the next step. Parish teas are not well received by people who feel these events are being "done to them." Frequency and time must be their choice. It is probably best to schedule only two or three teas to begin with so people can decide how, or even whether, the teas should continue.

When the tea is scheduled, one prepares for it by being ready to talk about events in the parish and perhaps to show snapshots of parish events. Reading the parish newsletter, describing services, building repairs, and guild activities, are important items of interest. Most of all, people want to know about other parishioners who are friends. Current events, art, music, literature, and sports are appropriate topics.

The design of a tea is simple: open with prayer and individual conversation as tea is served, either by staff or the residents themselves with your help. Share parish news, inquire about their lives, and then lead general discussion; conclude with intercessory prayer, making up a prayer list within the group.

The tea can be the catalyst for other activities sponsored by the parish in a residence. Lay visitors can be "featured" at teas for entertainment, or for projects and activities of interest to all involved. Bible study, pet therapy visitation, rolling hospital bandages, needlework — all may be possible additions, depending upon the capacities, skills, and interests of the residents and lay volunteers. Regular visits by choirs or guilds at holiday time may evolve.

The Rev. Thomas C.H. Scott is rector of Calvary Church, Pittsburgh, Pa.

Several considerations which clergy should keep in mind as a parish tea program begins: First, it is important to realize that visiting this small group from one's congregation will involve being sensitive to all of the social and political issues found in other segments of the congregation. Older parishioners are not uniform in personality, taste, or temperament, nor do they all like one another. Argument and discord may occur.

Clergy callers should not feel obliged to intervene, nor should they intercede too quickly on behalf of a person or a side in a dispute. It is best to be even-handed in dealing with all concerned and let conversation flow where the group takes it. Have confidence in their capacity to be polite, forbearing and reasonable.

Second, if the group is mixed, some persons in wheelchairs and others not, or some mentally alert and others not, each of these "constituencies" should get special attention — attempt conversation and quiet hand-holding with each person not mentally acute.

Paradoxically, in order for these persons to feel that they are having us in for tea, we must help to make *them* comfortable. Sitting in a circle, not beside the same person each time, helping to serve tea, being prepared to entertain them, leading the discussion and their prayers, *with* them, not despite them, and generally looking out for their well-being is what we must do for them in order to make parish teas a success.

Third, among these concerns must go an active effort to touch and caress and even kiss these people. They need love and affection, and a fond caress is worth more than any word. Courtesy and propriety as they understand it convey our respect for them and their values and is one means we have for helping them preserve their dignity. Jokes, laughter, and a relaxed attitude are also important.

Fourth, one should never attempt to cut such conversation short or to "take away" someone's feelings by our own denials or reassurances. These people are entitled to their feelings and need to express them. Their experience may be that staff, family, and friends have cut them off from expressing their fears, sadness, anger, and anxieties about their situation, and we are their only resource. To be offered the opportunity to know their feelings is a great gift we should humbly accept. Our response should not be "remedial," but compassionate. Compassion involves sharing their feelings and responding with love and aid.

Fifth, if a clergy visitor finds that persons want errands done or messages taken, the time has come for specific lay involvement with these persons. A "calling and caring" group in the parish might be started for just such purposes. Designing such a group may be assisted by the discussion of these groups in *The*

Frail in our Midst, published by the Diocese of New Jersey, or portions of *The Nursing Home Visitor*, by Frances Avery Faunce, or in material prepared or recommended by the Episcopal Society for Ministry on Aging.

At the heart of effective and rewarding pastoral care in institutional residences is the compassionate clergy caller whose voice is loud and clear, whose manners are pleasing, and whose patience and good humor are long lasting. Being available on call 24 hours a day for private prayer, laying on of hands, and anointing and communion of the sick is important. But pastoral care in institutions will be greatly improved

by making simple social events the center of the work.

The development of pastoral care for residences or institutions will quite naturally lead to involvement with the vast majority of older parishioners who do not live in institutions, but can benefit from such programs and can make enormous contributions to them. The parish tea may be adapted easily enough to an apartment building or even a neighborhood center, with similar results.

Small, specific efforts will produce enormous results with encouragement and employment of parishioners in service to one another, and we shall be about our Father's business.

Daughters of the King

By LORRAINE C. MURPHY

The late Rev. Dr. Samuel Shoemaker said that Christians have two conversions: the first one is from the world into the church, and the second is from the church into the world. This is certainly true of Capt. Linda Martin Phillips, a member of the Daughters of the King, who has been in the Episcopal Church all of her life and is now a KC-135 co-pilot and a T-37 first pilot.

This doesn't sound too unusual because many women today have entered military service. But what is unusual and unique is Linda's devotion and commitment to Christ and his church, and her reliance on the spiritual vows she took as a Daughter of the King, a religious order for laywomen in the Episcopal Church.

Linda says that prayer is an integral part of her life and that she grew up with it, both at home and in school. She became a Daughter of the King in order to enhance and grow in her need for prayer, and has received direction and guidance in how to pray, where to pray, when to pray, and what to pray for. When she's flying way up in the "wild, blue yonder," she has a chance to put prayer to practice, both in supplication and thanksgiving.

East Wenatchee, Wash., is her hometown, but she was born in McAllen, Texas, in 1955, and attended Frankfurt American High School in Germany, where her father was a lieutenant colonel with the Air Force. She received her degree in biological science at Washington State University in Pullman. Commissioned a second lieutenant in 1978,

she was graduated from pilot training at Reese Air Force Base, Lubbock, Texas, in 1979, became a first lieutenant in 1980 and a captain in 1982, while at Castle Air Force Base near Merced, Calif.

She was a very active parishioner at St. Luke's Church in Merced until her transfer to Blytheville, Ark. She was also married to Capt. Scott Phillips while at St. Luke's.

The Daughters of the King take a vow for prayer, service, and evangelism in their daily lives, and Linda finds this to be a most important part of her work in the military. The motto of the order is:

I am but one, but I am one.

I cannot do everything, but I can do something.

What I can do, I ought to do.

What I ought to do, by the grace of God I will do.

Lord, what will you have me do?

The Daughters of the King will celebrate its centennial at the 1985 Triennial in Anaheim, Calif.

The National Council of the Daughters is comprised of 23 members, eight of whom are provincial representatives (or presidents), the others are elected at Triennial. The executive board is composed of Mrs. John C. Herren, president, El Paso, Texas; Mrs. Henry B.H. Ripley, Jr., Isle of Palms, S.C., first vice president; Mrs. John H. Hoyt, Athens, Ga., second vice president; Mrs. Victoria S. Gary, Washington, D.C., secretary; and Mrs. James Howting, Naperville, Ill., treasurer. The Rt. Rev. C. Shannon Malloy, Bishop of El Camino Real, is the national chaplain.

The order has two missionaries in Rio de Janeiro, Brazil: Miss Elizabeth Daniel, who has been there for 25 years, and Miss Patricia Powers.

Lorraine C. Murphy is the editor of *The Royal Cross*, a publication of the *Daughters of the King*.

EDITORIALS

A Word of Power

What is a word that millions of Christians fear, that millions more are proud of, and which Episcopalians sometimes use and sometimes avoid? Obviously, this word is *catholic*. Like many other hard words, it is easiest to leave it alone — yet its meaning is worth struggling for.

Literally it is a Greek word meaning universal or comprehensive. It was early used by Christians to designate the faith of the church at large, of the “great church,” as opposed to various sects, heresies, and local deviations. Catholic thus designated the historic church, the biblically based and orthodox church, the church in its institutional, public, and corporate sense.

The word is used in this rather restricted sense in various ecumenical consultations and documents which intend to be “catholic, evangelical, and reformed.” But like so many other words in our language, catholic is commonly used not simply for its literal sense, but for what it connotes, suggests, and implies. Catholic is a powerful word; it has much more to it than a brief dictionary definition.

Catholic Christianity is universal in that it proclaims the Gospel to the whole human race — not just to Caucasians, and to northern Europeans. Catholicity cannot be WASPism! It is also universal in that it is addressed to the whole self, the complete human person.

Protestantism, in its preoccupation with “the

Word,” expresses itself mainly through preaching and music. Catholicism expresses itself also through a vast heritage of painting, architecture, and all the arts, and through ceremonial and bodily movements. Its sacraments are felt in taste, touch, and smell.

Catholicism is rooted in the long spiritual history of our race; it has its mysteries, its holy days, and its holy places; it moves in the communion of saints. It is not embarrassed to immerse crying babies in its font, or to have rich and poor gathered at its altars, or to hear the confessions of sinners, or to carry its sacraments to the sick or to the dying, or to pray for the dead.

THE LIVING CHURCH upholds the glorious word *catholic*, and what it means, as basic to our Anglican heritage, and we commend its wider use within our church. Catholicism speaks against the church as mere association of like-minded people, or a mere gathering for convenient inspiration. Catholicism speaks for the church as the family of God, the Body of Christ, and the temple of the Holy Spirit. Although its members be despised, poor, or oppressed in this world, as they often are, they have a foretaste, even here, of that heavenly country, which God has prepared for those who love him.

Let us be proudly catholic, gladly catholic, and humbly catholic, grateful for the heritage that has been given us in the household of faith — one, holy, catholic, and apostolic, now and till the end of time.

Rules, Not Rumors

Every responsible organization needs rules in order to carry out its activities in an orderly way. The Episcopal Church has many well thought out rules in its national and diocesan canons, but unfortunately most of us do not know our canons very well.

One area that is highly susceptible to misunderstanding is the status of committees appointed for advisory purposes, of which there are many. When it is wrongly supposed that such a committee has decision-making authority, hurt feelings and embarrassment result.

During the past months, a rumor has been circulating that the bishop of one of our dioceses willfully manipulated the election of vestry members in his cathedral. We are advised that the cathedral concerned, like many other cathedrals, has as its official board a cathedral chapter.

It also has, as a channel for lay participation, an advisory committee confusingly called the “vestry committee.” The congregation are given an opportunity to approve the names of the persons selected for this body. The erroneous supposition that these individuals were being elected to a vestry, like the vestry in an ordinary parish, led to a dramatic but misleading tale.

How to avoid such situations? First, know the rules within your area. Second, think twice before giving credence to rumors from outside your area.

Vesting

Listen: the informal chatter that goes
Along with it, putting this other dress on
Without taking the worldly one off.
Only the priest, in the press and chatter
Of vesting, kisses his, going unnoticed.
Wax on the acolytes' skirts, and Adidas
Untied underneath; soiled white gloves
On the crucifer; cassocks with rents
And a cotta reversed: God's company
Clownish when the work of the people
Gets ready on Sunday, the best of us
Needing a trip to the cleaner's,
Or perhaps just a trip down the aisle
For it all to turn saintly, so that
Someone might ask: What are these, Sir,
Vested in robes? And the answer:
Those whom the Lamb washed and dressed.

Nancy Westerfield



NEWS

Continued from Page 7

mary guarantor of our security. In all of these areas, the church must share concern, and, more importantly, render service."

Bishop Allin said the church should be feeding as many hungry people as it can and "encouraging others to share such ministry. We are already doing some of that . . . but we need to expand all of this, to involve more of our people. The next two years should be a time when every one of our congregations becomes more involved — and ecumenically, whenever possible — in providing food for starving people in its own area.

"In addition, the Presiding Bishop's Fund for World Relief, in coordination with our national hunger network, already has in place the process by which extra offerings of money from all over the church can be turned into food for the hungry in places where the needs are most acute. . . . That's how we should feed people: by doing something locally where we are and by contributing to the wider need through the Presiding Bishop's Fund and the Coalition for Human Needs."

Bishop Allin said the response to *Venture in Mission* and to the *Next Step in Mission/Jubilee Ministry* "indicates to me our concern for human need. . . . Yet we must not assume too much and risk falling short of doing our best."

Camelot Head Retires

In August, the St. Francis Boys' Homes bid farewell to the Rev. Peter Francis, who had served as resident director of Camelot, the St. Francis home at Lake Placid, N.Y., since 1965, and welcomed the Rev. Thomas Ackerman as the home's new resident director.

"Father Pete" went to Lake Placid when Camelot opened. He previously had directed both of the St. Francis homes in Kansas: Salina from 1948-50, and Ellsworth from 1952-65. His 35-year span of service was commemorated with a Festival Eucharist, celebrated at St. Eustace Church, Lake Placid, on August 7. The Rt. Rev. Robert H. Mize, founder of the St. Francis Boys' Homes, was chief celebrant.

Following the service, a reception and banquet took place at which the Rev. Canon Kenneth Yates, the homes' executive director, presented Father Pete with the St. Francis gold medal "for his dedication to the achievement and goals of the St. Francis Homes, as seen by his influence on the lives of countless young men and in the continued life and growth of the whole program over a span of 35 years."

Earlier on the same day, Fr. Ackerman, formerly rector of St. Peter's Church, West Allis, Wis., was installed as the new resident director.

Short & Sharp

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SAINT SIMON'S LECTIONARY TEACHING SERIES. By June Chandler. St. Simon's On-the-Sound Church (Box 476, Fort Walton Beach, Fla. 32548). Page lengths vary. \$3.50 paper. \$1.00 mailing. Sample copies \$2.00.

Spiral bound leaflets for church school teachers, kindergarten through senior high. The series follows the BCP lectionary and provides the lessons from the Good News Bible, key concepts, a theme, background information, and activity and worship suggestions. Distributed approximately every six weeks.

HIGH-FLYING GEESE: Unexpected Reflections on the Church & Its Ministry. By Browne Barr. Seabury. Pp. xi and 83.

The former dean of San Francisco Theological Seminary uses the life habits and flight patterns of geese as a metaphor for the examination of styles of ministry and Christian membership in the church. Imaginative reading.

FUNDAMENTAL THINGS APPLY: Reflecting on Christian Basics. By Clyde F. Crews. Ave Maria Press. Pp. 104. \$3.95 paper.

A call to and a guide for interiority. Crews, a theology teacher at Bellarmine College, invites us to enter our own mystery as body and soul. Numerous, helpful quotations from literature.

ONE STEP — IN THE WRONG DIRECTION: An analysis of the Sullivan Principles as a Strategy for Opposing Apartheid. By Elizabeth Schmidt. Episcopal Churchmen for South Africa (Room 1005, 853 Broadway, New York City 10003). Pp. 25. 50 cents paper.

A point by point critique and refutation of the six guidelines of the so-called "Sullivan Principles," a code of conduct developed by a Philadelphian, the Rev. Leon Sullivan, for American businesses operating in apartheid-dominated South Africa. Contains "Amplified Guidelines of South African Statement of Principles."

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BRIEFLY...

The Episcopal Churchmen for South Africa have sent a telegram to U.S. Secretary of State George P. Shultz, urging the Secretary to call upon the South African government to release Fr. Timothy Stanton, a monk of the Anglican Community of the Resurrection, who was sentenced to six months imprisonment recently. According to the *Church Times*, it is understood that Fr. Stanton said it would violate his conscience to give evidence for the state against a white student who is facing a possible charge of high treason. The student concerned is being held under the Internal Security Act, which allows lengthy detention without trial.

The annual clergy-church musicians gathering of the Diocese of South Carolina took place this year at St. Christopher camp and conference center on Seabrook Island. The Hymnal 1982 was one of the main topics of interest, and sessions were held under the leadership of James Litton, editor of the new Hymnal's service music section. "Singing into the 21st Century" was the theme adopted to cover the historical and practical lectures.

In Greenville, Miss., a summer studies series entitled, "How Distant Our Neighbor? The Jewish-Christian Relationship" drew an average of 130 people to each of seven sessions held at St. James' Church. The common historical backgrounds and subsequent differences between the two religions, as well

as modern Jewish problems, were explored by Rabbi Stuart Federow of the Hebrew Union Temple in Greenville; Paul Kossman, a lawyer from Cleveland, Miss., who is involved in immigration efforts to aid Soviet Jews; and the Rev. Lee Belford, Episcopal priest and author, and for many years professor of religious education at New York University. A highlight of the series was Rabbi Federow's participation in a regular service at St. James'. At the invitation of the Rev. John Janeway, rector of St. James, Rabbi Federow read the Old Testament lesson in the original Hebrew, which he then translated into English after each verse.

Roman Catholic Church opposition to Poland's martial-law government is a model for South African churches in the struggle against apartheid, according to Anglican Bishop Desmond Tutu. Bishop Tutu, general secretary of the South African Council of Churches, said recently that while he views South Africa's black trade union movement as the current "cutting edge of our liberation struggle," the churches have an important role as well. "The fact that the [South African] government would want to cripple, if not destroy, the SACC must mean that they certainly recognize there is potential for change in the churches, even if some Christians think differently," Bishop Tutu said. "We draw a great deal of inspiration from Christian history . . . and what has been happening in Poland — Solidarity, the unions, and then the churches — has been an inspiring model for the situation back home, and that is why I said I'm glad the pope is Polish."

PEOPLE and places

Appointments

The Rev. Scott J. Anderson is vicar of St. Luke's Church, Kansas City Ave. and Regent St., Excelsior Springs, Mo. 64024.

The Rev. Connie D. Belmore and the Rev. Kent Belmore are on the staff of Grace Church, Charleston, S.C. She is also chaplain to the College of Charleston.

The Rev. Bonnie Smith Clarke, deacon, is pastoral associate at the Church of the Heavenly Rest, Estill, S.C.

The Rev. James W. Kellett is rector of St. Paul's Church, Windsor, Vt. Add: 32 Acutney St., Windsor 05089.

The Rev. William Lusk is rector of St. Peter's Church, Harrisonville, Mo. He will continue to serve as secretary of the West Missouri diocesan council. Add: 402 W. Wall, Harrisonville 64701.

The Rev. Theodore Alan McConnell will begin work as rector of the Church of the Holy Cross, Warrensburg, N.Y., in Advent. This summer marked 15 years in religious publishing for Fr. McConnell. He will be leaving the Morehouse-Barlow Co., Wilton, Conn., to begin parish work.

The Rev. Richard McHenry is now the leader of MORE (Mission for Outreach, Renewal, and Evangelism) in Eureka Springs, Ark.

The Rev. Timothy H. Murphy is rector of the Church of the Holy Comforter, Sumter, S.C.

Ordinations

Minnesota—Elaine Johnson; add: Box 23, Paynesville, Minn. 56362. Katharine Sylvia Reynolds, assistant rector, St. Alban's Church, Edina, Minn.; add: Box 35387, Edina 55435.

Deacons

Iowa—Jean Willis, to be in charge of All Saints' Church, Storm Lake, Iowa.

Minnesota—Anne Miner Pearson; add: 528 Ashland, Apt. 4, St. Paul, Minn. 55102. Karen Sue Swanson.

Resignations

The Rev. William Howard Kieldsing, rector of Trinity Church, Shepherdstown, W.Va., has retired. He may be addressed at 1427 Aldersgate Dr., Apt. L-2, Kissimmee, Fla. 32741.

The Rev. S. George Parrigin recently retired, having served St. Paul's Church, Houston, Texas, for more than 32 years. Add: 1806 Glencrest, Houston, 77061.

Seminaries

Dr. Fredrica Thompsett will begin work as professor of church history at the Episcopal Divinity School, Cambridge, Mass. during the spring semester. She will succeed the Very Rev. John E. Booty, who resigned last year to become dean of the School of Theology at the University of the South. For the past five years, Dr. Thompsett has been executive director of the board of theological education, working at the Episcopal Church Center. She has also been adjunct professor of church history at the General Theological Seminary.

Other Changes

Sandra Majors Elledge is now director of communications for the Appalachian Peoples' Service Organization, replacing Steven Smith, who left to attend seminary. APSO is a regional coalition of several Episcopal dioceses.

The Rev. Henry Hoover, rector of St. Christopher's Church, Roseville, Minn., attended summer

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school sessions at Loyola University in Rome and at Christ Church College, Canterbury, during a two-month sabbatical.

The Rev. Kenneth Sherfick, rector of Grace Church, Muncie, Ind., has enrolled in a clinical pastoral education program at Chapel Hill, N.C.

Deaths

The Rev. Cecil Ronald Burton, vicar of St. Barnabas' Church, Tomahawk, Wis., died on July 30 at the age of 66.

Born in Argentina, Fr. Burton was educated at Cambridge and at Lincoln College in England. Much of his early ministry was spent in England, Brazil, and Central America. From 1961 to 1968 he was the vicar of St. Michael's Church, Riverside, Calif., and from 1968 to 1982, he was the rector of St. Clement's Church, San Clemente, Calif. He was married to the former Ana Maria Santana. The couple had two children.

The Rev. William F. Copeland, 77, retired priest of the Diocese of Olympia, died on August 24 after suffering a heart attack.

Fr. Copeland had a degree in pharmacy from the University of Southern California and was in that line of work for many years. In 1954 he was graduated from the Church Divinity School of the Pacific. After serving as vicar of St. David's Church, San Diego, Calif., for 14 years, he began work in the Diocese of Olympia. After his retirement in 1972, he was on the staff of Emmanuel Church, Mercer Island, Wash., doing pastoral calling and conducting a weekly healing service. Fr. Copeland is survived by his wife, the former Cynthia Stanton of Mercer Island; three sons, William W. Copeland of New York City, Richard S. Copeland of Bremerton, Wash., and Donald A. Copeland of Burien; and four grandchildren.

The Rev. Beauford Louis Marceil, rector emeritus of the Church of St. John the Evangelist, Wisconsin Rapids, Wis., died on July 28 at the age of 72.

Fr. Marceil spent his entire ministry in the Diocese of Fond du Lac, serving churches at Waupaca, Amherst, New London, Shawano, and Antigo. From 1944 to 1972, when he retired, he was rector of the church at Wisconsin Rapids. He was married to the former Kathleen Cristy. The couple had four children.

The Very Rev. Leslie Gordon Warren, 70, retired dean of the Cathedral Church of St. Paul, Detroit, died on September 10.

A native of Manchester, England, Dean Warren was educated at Manchester College and Durham University. He emigrated to Saskatchewan in 1942 and after his ordination, served as a chaplain in the Royal Canadian Air Force and was a lecturer at St. Chad's College in Regina, Sask. Coming to the U.S. in 1954, he served parishes in Hibbing, Minn., and Romeo and Utica, Mich., before joining the cathedral staff as a canon in 1958. He became dean in 1965, serving until his retirement in 1979. Dean Warren was widely known for his weekly radio sermons. He spoke French and Russian and had studied Chinese. He was an amateur painter, a book collector, and a champion bridge player. He is survived by his wife, the former Gladys Holland, a son, two daughters, and four grandchildren.

Dianne K. MacConnell, 16, daughter of the Rev. James Stuart MacConnell and his wife, the former Carolyn Peters, died on September 17 in a hospital in Oconomowoc, Wis.

Miss MacConnell had a history of severe allergies and asthma and was enrolled in an independent study program of the University of Wisconsin. In addition to her parents, she is survived by a brother, Alex MacConnell of Woodward, Iowa; a sister, Mrs. Jeffrey Merath of Tacoma, Wash.; and her maternal grandparents. Fr. MacConnell is the head of Quest, a pastoral counseling service in Delafield, Wis.

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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.