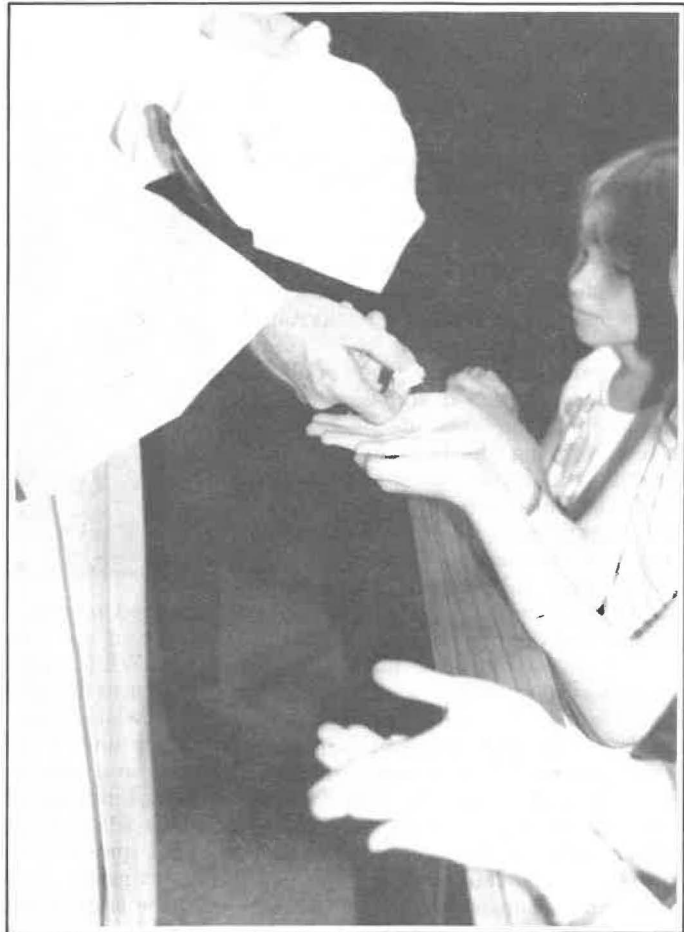
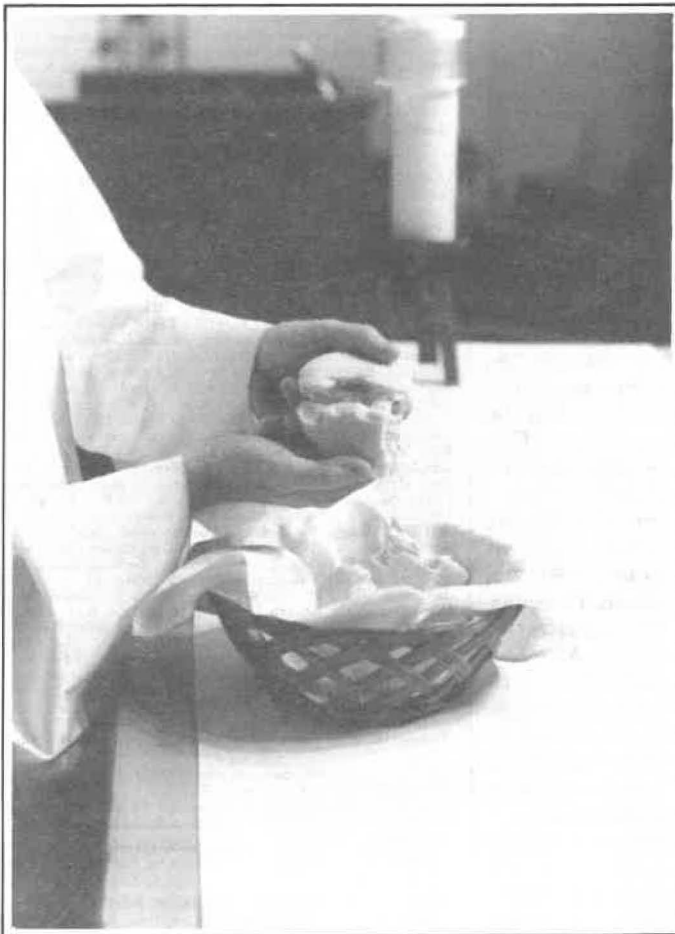


THE LIVING CHURCH

“Real Bread”

• page 13



The Breaking of the Bread is given new significance when a common loaf is used at the Eucharist. Since an ordinary paten will probably be too small to hold a common loaf, another vessel, such as the basket and napkin (left), could be used. The symbol of our oneness in Christ is enhanced when all partake of one loaf (above).



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Early Morning Sky

By JOEL B. REED

A few weeks ago I saw the sun rise as I sat on the patio reflecting on the day to come. There was nothing unusual in this, for I often begin the day this way. However, it was an exceptionally beautiful morning. Winter was just over, rain was on the way, and the sky was an awesome display of reds and yellows and incredible pastels against a background of gray and blue.

As I watched I became aware of all the power lines stretched across the view. Right behind the house are the tall steel towers carrying the high tension lines toward the sunrise. Along the alley are the feeder lines, with ugly wooden poles and transformers, the heavy phone cables, and the service lines to houses. From where I sat I counted over 50 lines, stark and functional, extending across the glory of the morning sky.

At one time this would have made me angry, to see such ugliness imposed on such beauty. This time, however, it did not and I became aware of something rather profound. For we really do have a choice in what we see, and even more we have a choice in how we respond. We can look on all creation and see beauty despite the clutter that obstructs our view, or we can become so focused on the clutter that we are lost to beauty.

With this thought came another. Long after the power lines have fallen, long after our cities crumble and lie in ruins, the sun will rise. The morning wind will bring rain and the morning sky will be painted bright with glorious pastels of red and yellow and blue and gray. The stark lines of ugliness will fade before the seasons and only beauty will remain. All that will be lost then is the truth we might have seen.

These are solemn thoughts to begin a day, yet I found them reassuring. For it

Our guest columnist is the Rev. Joel B. Reed, rector of St. James Church, Dallas, Texas.



occurred to me, this morning sky is a mirror of our lives before the grace of God. While our lives appear artificial structures at times, and are often broken and twisted, we live them against a background of loving-kindness that infuses and sustains all creation. This loving-kindness is the beauty that remains when all else has fallen.

The question for us is not whether we live in grace, or even whether our lives will be transformed by grace. They will be and are, even now. Instead, the question is whether we will see the effect of grace or know it for what it is. After all, we do have a choice, and where this choice is most clearly focused is in how we view one another. We can choose to see darkness in another or we can choose to behold the beauty which exists in every soul, hard as it may be to see.

We can choose to find the roughness of the diamond, and flaws are all we will see. Or we can choose to seek the light that lies obscured deep within the stone. Then, by grace, it will be revealed. This light is always there, whether we accept it or not. And if we refuse, all that will be lost to us is the truth we might have seen, and the peace of mind we might have known.

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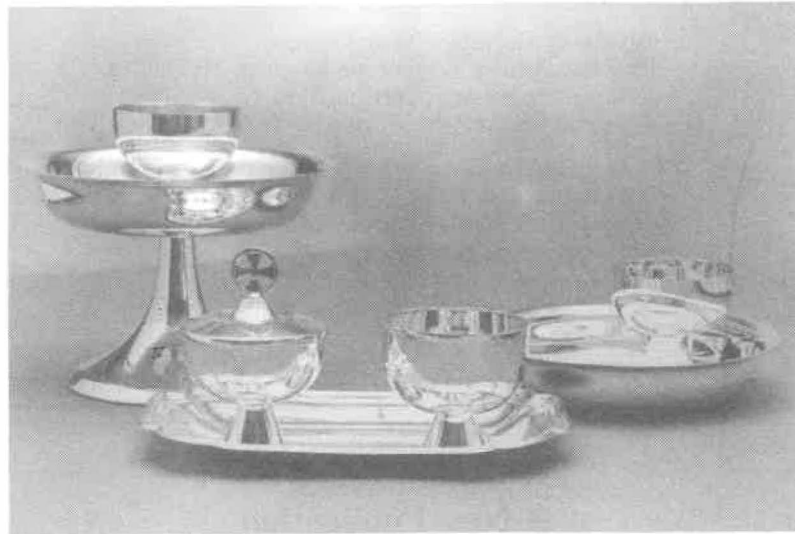
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LETTERS

More than a Loud Band

For many weeks we have been bombarded in the press and on the air with fulminations against the government of South Africa and simplistic, vindictive solutions for that troubled country. For those of us who feel an individual responsibility for our thoughts and actions this has the smell of propaganda — that insidious and dishonest ploy to rouse passions and howl down reason, so that apartheid is a dirty word even for those who don't know what it means and sanctions are the only solution for a complicated problem.

That you insist on presenting more than the popular side of a burning question [TLC, Aug. 17] is continued evidence of your integrity and your devotion to the search for truth. Here, as in the past, we who need more than a loud band to join a parade find in you the still, small voice of conscientious reason to which we can listen — not in constant agreement but always with respect.

PAUL B. MORGAN, JR.

Thompson, Conn.



Your special features on South Africa were splendid, the best collection of opinions on this subject I've seen. When you add to that Mrs. Parker's excellent coverage of the Church of England Synod you have one of the best issues of TLC I've ever read — thank you for it.

(The Rev.) WILLIAM RALSTON
St. John's Church

Macon, Ga.



Thanks for the articles on the situations in Africa. Too bad we don't hear laypeople very often. Good work. Also, the article in your August 3 issue, "The New Poor;" really came home, for we have a friend who has been out of work for three years because prospective employers feel that he is over qualified. What an excuse for not hiring someone.

Recent articles in TLC sure have been touching reality where we need all the help we can get. Keep up the good work.

(Deacon) H. S. MARSH

Waverly, Ohio

Apologies for Apartheid

The articles by Gordon Mac Dowell and Daniel B. Eddy strike me as being, in effect, apologies for the Botha regime in South Africa. In these articles we are told that Africans are too tribally-oriented to govern themselves, that for Americans to criticize *apartheid* is hypocritical, and that the true spokesman for South African blacks should be a tribal leader like Zulu Chief Buthelezi rather

than the Mandelas or even Archbishop Tutu.

In different form the same arguments were used to undermine the civil rights movement in the American south. Back then we were told that southern blacks were too backward and ignorant (read "tribal") to participate in modern public life; that the northern clergy should deal with segregation in their own cities before demonstrating in Alabama; and (by "moderate" black leaders) that the movement would cause suffering among blacks. The boycotts, marches, and sit-ins succeeded because of the moral clarity of Dr. King's leadership, but also partly because the likes of Malcom X and Stokely Carmichael were waiting in the wings should his methods fail.

What moral authority the Anglican Church in South Africa has is the result of stands taken over the years by Trevor Huddleston, Ambrose Reeves, Joost de Blank, and now, Desmond Tutu and others. It is in this spirit and tradition that we ought to use every non-violent means at our disposal to pressure the powerful and rich leadership of white South Africa to change before it is too late.

(The Rev.) JONATHAN C. SAMS
St. Timothy's Church

Griffith, Ind.

• • •

You may get a truckload of mail denouncing you as an adversary of God and an enemy of mankind for printing those two articles which deviate for the establishment line on South Africa. I hope you will get as many letters from readers who appreciate the publication of facts and information that may help us to find out the truth about what's happening in that country.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church

Beaumont, Calif.

Solemn High Mass

In reply to the Rev. Vincent H. Strohsahl [TLC, Aug. 17], we at St. James the Less, Philadelphia, for years have had Solemn High Mass on Independence Day and on all special occasions.

SAMUEL H. WHITE, Jr.
Philadelphia, Pa.

Rejoiced in Nature

Thank you very much for publishing Rev. Lester L. Bundy's spirited article [TLC, Aug. 10] decrying the muddled message of contemporary Christian art. His call for more attention to the iconography of the art in our churches is most welcome, and he presents a number of interesting opinions concerning the style of Christian art.

Still, while one must certainly allow his taste for early Christian, Byzantine and Gothic art, one must also remark that his assertions about Renaissance

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art are, at the very least, misguided. Anyone who has given serious attention to the works of such artists as Fra Angelico, Piero della Francesca and Giovanni Bellini, to name only a few examples, will agree that those works are both "mystical" and naturalistic and that those artists were "concerned with the convergence of the natural and supernatural world(s)." Moreover, to say that "a concern for earthly effects" (meaning "the naturalistic effects of light and shadow") "secularizes art" is, in my opinion, rather curious. Renaissance artists were concerned with nature, to be sure, but they saw it as God's creation and rejoiced in it as such. In short, their art celebrates the Truth in truth.

I do not deny the beauty and validity of the formulaic style prescribed by Fr. Bundy. My point is that Renaissance art drew its "theological validity" from the Incarnation, too.

NORMAN E. LAND

Department of Art History
and Archaeology

University of Missouri-Columbia
Columbia, Mo.

• • •

Fr. Bundy's article "Christian Art: The Message Is a Muddle" does well in noting with St. John Damascus during the Iconoclastic Controversy that the Incarnation of Christ is justification for the production and use of visual images. The article's discernment is splendid where it shows that Byzantine Christianity's programs and style of visual imagery engage the worshiper by involving one in the image itself, while Renaissance and Baroque images leave one on the side of a "window" through which the action depicted is perceived as on the other side.

However, the article's limitation of a bona fide Christian art to that of Byzantine style is to be questioned. Catacomb images, with no perspective on either side of the picture plane seem to qualify as bona fide Christian art, as do the mosaics that climbed from the floors of pagan buildings to the walls of the first Christian churches in Italy under and after Constantine. Surely also qualifying are the prints of biblical scenes produced by Rembrandt under the influence of Mennonism and the hundred or so Peaceable Kingdom paintings by the American Quaker Edward Hicks.

The beginning of the author's article suggests that there is a tradition/innovation dynamic to be worked out in contemporary Christian art, but the main thrust of the article suggests that ultimately innovation must always knuckle under to tradition, or the result is not Christian. I cannot agree with this.

(The Rev.) JOHN E. LAMB
Episcopal Divinity School

Cambridge, Mass.

BOOKS

Introduction to New World

USING COMPUTERS IN RELIGIOUS EDUCATION. By E.V. Clemans. Abingdon. Pp. 80. \$6.95. THE ROLE OF COMPUTERS IN RELIGIOUS EDUCATION. By Kenneth B. Bedell. Pp. 144. \$7.95 paper.

The first question — why did Abingdon publish two books on the subject of computers and religion — was answered by reading both. They really do complement each other and, together they form a good beginning bookshelf on what computers can, and cannot, do for the church and for Christian education. If one is considering using any kind of computer assisted instruction (CAI) in the context of the church school, these books are a must.

Clemans' book, the shorter of the two, is done in manual format using an imaginary committee wrestling with whether or not to use computers in church school. Some will find this method off-putting, but the material presented is far superior to the style. The author is careful to define terms and to avoid too much technical information. His major theological thrust is that we are to use the tools of creation and the computer is just another tool for us to use. He covers hardware (the computers and their gadgets themselves) and software (the programs that make computers work) in a careful manner. The author was convincing enough to me that I am writing this review on a new computer terminal he recommended!

Bedell's book is a straightforward introduction to the world of computers. In addition to another view of most of what is in Clemans' book, this one also includes chapters on educational principles and theological interpretation. These chapters will probably meet with some challenges, but they are most readable and interesting. The thrust of this book is stated by the author when he asks "Should religious educators join the worldwide cultural revolution?" (p. 104). He goes on to argue, convincingly to me, that the presence of computers signals a major cultural change. This book, like Clemans, is an excellent introduction to this new world. The only fault I find with Bedell's book is the chapter on "Computer Clubs." He included some programs which I think will tend to confuse the person who is not familiar with computers. Other than that, this is a first rate book for beginner as well as the more advanced computer user.

Both contain valuable appendices which give lists of software dealers and religious programs already available. To me, these lists would be worth the price

of the books. Reading them will not make a person "computer literate" but they will be of immense help in letting one know some of the potential of the computer in religious education.

(The Rev.) KENNETH R. CLARK, JR.
Canon Theologian
St. John's Cathedral
Albuquerque, N.M.

Lay Ministry and Mission

LIBERATING THE LAITY: Equipping All the Saints for Ministry. By R. Paul Stevens. InterVarsity. Pp. 170. \$5.95 paper.

R. Paul Stevens calls for radical change in the understanding and doing of ministry. "As things stand now, it is easier for the pastor to continue to do ministry alone and easier for the laity to rent a shepherd to do it for them. Both need something like a conversion to release them for ministry in the body and through it to the world."

Years of personal experience in remodeling ways of organizing, teaching, and motivating people and parishes for total ministry are the background for this book, which is primarily a restatement of New Testament theology of ministry, with much illustration and some interesting digression.

The author has Canadian evangelical roots. This makes for a high standard of commitment asked of those he calls to be serious about ministry and mission. Some Anglicans call for the same thing and would not be uncomfortable with this book.

The author has a high regard for the work of Roland Allen, so Episcopal readers should not find much difficulty adapting the book's ideas to their polity. Such reworking should be rewarding.

Those who are thinking of teaching or preaching a series on the theology of ministry will find this book a mine of explorations of biblical word meanings and good illustrative material.

(The Rev.) RAYMOND CUNNINGHAM (ret.)
Millbrook, N.Y.

Rich Collection for the Musician

J.S. BACH AS ORGANIST: His Instruments, Music, and Performance Practices. George Stauffer and Ernest May, editors. Indiana University Press. Pp. xii, 308. \$27.50.

This reviewer considers himself fortunate indeed to have been present in the New Haven area when the premiere performance of the lost Bach chorale-preludes was given in March, 1985. Christoph Wolff, the discoverer of the chorales, is one of the contributors to this volume of essays concerned with Bach as an organist.

Careful research and presentation

Continued on page 16

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Nominations Committee

At their first meeting of the 1985-1988 triennium, in Evergreen, Colo., August 12-13, the Joint Standing Committee on Nominations discussed ways to increase the number of nominations received prior to General Convention, thus re-

ducing the number from the floor at convention.

Elected officers of the committee for the triennium were the Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande, chairman; the Rev. Jesse F. Anderson, Diocese of Connecticut, vice chairman; and George Guernsey, Diocese of Mis-

souri, secretary-treasurer.

Fr. Anderson and Marlene Evans, Diocese of the Virgin Islands, both members of the 1982-1985 committee, warned of the handicap facing the committee with the paucity of nominations received, particularly of men, which resulted in a flurry of nominations from the floor at the convention in Anaheim.

As a result, the new committee decided to begin immediately to improve the effort in soliciting nomination recommendations from the church at large, to improve the form for proposed nominations, and to work in subcommittees for the specific offices.

Among those offices are 12 persons for six-year terms on the Church Pension Fund; ten members on Executive Council — two bishops, three presbyters with pastoral cures, three theological seminary faculty or other educators, and three laypersons; and six members of the Board of General Theological Seminary — two bishops, two clerics and two laypersons.

The committee planned to have the new form for nominations ready for Bishop Trelease to take to the House of Bishops' meeting this month.

Attempts will also be made to improve the number of nominations received from diocesan administrative officers, diocesan commissions on ministry, all church-related organizations, and all ethnic groups within the church.

Statement by Terry Waite at the Episcopal Church Center, New York City, August 8

During the past week I have been in San Francisco at a church conference with the Archbishop of Canterbury. The archbishop is now taking a short vacation and I am returning to London.

On arrival in San Francisco last week I made a press statement [TLC, Aug. 31] and I want to repeat a part of what I said then so that there can be no possible doubt in the minds of anyone — either here in the USA or in the Arab world.

As envoy of the Archbishop of Canterbury, my motives in seeking the release of hostages in the Lebanon are humanitarian and religious. In a personally signed letter to me, the Holy Father has authorized me to make known certain of his feelings to the captors. There is a very close accord in this whole matter between the Roman Catholics, the Anglican/Episcopal Church, the Presbyterian Church and others.

Hostage taking is often a cry from people who feel that they have no other voice. I would like the captors to know that we in the church hear that cry. We believe it is wrong to make the innocent suffer, but we recognize that many innocent people — Christian, Islamic, and Jewish — suffer in the Lebanon and other parts of the Middle East today.

A major cause of conflict in the Middle East is the ongoing suffering

of the Palestinian people. This situation has never been successfully redressed by the international community. On all levels in the Middle East there will never be resolution unless people talk to each other and communication lines are kept open.

The release of Fr. Lawrence Jenco, on medical and humanitarian grounds, is a compassionate act in the great tradition of Islam which we welcome. I appeal once again to the captors of the remaining three American hostages to continue to let the Christian Church participate in finding a solution to the problems of the Middle East on religious, compassionate and humanitarian grounds.

The Roman Catholic relief agencies, the Presiding Bishop's Fund for World Relief (the Episcopal Church), Church World Service and other church development bodies are committed and will continue to be committed to work in the Lebanon, especially amongst those who have suffered great deprivation.

Some years ago, when I had discussions with Islamic leaders about Christian-Islamic cooperation, we mentioned three attributions of God on which both Christians and Muslims could agree: compassion, justice and mercy. It is on that basis that I ask the captors, once again, to meet with me and let us find a solution with honor and dignity.



Terry Waite

Alien Refugee Program

A program which sponsors the release and legal responsibilities of illegal aliens was recently adopted by the Diocese of North Carolina's Council for Christian Social Concerns. The council is now the official sponsoring agent for a task force on provisional legal refuge, which is composed of members of Protestant, Roman Catholic and Jewish congregations in the greater Asheville, N.C., area.

For the sponsoring group, provisional legal refuge involves paying the bond for the release of an illegal alien from one of the U.S. Immigration and Naturalization Service Detention Centers, assuming legal responsibility for the person, as well as responsibility for food, clothing, employment and assisting requests for political asylum and appeal processes.

The Asheville task force has defined its mission to be the assistance of refugees from Central America, particularly those from El Salvador and Guatemala.

Continued on page 18

For We Have No Abiding City

By FREDERICK QUINN

The interim rector is a fixture on the ecclesiastical landscape of our time; but what exactly does that mean? As regular clergy retire, are edged out of positions, or find better jobs, many parishes initiate the process of self-appraisal. Some create a statement of future goals; others update the profile used during the last transition. Then comes the sorting through of perhaps 100 resumes of serious and casual applicants, until the new rector is announced to the sound of trumpets, bagpipes, or the choir's most festive anthem.

All that takes time, but what about the interim figure, the person who will stay a few months, sometimes a few years? What unique skills are required for this ministry? What are the pitfalls? How can the interim rector keep the roof from falling in on him? What are the satisfactions? I have spent almost a decade in interim ministries, chiefly because a full-time weekday job would not allow me to take a permanent parish position.

Most of the churches in which I worked were in transition between rectors or, in two instances, needed an interim assistant rector. The institutions ranged from 1,000 member suburban aircraft carriers, to struggling country missions, from rural congregations meeting Sundays in un-air-conditioned school rooms, to historic downtown churches with museum piece furnishings. Blithely ignorant of the literature on interim ministries, a perennial non-joiner of colleague groups, I set out *ex post facto* to answer the question: "What happened?"

I thus set out to create a model, drawing on earlier work in social and religious anthropology at the African Studies Center of the University of California,

The Rev. Frederick Quinn has been interim rector at several parishes in the Diocese of Washington.

The interim rector is a liminal figure, someone between the church's old and new worlds.

Los Angeles. I am doing something no writer of scholarly discourse or detective fiction should do — give away the punch line first.

The interim rector is a liminal figure, someone capable of moving between two worlds, the old and the new, like the fool in King Lear, the jester in classical literature, or a prophet.

Before discussing the model of the interim rector as liminal figure, let me describe two other roles interim clergy must play; first, the rector as lightning rod; second, as Moses or General Patton — father figure, and finally, the "mover between two worlds."

The first category contains all the bad news, the interim clergy as lightning rod, stalking horse, wounded healer, pecked-on chicken, movable target. The most obvious way the interim rector is treated as lightning rod is to blame this person for all the social, political, gender, racial and liturgical change the church has experienced in the last 30 years, especially those induced by the last rector. The reverse of the "All change is decay" situation many interim clergy face is the statement, more politely presented, but usually with the not too subtly encoded message, "No one can ever do the job

here old Dr. Berman did, so don't even try." Having experienced generous doses of both positions, I am grateful to a parishioner who said recently: "A lot of changes have taken place in this parish, many of which I don't agree with. I'd like to tell you my views, and why I hold them." Such a statement can be a prelude to a healthy exchange.

The second model, father figure, comes with the turf. Here the rector is seen as a cross between Moses and General Patton, Sigmund Freud and Paul Newman. The interim rector will be asked to dispense justice, provide an instant solution to a complex family problem, steer an even keel, and make the unequivocal decision, unknotting a complicated issue, while trying to seek clarification and consensus.

These first two models of interim ministry are predictable and fit most transitional leadership roles, but I am most intrigued by the interim rector as liminal figure between two worlds — the parish's recently closed chapter, and the one it will soon open. Here much can be done unless the interim rector is one who is going to play it absolutely safe and count the days of an incumbency.

The interim rector in a go-between role has numerous historical precedents. The Hebrew people were sojourners, an exodus community with no fixed parishes. John the Baptist prepared the way for the Christ. Jesus was a wandering preacher, a transitional figure heralding the close of one age, announcing the opening of another. Born in a stable, he fled into Egypt, had no permanent address, and died on a cross. "Foxes have holes and birds of the air nests; but the Son of Man has nowhere to lay his head," he said (Matthew 8:20).

A generation later, Paul was another model for interim ministries. He moved about in numerous strikingly different ecclesiastical settings, and responded to each differently. Still, there are some common traits to his several ministries: he cared about the people he was with, mentioning many of them by name; he had a deeply purposeful mission, so that even as the time he spent in one place or another was limited, the urgency of his encounters with people was not; and his message, while drawing on a central core, was adapted to the uniqueness of each setting.

With a view of an interim position as a unique opportunity, many activities are possible. I have found preaching to be central to them all, and have tried to introduce themes in the interim time that might not otherwise be enunciated in the parish, ranging from "Martin Luther King, Martyr" to "The Contribution of Orthodoxy to Anglicanism"; from "The Place of Animals in God's Created Universe" to "The Healing Ministry." In one parish, midlife transitions

weighed heavily on many of us, and I spoke to that subject.

Many innovations can be attempted during an interim period, some to blossom, others to wither into oblivion. New services like the Easter Vigil can be introduced, the number of lay readers/chalicians can be increased and their role broadened to include adding intercessory prayer for people and subjects not specifically covered in the Prayer Book. In a rural parish, a prayer for rain brought an audible "Amen," the one and only time I heard that from an Episcopal congregation in the middle of a prayer.

In parishes, the use of a mime or liturgical drama adds excitement to the liturgy. Another church asked me to incorporate spaces of silence in the service, as the search process was a long, tiring one. We did, for two or three minutes each after the gospel and sermon.

In each parish where I have served for any length of time, I have introduced the laying on of hands, the prayer for the mending of brokenness in all its forms, following the distribution of bread and wine. There was a strong and favorable response to this, and clearly it met a need. Those who did not participate were tolerant, more so than of tampering with music and attempting to include new hymns.

Breaking New Ground

As for liturgical or managerial innovations, the main thing is to realize that the interim rector is part of the historic continuity of the church, possessed of a vision and a mandate for action. The interim period can be a time to break new ground, with careful preparations, announced in advance through classes, sermons, and parish publications, so that the onward momentum of the parish is maintained.

It is important for interim clergy not to think of themselves as second class citizens, although many compensation programs will make that seem abundantly clear. Some solid parishes face interim situations, but so do many smaller parishes lacking the critical mass of members and budget needed for more than a survival program. Also, as the hour of the new rector's coming approaches, interim ministers feel powerless. Congregations spend less time seeking their views; vestries have new priorities. It is hard not to feel like excess baggage.

Interim ministries have distinct beginnings, middles and ends, as in the incumbency of any clergy. It is important to anchor this ministry in the wider life of the church, the work of "him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations."

The Honeymoon Ghost

By NICKLAS A. MEZACAPA

There is no doubt that the search process for matching a congregation with a rector is both awesome and exciting. Candidates are screened and evaluated by parishes, and parishes are viewed and re-viewed by candidates. When it is done right, it takes time, probably an interim; and it takes the courage to reflect upon what is, and what can be. In the end, by God's grace, a call is extended and a match is established.

Anyone who has been through the search process knows that it is a glorious day when the call issued by the parish is "heard" by the person that they desire, and a new era of hope and excitement is officially launched! The months immediately after the call are sweetened by "the honeymoon."

The length of the honeymoon period varies in each situation, but no matter what the length, it is a time when the new priest walks by the grace of God. Sermons are given accolades (even if only by contrast to what has gone before), expectations are low, for the rector must adjust to new faces and circumstances. Awkward things can be said, and ways of doing things can be altered. All seems to be either accepted or just laughed off. It is an easygoing time.

But then, as time passes, something clicks (on or off, I'm not sure), something big or little happens, it may be good, it may be bad, and someone puts a hand on the rector's shoulder and says, "Well, I guess the honeymoon is over."

In the church it seems that the clergy and congregations tend to perceive this whole honeymoon business in a one-sided way. Clergy roam around believing that the initial effervescence cannot last, and so they prepare their bunker for the day when the honeymoon becomes a ghost that disappears. They roam around, hustling to move ahead, for in the back of their minds they know that in time, the "shoe will drop."

The congregation plays along, and they too move toward the day when they will expect action, change, new members, an organized youth group, and a

visit from the rector, as was promised at the interview. I do not deny this process, and the coming of the end of the honeymoon. I think that it is natural and good. But, when that hand clamps upon the shoulder of the rector, announcing the end of the honeymoon, it is vitally important that the rector take that opportunity to say that it is over for *both* pastor and congregation. It is time for the prophetic voice of the Gospel to speak through the rector, and for the congregation to hear and be ready to respond. Expectations from that day forward need to be *mutual*. "In the body of Christ there are different gifts and different functions. This, however, is as far as the separation goes. For we are all storytellers. We are all value bearers and community builders. And, above all, we participate in a common journey" (James Fenheagen, *Mutual Ministry*, Seabury, 1977).

As long as the end of the honeymoon applies only to the rector, a strong and vital relationship is impossible: the rector becomes reluctant to say what needs to be said. The style becomes careful and safe, not true to the radical call of Jesus Christ. Congregations aim and direct the clergy and are inclined to shoot this person around, like some ecclesiastical arrow! The clergy grows resentful, and the congregation begins to murmur.

No honeymoon is a private institution. This transitional movement called "the end of the honeymoon," is for the whole parish team. Productivity is not measured by what the rector does to the church, for the church, or in the name of the church. No. Productivity for the healthy congregation has to do with the responsibility that is exercised by *both* the pastor and the people, as a team, in the delivery of compassion, empathy, and neighborhood to a broken world.

Any honeymoon is a wonderful and a fun time, but when it ends, it is time to face the real world as a team. This takes courage, endurance, mutual faith and a mutual spiritual investment by *both* clergy and congregation.

So the honeymoon's over? As we walk together with our Lord into the unknown, we become a living communion for tomorrow.

The Rev. Nicklas A. Mezacapa is rector of St. John's Church, Cedar Rapids, Iowa.

Unnurtured Nurturers

The Abandonment of the Episcopal Sunday School

By GRETCHEN WOLFF PRITCHARD

"One of my first acts (as Presiding Bishop) was to bring in someone for children's ministries, and Christian education will certainly be a priority. The Anaheim convention's call for a task force will be implemented. I am taking names, and intend to make this a blue-ribbon committee and a focus for the next convention." (The Most Rev. Edmond Lee Browning, quoted in TLC, February 16.)

In 1969, as a sophomore in college, I decided I wanted to teach Sunday school. I called the parish office, and was put in touch with the assistant, a young man a couple of years out of seminary who had just arrived that summer. He was thrilled. He assigned me to the second grade, showed me where the classroom and the supply cabinet were, and turned me loose.

I knew nothing about second graders. I had no curriculum. I had been in the parish less than a year, and I knew none of the children and none of their parents. I had no idea what they had done in their previous year of church school; the classes were held in separate rooms, and I never met the other teachers. No one came and watched my class, or asked how I was doing. If they had, they would have seen me talking way over the heads of a half-dozen bored and confused seven-year-olds; it never dawned on me, all year, that teaching primary children might require different methods than the college-style lecture and "discussion" I was using. I did keep order in the classroom, more or less. But what most terrifies me, looking back, is that one or two of the parents sought me out, and told me what a pleasure it was to have a decent teacher for a change.

Gretchen Wolff Pritchard, of New Haven, Conn., is editor of The Sunday Paper, published throughout the year as a guide to children's Christian education. She has written a Communion book for children, Alleluia! Amen.

I wish I could say I thought this experience was atypical, or that things had gotten a lot better since 1969.

Undeterred, I began teaching again in New Haven when I came to Yale for graduate work. The story was much the same. The Sunday school was run by the seminarian, a different person each year. There was no curriculum. Teachers did what they could with what materials they could find or make up. The occasional energetic volunteer who tried to provide organization and direction soon burned out. Eventually, the parish decided to do something: they created a paid, part-time staff position. I was the second person to fill it.

With the help of a consultant, we chose a lectionary curriculum. After six weeks, it became plain that it needed a supplement — something visual for the children to have in their hands. I began drawing cartoons each week, calling them *The Sunday Paper*. In 1980 I started to publish them and with the help of the creators of the lectionary curriculum, I had, inside of a year, over 200 parishes on my mailing list. When I advertised nationally by direct mail the following summer, the list tripled almost overnight, and it continues to grow.

Obviously, these materials are meeting a need, a need, apparently, specific to the Episcopal Church. An effort, now three years old, to market *The Sunday Paper* to Roman Catholic and Lutheran parishes, using their own lectionaires, has utterly failed to fly. I think I know why. These churches produce and distribute a wide variety of curriculum and liturgical materials for children already, via both official channels and affiliated church publishing houses.

Episcopal priests and educators, on the other hand, if they care at all about Christian education of children, are invariably desperate. Left high and dry by denominational headquarters, they are entirely accustomed to grasping at anything, from any source, that promises to

help them in their lonely task of reinventing the wheel as they try to get the Gospel across to the dwindling number of children in our communion. In six years of writing and publishing curriculum for children in the Episcopal Church, I can count on the fingers of one hand the number of inquiries I have had over my academic credentials or my authorization or sponsorship by a reputable church authority. It simply doesn't occur to the Episcopal parish educator even to expect the national church to show any interest in the Christian education of children. I don't know if they are supposed to be doing anything about children's education at the church's national headquarters, but I am in charge of a parish education program and if they are doing anything at all they aren't telling me about it, I can only conclude that, for at least the last generation, the Episcopal Church has displayed an appalling indifference to children and to those whose ministry is to children.

The canons of the Episcopal Church require that those who stand up in the congregation to read the scriptures on a regular basis and to administer the chalice must be trained and officially enrolled and even licensed by the bishop. With due respect to the holiness of word and sacrament, I submit that these are mechanical tasks, requiring minimal talent or training to be adequately carried out. But anyone can walk in off the street and teach Sunday school in the Episcopal Church. No training is required, no license is conferred, no recognition is given. Church school teachers do their work anonymously, in the back hall or basement, and the congregation (and often the clergy) are likely to think of them with the profound gratitude reserved for the anonymous people who do menial but necessary jobs like collecting tolls on the highway or emptying the wastebaskets in office buildings. The occasional person who is thrilled by the job is regarded as a bizarre aberration, but

one to whom the congregation happily consigns the whole business so that the rest of them may forget about it altogether.

The Book of Common Prayer provides propers in the lectionary, and prayers in the back of the book, for everything from the anniversary of the dedication of the church to "mission," "the ministry," and "education," but none for *Christian* education. The idea is that a parish, deanery, or diocese might hold a liturgy celebrating or supporting or offering up its work of teaching children never entered the minds of the compilers. Years go by in many dioceses without a single workshop on Christian education; parishes with no Sunday school at all are far from unusual. In 1984, the Diocese of Connecticut completed a year-and-a-half-long Festival of Renewal in honor of its bicentennial. The observance included retreats, workshops, and printed materials in a host of areas: clergy development, parish development, Hispanic ministry, ecumenical actions, racism, youth (teenage and up), vestry development, spirituality, and more. Entirely absent was anything connected with ministry to children — and this at a time when their participation in the Eucharist had newly become normative.

The Episcopal Church publishes no curriculum for Sunday schools. Many sources do exist for curriculum materials specifically aimed at an Episcopal market; some of these are publishing houses with an informal or traditional association with the church, some are established entrepreneurship originating from individuals, parishes, parish consortiums, or dioceses. Some are more or less ad hoc efforts arising from an attempt to disseminate a successful local program to a wider public. None of them has official endorsement or is evaluated, abstracted, or even listed for the help of the D.R.E. or teacher. It has been all one to the national church whether you use any of these, or buy materials from other denominations (including those of dubious theology, ecclesiology, or methodology), or whether, as is very often the case, you make up your own as you go along. The church exerts no effort to suggest that by a certain age children should have mastered, or at least been exposed to, certain bodies of material in a certain sequence; the church offers no norm against which to judge the effectiveness of one's local program. There used to be a "magazine" (AWARE) for Episcopal religious educators, though its loose-leaf packaging made it maddening to use. It faded away around five years ago, and if anything has replaced it, it hasn't crossed my desk.

This free-market situation in curriculum has its positive side, as I would be the first to acknowledge. The perils of official production of materials can be seen by a quick look at the church's ef-

fort at a Prayer Book for children in 1979, following the introduction of the new Prayer Book and the opening of the Eucharist to unconfirmed and younger children. Incredibly, the book they came out with (Urban T. Holmes *Praying with the Family of God*, Winston, 1979), besides being idiosyncratic in theology and unattractive in appearance, was written at a reading level appropriate for junior high students or teenagers, not the younger children for whom the crying need existed. This need is being met instead by numerous grassroots efforts. But unless the grassroots publisher can afford major capital outlay for advertising, there is no handy way to bring the teacher in contact with the producer of materials.

What the Sunday School teacher in the Episcopal Church needs from the national headquarters is not, repeat not, an official curriculum which would, in all likelihood, only institutionalize mediocrity. *What we need is help:* help in identifying and choosing materials, in recruit-



ing and training teachers, in leadership development and teaching techniques, in sharing ideas and discoveries, in our own continuing Christian education and spirituality. We need a magazine. We need workshops. We need bibliographies. We need space to be regularly devoted to our concerns in the general publications of the church at all levels. *We need the church to seek us out:* most of us are volunteers with neither the time nor the training to hunt down the few helps the church does make available.

On the local level, *what the Sunday school teacher needs is support:* the knowledge that our work, and those we work with, are considered valuable and important by and in the body of Christ. We need to be visible. We need to be held up and prayed for and celebrated. We need to have the needs of children, families, and teachers factored into decisions about parish life and parish programs. *We need time:* more time in class with the children, and a Sunday morning

schedule that makes it possible for the rector to visit the Sunday school at least occasionally, and does not require the teacher to be absent week after week from the Sunday liturgy — a certain recipe for burnout. We need to have children accepted in worship, and worship made accessible to children.

The Episcopal Church has long prided itself on its appeal to intelligent adults in search of something to believe, and recent statistics in *American Demographics* ("America's Religious Mosaic," June 1984) document our modest success in this area. Alone among "mainstream" religious bodies, the Episcopal Church shows a net gain in the balance between adult transfers in and transfers out: for every one adult who disaffiliates, 1.29 adults choose to affiliate. Certainly this ratio could be improved, but it indicates that our recent informal emphasis on confirming and receiving adults is not merely a pipe dream. But does this mean we have to neglect our children?

It is easy to move from a well-justified emphasis on nurturing adult faith to a facile assumption that only adult faith is worth nurturing. With our low birth rate, our children are increasingly easy to neglect. But the less we do for our own children, the less we will attract new adult inquiries who have children. It becomes a vicious circle.

Along with liturgical renewal and renewed emphasis on Christian community has come the suggestion that the Sunday school is passé, that the place for children is in the liturgy anyway. Theologically correct as this assertion may be, its realization is far into the future in most parishes, even those where children are regular communicants. The claim that "children belong in church," and the equally unassailable claim that "the parents are the primary nurturers of their children's faith," can serve as excuses for the parish's failure to make any serious attempt to nurture children's faith in ways that are truly accessible to them. If the Sunday liturgy alone is to engage the children with the Gospel, our forms of worship will have to change a lot more than they have. If parents are to do all the instruction in the children's religious training, they will have to get a lot more pastoral help than they are getting now. In the meantime, children need the Gospel to be preached to them right now, or their participation in the sacraments will indeed become the sentimental charade that its critics are calling it.

In most of our parishes, this burden will fall on the Sunday school for the foreseeable future. And in most of our parishes, the Sunday school, and those who work in it, are isolated, invisible, and undernourished. Bishop Browning, and his appointee for children's ministries, Dr. Barbara Taylor, have my sympathy and my prayers . . . they have their work cut out for them.

EDITORIALS

Constructive Attention Deserved

We hope that the recent statement by Terry Waite [p. 8] will be seriously considered by many, both in the Islamic states of the Middle East, and also in America and other Western nations. The Palestinian problem remains a significant threat to world peace, as well as a matter of intense suffering for thousands of individuals who have now been homeless for decades. The problem has not received the constructive attention it deserved from powerful nations such as our own which is committed to the principles of world peace, justice and freedom for all peoples.

This is not the only reason for our concern, but perhaps it makes the reality of the question more vivid for Americans to be reminded that many Palestinians are, and for centuries have been, Christians. Some, furthermore, are members of our own Anglican Church.

Transitions

The evenings have been noticeably cooler in recent weeks, a reminder, especially to us in the northern

states, that soon our days, our habits, our routines, will be altogether different. Not only the weather makes this a time of transition. At this time, many are making changes — from one job to another, possibly, or from vacation to school. In our churches, we have just begun or will begin soon our new programs for the year.

In this Parish Administration Number, we have selected articles which seem to deal with transition to some degree. Two are of special interest to clergy. Fr. Quinn writes of interim ministries, on how they can be constructive experiences for both clergy and congregation. He speaks of dealing with the past and directing the parish toward the future. Once a new rector has arrived, there is a gleeful time. But, as Fr. Mezacapa addresses in his article, every parish should be aware that soon the “honeymoon” effect will go away. His thoughts, we hope, will assist many parishes in working smoothly through this transitional period.

Among the programs starting now are those for Christian education. We offer here a stimulating article on educating children by Gretchen Wolff Pritchard. We trust that readers will be spurred on to greater attention to this very important area of our church's ministry.

Feasts, Fasts and Ferias

Should We Use “Real” Bread at the Holy Eucharist?

By STEPHEN R. CALDWELL

The story is told about an interview with Aidan Kavanagh, the liturgical scholar, during which he was asked how he could possibly believe that the bread of the Eucharist was really the body of Christ. “Oh,” he reportedly answered, “I have no problem believing that at all. What I have trouble believing is that the bread is really bread!”

Whether or not that exchange is accurate, it is unfortunately true that many if not most communicants have at one time or another wondered the same thing. In a day when the church is trying to recover powerful symbols to express the faith, it seems that we have become accustomed to using a “symbol of a symbol” in most celebrations of the eucharistic liturgy by using a bread substitute for the sacramental body of Christ.

To be certain, the prepared wafers eaten at Communion are technically bread. But the thin wafers are so seldom experienced as bread that the symbolism is diminished. Instead, we hear de-

rogatory remarks about the “fishfood,” or the “cardboard.” Those are certainly unhappy euphemisms for the Blessed Sacrament.

As a contrast to what is usually offered at our altars, consider this rubric from Holy Communion in the 1552 Prayer Book: “And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that *the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten*” (emphasis mine).

Whether or not the early Eastern Orthodox knew the purifying effects of yeast by the alcohol it produces, they have always used yeast bread at the divine liturgy, considering it to be more pure than unleavened bread.

The use of homebaked bread in the celebration of the parish Eucharist is no longer an oddity. Many congregations have at least on occasion experimented with it, ironically usually commonly on Maundy Thursday, the one time unleavened bread should be used.

Problems as well as advantages with homemade bread need to be recognized.

The greatest objection to using homemade bread seems to be with crumbs. Some recipes do crumble more than others, and all crumble more than the familiar wafers. In truth, there probably will be a crumb or two dropped during the distribution of the sacrament. But, if that is the objection to using homemade bread at the Eucharist, what are we willing to lose in symbolism in order to preserve all the crumbs? Do we really suppose that the Lord will charge us with malicious desecration if a crumb of the sacrament is lost? I certainly hope not, or else we are all done in. Physics informs us that molecules break away from the prepared wafers, too, and are therefore lost all the time.

Those priests who are very scrupulous about crumbs will be unhappy with home-baked eucharistic bread. However, the problem with crumbs can be diminished by using a vessel other than a paten (which is ordinarily too small to hold the larger pieces of bread and thus increases the chance of an accident.) A suf-

The Rev. Stephen R. Caldwell is rector of St. Agnes Church, Sebring, Fla.



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efficient size basket lined with a linen napkin makes an adequate container for the larger pieces of bread. It also will help to keep the crumbs in the basket if, at the distribution, the minister breaks off the communicant's portion and places it into his hands, rather than asking the communicant to take his own morsel from the remaining loaf.

Another objection to using homemade bread sometimes heard is that the communicant may choke on it if he has to swallow it too quickly. Well, let us wait before the Lord and take our time with this holy business. If the chalice bearer is following too closely behind the celebrant, let the chalice bearer give the not-to-be-rushed communicant time to savor the presence of Christ in the bread, instead of having to wash it down in haste. If we haven't time to commune, then we have a larger problem than crumbs, haven't we?

Some other practical points concerning the use of homemade eucharistic bread are that it is not suited for reservation: it molds and/or hardens. Usually, it cannot be kept open in a ciborium together with prepared wafers without the moisture causing the wafers to stick together. Therefore, an adequate number of wafers will have to be consecrated for reservation and thought given as to by who and when the remaining consecrated homemade bread will be consumed.

Homemade bread almost always disintegrates in the chalice if it is intincted.

A decision to use homemade bread at the Eucharist provides an excellent opportunity to enhance the breaking of the bread. No longer will that act be merely a snapping of the priest's host; it becomes a highly visual and powerful symbol that all worshipers have a share in the One Body of Christ who is given for all. The celebrant and people take their time with this essential and significant part of the rite as the bread is carefully broken into several manageable pieces.

For a parishioner to provide the eucharistic bread gives that person or family a new investment in the liturgy (which, by definition, belongs to all the people anyway). Give credit for the contribution by indicating in the service leaflet that "The Eucharistic Bread for this celebration was baked by _____." We do as much for those who provide flowers for decoration.

There are some congregations that select a particular wine for a certain season, feeling that the change in taste, bouquet and color points up the seasonal emphasis. Not only does homemade bread taste better than prepared wafers, but the use of different bread recipes can mark the change of liturgical seasons as certainly as do our musical and color changes. This, in turn, may lead to more joy, interest, and involvement in worship.

Bread Recipes

There are scores of recipes available for a common loaf suitable for use at the Eucharist. Here are three quite different ones:

Altar Bread (Diocese of Central Florida)

Into a large bowl put
 2 C. whole wheat flour
 2 pkgs. yeast dissolved in
 2 C. warm water
 1/3 C. milk powder
 1/2 C. honey
 1/3 C. olive oil
 1 1/2 tsp. salt

Mix thoroughly and begin to add white flour. Continue adding until the dough "cleans the bowl" (approximately 2 C. white flour). Cover bowl and set in a warm place for 1 hour, until dough doubles in size. Turn dough out onto a well floured board and knead, adding flour as needed until dough is smooth and elastic. (This is a very sticky dough and will become easier to handle after enough flour has been added). Cut off small portions and shape into rounds. Place on an ungreased cookie sheet and place at the top of a preheated 400° oven for about 20 minutes. Makes 10 to 12 loaves each sufficient for about 40 communicants.

Altar Bread (Diocese of Colorado)

7/8 C. warm water
 1 pkg. dry yeast
 1 1/2 tbs. oil
 1/2 tsp. salt
 2 2/3 C. whole wheat flour
 (or more — using as much as the liquid requires)
 3 tbs. honey

Put water, honey and yeast into bowl, stirring until yeast dissolves. Let stand in a warm place 10 minutes to help the yeast act. Stir in oil and salt. Add unsifted flour. If flour does not completely dampen, add a tablespoon or more of water. Turn dough out onto a lightly floured board, kneading dough for 5 minutes (adding white flour is dough is too sticky.) Put dough into a bowl, cover and let rise until double in volume (one to two hours — whole wheat flour rises more slowly than white.) Roll dough out with rolling pin until it is about 1/4 inch thick. Cut into rounds of desired size (a 2 pound coffee can is a good cutter.) Place

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 New York, N.Y. 10019

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Ethics, Spirituality
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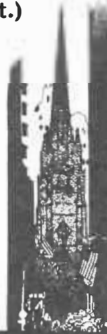
3 Manhattan Locations

- The General Theological Seminary
175 Ninth Avenue (20th St.)
- Gift Shop, Trinity Church
B'way at Wall St.
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74 Trinity Place

Mail or Phone Orders

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New York, NY 10006
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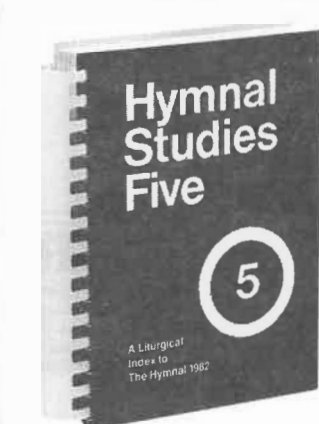
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loaves on a non-stick cookie sheet (Teflon or Silverstone.) Bake immediately, or for a lighter texture allow to rise for 10 to 12 minutes in warm place. Bake in a preheated oven at 350° for 10 to 12 minutes. Cool completely on rack. Loaves may then be sealed in plastic bags and frozen until needed.

Syrian Bread

(William R. MacKaye, from "The Book of Bread," Phyllis Noble, ed. Church of St. Stephen and the Incarnation, Washington, D.C. Used with permission.)

Ingredients:

- 1 cake fresh yeast
- 1¹/₄ C. lukewarm water
- 1/4 tsp. sugar
- about 3¹/₂ C. flour
- 1/2 tsp. salt
- 1 tbs. oil

Dissolve yeast in 1/4 C. of water, sweetened with sugar. Let sit about 10 minutes until frothy. Meantime sift flour and salt together; make well in the center and beat in yeast mixture followed by the oil and enough water to make a hard dough. Knead vigorously until smooth and elastic, about 15 minutes. Roll dough into a ball, oil the outside lightly and let rise in a bowl covered with a damp cloth until doubled in size. Then punch down, knead a few minutes longer and pull off chunks large enough to make circles 1/4 thick and 6 inches or so in diameter. Flatten these with your hand or rolling pin. Dust with flour and cover with a floured cloth. Preheat oven to 500° or even 550°. Heat two large, oiled baking sheets. Slip circles onto the sheets, sprinkling them with a little cold water to discourage them from browning and pop them into the oven. The bread is ready as soon as the aroma shifts from the strong yeasty smell to the rich odor of baked bread — between 6 and 10 minutes. Don't peek beforehand. Cool on wire racks. If you've done it right, the bread will be soft, white and equipped with a pouch inside.

BOOKS

Continued from page 7

have resulted in a collection of essays which will interest more the organist, organ student, music historian or musicologist than a general audience. Much of the material is highly technical for the general reader who, in order to understand and appreciate the nuances of the material, should have more than a nodding acquaintance with music terminology and notation. The organ and Bach enthusiast will find much information, from tuning and temperament to modern organ building based on principles used in Bach's day.

These essays are largely from symposia in which the editors participated: at Columbia, the University of Nebraska, Harvard and the House of Hope Presbyterian Church in St. Paul, Minn.

One of the most helpful articles in the book is "Why an Acquaintance with Early Organs is Essential for Playing Bach" by Marie-Claire Alain. It serves as an introduction to much of the content of the book and is highly readable, even in translation. A detailed survey of organs which were played and tested by J. S. Bach is a fascinating tour, provided by Ulrich Dähnert. George Stauffer, one of the co-editors, offers a thorough essay on the elusive problem of Bach's own registration for his organ works. A most helpful calendar of events in Bach's life as organist is included with a very complete and detailed index.

It is to be hoped that, although the Bach tercentenary was celebrated in full last year, it will continue with offerings such as this volume, together with some less technical books.

(The Rev.) PHILLIP AYERS
St. John's Church
North Haven, Conn.

BOOKS RECEIVED

PREACHING WITH PURPOSE: The Urgent Task of Homiletics. By Jay E. Adams. Zondervan. Pp. xiv and 162. \$7.95 paper.

THE CRITICAL YEARS: The Young Adult Search for a Faith to Live By. By Sharon Parks. Harper & Row. Pp. 245. \$15.95.

WHAT IS GOD: How to Think About the Divine. By John F. Haught. Paulist. Pp. 143. \$7.95 paper.

PRAYERS FOR PUBLIC WORSHIP. Ed. by Edward K. Ziegler. Brethren Press. Pp. 72. No price given, paper.

WOMEN OF THE WORD: Contemporary Sermons by Women Clergy. Ed. by Charles D. Hackett. Susan Hunter Publishers. Pp. 142. \$8.95 paper.

LINKING THE HUMAN LIFE ISSUES. Ed. by Russell Hittenger. Regency. Pp. 197. \$10.95 paper.

IN SOLITARY WITNESS: The Life and Death of Franz Jagerstatter. By Gordon Zahn. Templegate. Pp. 277. \$10.95 paper.

NINJA SECRETS OF INVISIBILITY. By Ashida Kim. Berkley. Pp. x and 109. \$3.95 paper.

SHEPHERDS SPEAK: American Bishops Confront the Social and Moral Issues that Challenge Christians Today. By Dennis M. Corrado & James F. Hinchey. Crossroad. Pp. xvii and 225. \$12.95.

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 20.

ARIZONA
UNIVERSITY OF ARIZONA **Tucson**
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
 The Rev. J. Michael Porteus, chap 622/623-7575
 Sun Eu 6

CALIFORNIA
WHITTIER COLLEGE **Whittier**
 ST. MATTHIAS 7056 S. Washington Ave.
 The Rev. C. H. Howe, r; the Rev. M. Brinkmann; the Rev. M. Magodoro; the Rev. J. Lilly; the Rev. A. Jenkins, r-em
 H Eu: Sun 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Fri 8:30. EP Wed 7

COLORADO
COLORADO STATE UNIV. **Ft. Collins**
 ST. PAUL'S 1208 W. Elizabeth (Campus West)
 The Rev. William Bacon, r
 Sun Eu 7:30, 10; 6 Student Fellowship

DELAWARE
UNIVERSITY OF DELAWARE **Newark**
 ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily. ES 1st & 3rd Sun

GEORGIA
EMORY UNIVERSITY **Atlanta**
 ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

ILLINOIS
EASTERN ILLINOIS UNIV. **Charleston**
 EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap
 HC midweek & holidays as announced. 345-8191

NORTHERN ILLINOIS UNIV. **DeKalb**
 CANTERBURY EPISCOPAL COMMUNITY
 901-G Lucinda Ave.
 The Rev. Charles E. Hoffacker, chap
 Weekdays as anno. Full-time active program

NORTHWESTERN UNIVERSITY **Evanston**
 ST. THOMAS & BECKET 2000 Orrington Ave. 60201
 The Very Rev. Scott N. Jones, D.D., chap. 312/328-8654
 Sun H Eu 11: St. John's Chapel, 600 Haven at Sheridan

SOUTHERN ILLINOIS UNIVERSITY **Carbondale**
 ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10. Wkdys as announced

UNIVERSITY OF ILLINOIS **Champaign**
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

INDIANA
DePAUW UNIVERSITY **Greencastle**
 ST. ANDREW'S Seminary at Bloomington
 The Rev. Kenneth E. Schomaker, r
 Sun Eu 10. Wed Eu 12:20

VALPARAISO UNIVERSITY **Valparaiso**
 ST. ANDREW'S
 The Rev. Robert G. Bramlett, D.Min., r
 Sun 8, 10, H Eu. Wed 7

IOWA
GRINNELL COLLEGE **Grinnell**
 ST. PAUL'S CHURCH and Student Center
 6th Avenue at State St.
 The Rev. Bob Towner, v & chap
 Sun 8 & 10:30. Wed 12:05

UNIVERSITY OF IOWA **Iowa City**
 EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52240 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Susanne Watson, coordinator
 Services and activities as announced

KANSAS
KANSAS STATE UNIV. **Manhattan**
 ST. FRANCIS AT KSU 1402 LeGore Lane
 The Rev. Ron Clingenpeel, chap
 5 St. Francis House. HD 7:30 House

UNIV. OF KANSAS **Lawrence**
 CANTERBURY HOUSE/St. Anselm's Chapel 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

KENTUCKY
UNIVERSITY OF KENTUCKY **Lexington**
 ST. AUGUSTINE'S CHAPEL 472 Rose St.
 The Rev. Richard G. Elliott, chap; the Rev. Pem Kremer, d
 Sun 10:30, 5:30, Wed 5:30 HC. Dinner & Fellowship follows 5:30 services

MARYLAND
UNIV. OF MARYLAND **College Park**
 MEMORIAL CHAPEL Canon Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

MASSACHUSETTS
BOSTON UNIVERSITY **Boston**
 The Rev. Jep Streit, chap
 HC Sun 7:30, Marsh Chapel
 HC Wed 7, 40 Prescott St.

HARVARD UNIVERSITY **Cambridge**
 The Episcopal Chaplaincy at Harvard and Radcliffe
 Two Garden St.
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

WHEATON COLLEGE **Norton**
 ALL SAINTS' 121 N. Main, Attleboro
 The Rev. John D. Crandall, the Rev. Dan J. Handschy
 Sun 8, 10

MICHIGAN
MICHIGAN STATE UNIV. **East Lansing**
 The Rev. Chad Gandiya, Interim chap
 800 Abbott Rd., East Lansing 48823
 Alumni Memorial Chapel — on Campus. Sun HC 5

MINNESOTA
UNIV. OF MINNESOTA **Minneapolis/St. Paul**
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. 612/331-3552
 Sun Eu 6. Wed Eu 12:15

MISSISSIPPI
UNIV. OF MISSISSIPPI **Oxford**
 ST. PETER'S 9th and Jackson
 The Rev. Paul E. Stricklin, chap
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

NEBRASKA
HASTINGS COLLEGE **Hastings**
 ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Carl E. Marsh, asst.
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

NEBRASKA (Cont'd.)
UNIVERSITY OF NEBRASKA **Lincoln**
 ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY
TRENTON STATE & RIDER COLLEGE **Trenton**
 TRINITY CATHEDRAL 801 W. State St.
 The Very Rev. Lloyd G. Chattin, Dean
 Sun: 7:30, 8:30, 9:30, 11 & 5. Wkdys: 12:10 ex Wed 10

NEW YORK
CLARKSON UNIV. **Potsdam**
POTSDAM COLLEGE, SUNY
 TRINITY **Fall Island**
 The Rev. Congreve H. Quinby, r 315/265-5754
 Sun Eu 10. Wed Eu 9 & 5:30

SKIDMORE COLLEGE **Saratoga Springs**
 BETHESDA CHURCH **Broadway at Washington St.**
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

OHIO
MIAMI UNIVERSITY **Oxford**
 HOLY TRINITY **Walnut & Poplar**
 The Rev. John N. Glli
 Sun 8, 10. Wkdys as announced

OBERLIN COLLEGE **Oberlin**
 CHRIST CHURCH 162 S. Main St.
 The Rev. Dr. Phillip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO WESLEYAN UNIVERSITY **Delaware**
 ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r; the Rev. Donna Ross, c
 Sun H Eu 8, 10:30; Wed 7:15

PENNSYLVANIA
DUQUESNE UNIVERSITY **Pittsburgh**
 TRINITY CATHEDRAL 325 Oliver Ave.
 The Very Rev. George Werner, dean; the Rev. Don Hands, campus min.
 Sun Eu 8 & 10:30. Wkdys Eu 12:05

LOCK HAVEN UNIV. **Lock Haven**
 ST. PAUL'S 112 E. Main St.
 The Rev. Richard A. Cohoon, r
 Sun H Eu 8, 10:45, Christian Ed 9:30

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COLLEGE OF CHARLESTON **Charleston**
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 THE CATHEDRAL OF ST. LUKE AND ST. PAUL 126 Coming St.
 The Very Rev. Lynwood C. Magee, Dean of S.C.
 H Eu Sun 8 (Rite I), 9 (Rite II). H Eu & Sermon 1S & 3S Sun (Rite I) 11. H Eu, MP & Sermon 2S & 4S (Rite I) II. Thurs 10:30 H Eu

Continued on next page

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 in all
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 Community, and your listing is not
 included, write to the Advertising
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CHURCH SERVICES NEAR COLLEGES

Continued from previous page

SOUTH CAROLINA (Cont'd.)
COLLEGE OF CHARLESTON Charleston
GRACE CHURCH 98 Wentworth St.
 The Rev. Constance D.S. Belmore, chap
 Sun 8 & 11; Wed 5:30

TENNESSEE
FIK UNIVERSITY
TENNESSEE STATE UNIV. Nashville
MEHARRY MEDICAL COLLEGE
ST. ANSELM'S CHURCH 2008 Meharry Blvd.
 The Rev. Richard C. Britton, Jr., v & chap 615/329-9640
 Sun HC 8 & 10:30. Wed. 12:10. Sunday School 9:15

TEXAS
SAM HOUSTON STATE UNIV. Huntsville
ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Canterbury 6. Fri
 12:05.

VIRGINIA
**THE COLLEGE OF
WILLIAM & MARY** Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
 The Rev. Thom W. Blair, interim r; the Rev. R.S. Fitts, chap
 Sun 8:30, 9:30, 11, 5:30 (ES) Dinner follows. Thurs 5:30 (Wren
 Chapel) Dinner follows

**RANDOLPH-MACON
WOMAN'S COLLEGE** Lynchburg
ST. JOHN'S Boston & Elmwood
 The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV,
 assoc & chap
 Sun 8, 9, 11; Thurs 10 & as anno

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
 The Rev. David Poist, r; the Rev. Paula Kettlewell, assoc
 Sun HC 8 & 10. Wkdy HC 12:15, Wed 5:30. Student Fellowship
 Tues 5:30

VIRGINIA TECH Blacksburg
CHRIST CHURCH/Canterbury Fellowship P.O. Box 164
 The Rev. G. Donald Black, r; the Rev. Thomas E. Wilson,
 chap
 Sun 8, 9, 11; Tues 5:30; Wed 10, 6

WISCONSIN
LAWRENCE UNIVERSITY Appleton
ALL SAINTS' 400 E. College Ave.
 The Rev. Arthur K.D. Kephart, r; the Rev. Edwin B. Smith, d
 Sun 8 & 9:30. Tues 7 HC. Wed 9:30 & 5:30, Thurs 12:10

UNIV. OF WISCONSIN—PLATTEVILLE
HOLY TRINITY Chestnut & Market
 The Rev. Canon John W. Downing 608/348-6402
 H Eu Sun 10; Tues 12:15; Wed 7:30

**DIOCESE OF EAU CLAIRE,
Canterbury Association**
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

FRANCE
THE AMERICAN CATHEDRAL IN PARIS
 23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean
 Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU)

NEWS

Continued from page 8

The task force has so far provided refuge for three young men from El Salvador. Each of the men are from families which consider themselves neutral in the conflict between the government and the guerillas in the country and each has had family members kidnapped and murdered by either government or guerilla forces. Death is a certainty for any returning to their homeland.

Presently one of the refugees remains in the Asheville area while another lives with a sister elsewhere. The third is under the care of another legal refuge group.

JOAN MARSHALL

Honduran Boys' Schools

In July, 18 representatives from three dioceses of the church met in Tegucigalpa, Honduras, to plan the future of three ministries which already have brought benefits to many young people of Honduras.

Eight years ago, the church in the Diocese of Honduras established a home for abandoned children. Several young boys who had slept in garbage dumps and begged and stolen to stay alive were gathered into a rented house to be fed, clothed, loved and set on the path to a productive life.

In the short time since this beginning, "El Hogar de Amor y Esperanza," the Home of Love and Hope, has grown into a three-part program. At "Hogar" 80 boys now find nurture and family love. At a technical school, Instituto Tecnico Santa Maria, 35 young men learn carpentry, metal work and electronics, skills which their country needs. At Centro Agricola el Porvenir, an agricultural school which is a joint program of St. Joseph-the-Worker program of the Roman Catholic Diocese of Choluteca and the Episcopal Diocese of Honduras, abandoned street boys are learning how to increase the agricultural productivity of their country.

Along the way, the boys have been aided by grants from both the Presiding Bishop's Fund for World Relief and the United Thank Offering.

All three projects have been developed for the church by the Rev. Robert Miller and his wife Margaret, the first directors of "El Hogar." The Dioceses of Central Florida and Southeast Florida are among those dioceses and church organizations which have given major support for the projects. It was representatives of these supporters who came to Tegucigalpa to join representatives of the Diocese of Honduras as three dioceses planning for the future.

The Rt. Rev. Leo Frade, Bishop of Honduras, and his diocese share with Central and Southeast Florida a com-

mon dedication to "Hogar" and the technical and farm school. They also share the determination that these ministries will continue after the Millers leave their posts within the next two years.

At the July meeting, representatives of the three dioceses laid the foundations for a ten-year plan which will enable the Episcopal Church to sustain and develop these vital ministries which are helping lead Honduras, the poorest of Latin American nations, into a brighter future.

Teenage Sexual Activity

A "value vacuum" is the reason 20 percent of the nation's eighth- and ninth-grade students are sexually active, say two researchers in Minneapolis. According to Peter Benson and David Schuelke, churches, schools and youth organizations need to redirect sex education for teenagers away from birth control and toward encouragement of abstinence from sexual intercourse.

Mr. Benson is president of Search Institute, an independent non-profit research organization which has done many national youth surveys for churches and other groups.

Most communities have programs to disseminate birth-control information to sexually-active young people, he said. "The abstinence approach is less visible, less coordinated and, we would argue, less prevalent in most communities," the two men wrote in an article based on their study.

"There has been a profound shift in priorities in the last two decades. Twenty years ago, the message about abstinence during adolescent years was clearly communicated by parents, religious institutions and other organizations. And birth control was a subject we would rather not discuss with impressionable youth. Now we seem to have no problem talking about birth control, but have great anxiety about discussing abstinence."

The silence of adults, they say, means teenagers receive little guidance in making decisions about their sexual activity.

In encouraging parents to speak up, the authors cite these findings: teenagers want to know adults' values about sexual behavior; they do not resent adults who communicate sexual standards; when parents communicate clear standards and expectations, adolescent sexual activity is reduced; and when schools and other institutions help students learn to say "no" to peer pressure, rates of sexual activity go down.

"Ultimately," the researchers concluded, "there would be nothing more powerful in preventing teenage pregnancy than building a community-wide consensus on sexual values and using all available channels to pass these on to our children."

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

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BRIEFLY...

Cornell University's Department of Rare Books has received the papers of the prominent and controversial Episcopal lay theologian, William Stringfellow, who died on March 2, 1985 [TLC, March 31, 1985]. A lawyer by training, Mr. Stringfellow served as legal counsel for numerous poor and outcast persons. He was a friend of Bishop James Pike and Jesuit priest Daniel Berrigan. After the 93 boxes of papers have been sorted and indexed they will be made available to researchers.

An Anglican vicar in Killingworth, England, is bringing color "and a bit of humanity" back to his industrial town by doing his daily rounds in a brightly-painted horse drawn carriage. "It's often hard for such good-hearted people to relate to the clergy," said the Rev. David Wood, 61. "But they respect anyone with skill. And you need skill to drive a horse through the cars and buses here." He bought his first pony shortly after moving to Killingworth in 1970, and later added the carriage to his ecclesiastical equipment. Some parishioners even hitch a ride when they miss their bus.

An Anglican diocese has taken the side of a doctor who refused to allow an unmarried couple to rent his property in a suburb of Sydney, Australia. A letter written by the Diocese of Sydney to the New South Wales government stated that "While much legislation is inevitably discriminatory, it should discriminate in favor of marriage and the family because the stability of our society (depends) upon the families of the nation." Dr. Peter Trelaggan, an anesthetist who is an Anglican, was fined over \$1,000 by the New South Wales Equal Opportunity Tribunal.

The World Council of Churches, the Lutheran World Federation and the World Alliance of Reformed Churches have joined in an appeal for funds to relieve hunger in South Africa. The agencies, all based in Geneva, Switzerland, have asked member churches to contribute \$500,000 in the first phase of the campaign. Church officials said hunger in South Africa was due to recent "unprecedented drought and floods" and the country's economic and political structures. Funds are to be channeled through the South African Council of Churches, according to Ecumenical Press Service.

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JESUS TAUGHT us to call God our Father. Was he wrong? If you do not think so, communicate with The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

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VIDEOTAPE series, *Confirmation: A Sacrament of Commitment*, featuring Bishop William C. Frey. Seven short (5 to 10 minutes each) segments designed as discussion starters. Study guide included. VHS format only. \$65. Write: Video, Box 18M, Capitol Hill Station, Denver, Colo. 80218. (303) 837-1173.

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WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15. Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

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The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
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WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 334 11
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
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Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily EU 7 (ex Wed 12:05, Sat 8). HD 12:05

BOSTON, MASS.

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The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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