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Professional Edition

THE Episcopalian

Rocky Mountain High

Denver, here we come

*Something old,
Something new,
Something borrowed,
Something blue.*

A June wedding? No, the Episcopal Church's 66th General Convention which meets September 9-20 in Denver, Colo.

When close to 1,200 bishops, clergy, and laity meet in bicameral sessions to chart the Church's course for the next three years, some of the issues will be old ones—1928 Prayer Book use, acceptance of women priests, and proportional representation.

New concerns expressed in over 200 resolutions received so far include affirming seminary study as the norm for ordination training and identifying the parish as the prime unit of social ministry.

Also new this year is the Service of Preparation and Intercession following opening Eucharists in Denver area parishes and organizing sessions of the House of Bishops and the House of Deputies. Deputies have a new president—Dr. Charles Lawrence—who will preside at his first convention.

Borrowed from the world of show business, singer John Denver will display his talents at a concert to benefit the Presiding Bishop's Fund for World Relief.

For something blue, look to that Convention standby, *The Blue Book*, to be released June 1. It contains reports and recommendations from General Convention Commissions and agencies on ecumenism, church structure, canons, evangelism, homosexuality, human rights, world mission, human sexuality, lay ministry, and Venture in Mission—to mention just a few.

In twelve 15-hour days punctuated with special events, Convention will consider resolutions from the many groups which report in the Blue Book. Thirty-one of these come from the Joint Commission on Constitution and Canons, including amendments to words that indicate gender and provision for assistant bishops.

The Commission on Structure will present 20 resolutions, most relating to Convention itself. Among these are a suggestion to reduce the number of deputies per diocese from eight to six, some changes in votes by orders, and a new rule on joint meeting to debate major issues.

The Commission on Ecumenical Relations report includes 12 resolutions which look toward both affirmation of Roman Catholic-Anglican agreements and affirmation of the Consultation on Church Union dialogues with nine Protestant denominations. A statement on unity and one restating the Chicago-Lambeth Quadrilateral are also included.

The 12 resolutions from the Standing Liturgical Commission include a call for a permanent Liturgical Office and staff at the Episcopal Church Center.

Dioceses and other jurisdictions have forwarded 97 resolutions thus far. Of these, 21 are related to the Prayer Book with 15 calling for some provision for future use of the 1928 book when—no longer "if"—*The Proposed Book of Common Prayer* is adopted as the other resolutions ask.

Eight resolutions deal with homosexuality and seven with women priests. The latter are divided: four ask protection for

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THE WATER IS GONE NOW; most of the mud is cleared away; but the hard work of making repairs and putting lives together again will continue for many months. Canons David Elliot and Harold Koenig, who coordinated relief efforts from St. James' Church during the devastating flood in Jackson, Miss., in April, are now concerned about the pastoral and financial needs of people who are just beginning to realize the extent of their loss. During the crisis, when the streets to St. Andrew's Cathedral were impassable, St. James' provided food for victims and volunteers, became a depot for supplies en route to victims, matched volunteers and equipment with people who needed them, and helped people through the requirements for receiving help at the federal disaster center.

—Pat Batta

New plan slows publishing merger

A proposed consolidation of Episcopal Church book publishing operations by the Church Hymnal Corporation and the Seabury Press is still pending, following meetings in April at Seabury Press and the Church Pension Fund, parent of the Hymnal Corporation.

Two recent events may have had some effect on negotiations between the two publishing houses. The first is the impending sale of Seabury's children's line—under the imprint Clarion Books—to Houghton Mifflin Co.

The second is Seabury's alternate proposal to establish a new church publishing company under the direction of a board to be approved by the Church Pension Fund and Seabury Press and elected by the General Convention, using the assets of both the Church Hymnal Corporation and Seabury Press.

Seabury's executive committee discussed this idea at a meeting April 17. Under this proposal Seabury would offer to purchase, for cash, the Hymnal Corporation's publishing assets for the new

company, which would pay royalties to the Church Pension Fund for all publications sold under the Church Hymnal imprint.

The Seabury committee also discussed problems which had surfaced during a four-month collaborative effort: conflicts in management policies and business practices of two agencies with different missions and the risks and responsibilities for the Church Pension Fund inherent in a full-scale publishing operation.

While both companies remain committed in principle to pursuing consolidation, Seabury's sale of its children's line and its alternate proposal appear to have slowed progress.

In a telephone interview, Pension Fund president Robert Robinson expressed doubt that his board would accept a consolidation that was not "under the aegis of the Pension Fund," and Fund vice-president, the Rev. Craig Casey, said Pension Fund management was "not going to actively pursue this further at this time."

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ONLY THE SKELETON REMAINS of the century-old Rock Point Institute Building, Vermont Episcopal Conference Center in Burlington, after a fire on April 14. "Rock Point remains a holy place," says Bishop Robert Kerr, whose home is one of the buildings on the 120-acre, diocesan-owned property. None of the other buildings was damaged. Designed by Vermont's first bishop, John Henry Hopkins, the Institute Building was slated for enlargement to provide a year-round regional conference center. After the fire the diocese voted to build a new center with proceeds from the insurance settlement and additional amounts that may be raised.

—Margery Sharp

WORLD NEWS BRIEFS

MONROVIA—The Board of Trustees of Cuttington College closed the school following food riots April 14 which caused 29 deaths. While the College has experienced no trouble, the trustees acted in an effort to keep large groups of people from congregating. By government decree Liberian President William Tolbert ordered that the University of Liberia be closed because some classrooms had become "a breeding ground of revolutionary ideas" which "contributed greatly" to the riot over an announced 30 percent increase in the cost of rice, a diet staple.

BIRMINGHAM—Bishop Furman Stough of Alabama is one of eight Alabama prelates who, protesting reinstatement of the death penalty, called upon Governor Fob James, an Episcopalian, to delay the execution of John Louis Evans. James declined to intervene. Evans, who had previously said he wanted to die, petitioned the federal court for—and was granted—an indefinite stay in order to test the constitutionality of the Alabama death penalty. Stough estimates this process will take from three to four years.

LONDON—Archbishop Donald Coggan of Canterbury has postponed his proposed trip to Poland this month because it would coincide with that of Pope John Paul II. The Anglican leader, who had been planning the trip for four years, decided that even welcome guests "do well to remain outside the intimate family circle" when Polish Christians welcome the return of "the country's best-loved son." In a letter to the Pope, Coggan wrote, "...I shall be with you in spirit and in prayer as you return there." Coggan will extend his scheduled stay in Hungary by two days and will also visit East and West Berlin.

SAN SALVADOR—For three Sundays in a row, including Easter, electronic interference has disrupted Archbishop Oscar Romero's broadcasts over La Voz Panamericana, the Roman Catholic Church-owned station. The archbishop is a strong advocate for human rights and a critic of El Salvador's present government. A church source said the interference "represents a systematic plan to silence the archbishop." The prelate's popular program includes his explanation of the Sunday lessons and comments on church, social, and political news.

LONDON—Archbishop Donald Coggan announced that the first meeting of the Committee of Primates will be held in November. The place and exact dates are not known. Last year's Lambeth Conference endorsed a regular gathering of Anglican Church heads which would maintain close contact with the Anglican Consultative Council of bishops, clergy, and laity which meets biennially. At Lambeth Coggan had said the primates should come with a sound knowledge of the minds and wills of their church members and he thought they would be able to "come to a common mind on main issues."

SALT LAKE CITY—Elvira Charles, wife of the Bishop of Utah, held a two-day meeting at her home here for wives of the bishops in Province VIII as well as those of Montana, Colorado, and Rio Grande. Charles and Barbara Frey, wife of the Bishop of Colorado, led the program for the 13 women present.

NEW YORK—CBS-TV will preempt its regular morning programming to broadcast a contemporary Pentecost service live from St. Bartholomew's Church, New York City, at 9 a.m., Sunday, June 3.

Uganda now suffers food shortage

The Amin regime in Uganda is over, but eight years of brutality and neglect, compounded by the devastation of Amin's retreating ragtag army, leave the once prosperous nation desperate for food.

The Rev. Samuel Van Culin, executive for National and World Mission at the Episcopal Church Center, learned this in a recent telephone call to Uganda's Anglican Archbishop Sylvanus G. Wani.

Retreating Amin supporters are still ravaging the northern part of the country. Among the victims are Bishop John Wasiky of Mbale, who was slain in a roundup of bystanders. Bishop Geresom Ilukor of Soroti and another bishop were severely beaten. (Earlier, Ilukor was reported slain.) Bishop Tucker Theological College was vandalized and its vegetable gardens destroyed.

Van Culin promised that the Episcopal Church will support a planned World Council of Churches' special appeal for food and immediate aid for Ugandans. Late in April an Anglican priest, the Rev. John Wilson, was the first to reach Uganda with a shipment of food. Some shipments are arriving through the reopened Entebbe air base. "Once they get stabilized and get in seed and fertilizer, we're certain the nation will begin to rebuild quickly," Van Culin said.

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'Gifts of the Spirit aren't new. This is a sign of renewal.'

by Bob Libby

"You must meet Dennis Bennett. He's really packing them in." My grandmother said that back in the 1950's. I was a young Marine officer on leave, and she was referring to the attractive young rector of St. Mark's, Van Nuys, Calif.

Little in the Sunday morning Eucharist in the crowded stucco building indicated Dennis Bennett would later be branded a radical or would depart from the mold of a well-mannered, successful suburban parish priest.

The growing congregation soon built a new church structure and hired two assistants; my grandmother took great delight in making vestments for the clergy. I can attest to the fact that Bennett was a good pastor.

Later I read with some concern a sad letter from my grandmother stating that "something terrible has happened to dear Father Bennett." The rumor was he had been working too hard and had started speaking in tongues. He resigned the rectorship of the 2,600-member parish to shouts of "throw out the tongue speakers" ricocheting off the walls of his new sanctuary. Details of the story are found in his book, *Nine O'Clock in the Morning*, and in *Time*, Aug. 15, 1960.

A score of years later I was standing in a motel lobby, waiting to renew our acquaintance. I estimated he had to be pushing 60, but when he extended his hand and flashed his smile, he looked more like a man in his early 40's. The track shoes in the corner of his room gave a partial clue to his youthful countenance. He's 61.

In spite of the fact he's one of the Anglican Communion's most visible charismatics, Dennis Bennett does not like the word "charismatic." He prefers to talk about "renewal" or "renewal of the Spirit." Nor does he see himself as an innovator. "What I'm trying to say is: 'Look, this isn't something new. We dropped something along the way.'" He points to the Office of Instruction in the 1928 Prayer Book to make his point: "After renewing the promises and vows of my baptism, and declaring my loyalty and devotion to Christ as my master, I receive the strengthening gifts of the Holy Spirit."

Bennett cites three great streams of Christianity—catholic, evangelical, and pentecostal. At the turn of the century there was "an attempt on the part of the Holy Spirit to renew the Church," he says, but only the highly emotional fundamentalist/Adventist groups responded. Now after more than 60 years, the mainline Churches are beginning to listen, and in the worldwide Anglican Communion a broad response on the parish level is emerging.

In one sense he claims the Episcopal Church has been charismatic for a long time in that we have received and practiced other gifts such as healing. "We were the only one of the mainline Churches to emphasize the reality of healing, and that's also in the 1928 BCP."

In his own life, he speaks quietly of experiencing a release. "I didn't get more of the Holy Spirit. The Holy Spirit is

IN PROFILE • Dennis Bennett

given fully when Christ is received, which is outwardly testified by baptism. What happened was the Holy Spirit was permitted to have more of me rather than my having more of Him. The baptism of the Spirit is permitting the Spirit that is already resident to influence more of one's life."

He was seeking a refreshing experience of the Holy Spirit in his life and discovered words of another language would form if he chose to let them. He discovered what, as in I Cor. 14, to pray with the Spirit means. As he continued to form the unknown words, he had a growing sense of the reality of God. "I became aware I was speaking to God the Father. The Spirit was giving me the words. I discovered I was confessing deep things, expressing my love for God. This went on for some 20 minutes. It was not emo-

tional. I had my cool, but I sensed the presence of God in a way I never had before."

Dennis Bennett's personal history in 1960 took him from California to Seattle, Wash., where Bishop William Lewis asked him to take on St. Luke's Church where the average Sunday 11:00 a.m. congregation was three or four people. In his invitation Lewis said, "I think you've got a hot stove going to warm up the Church. Wesley had a stove going, and we put it outside. This time we're not going to put the stove outside. Please bring your fire stove to the diocese." St. Luke's is now a congregation of 800-1,000 communicants with 500-600 in Sunday morning attendance and a budget in excess of \$300,000.

Bennett says the renewal of the Spirit within the Episcopal Church is often

challenged on three grounds: (1) it's fundamentalist; (2) it's trying to replace the sacraments; and (3) it's an escape from social action. He disputes all three. He says he is not a fundamentalist but that renewal in the Spirit has made him more aware of Scripture as the word or communication of God to His people. He doesn't receive this word as a literal transcript of heavenly dictation. "The Bible is the record of God's dealing with man, written by men and women inspired by the Holy Spirit."

The Holy Eucharist is celebrated at every service on Sunday at St. Luke's, Seattle. Bennett finds his people are more concerned with the sacraments than before. And rather than pulling away from social action, his people are more open on the race question and more

Continued on page 15



Photo by Grant Edwards

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So that we may print the largest possible number, all letters are subject to condensation. —The Editors

PRAY FOR UGANDA'S CHRISTIANS

The May, 1979, issue of *The Episcopalian* arrived today, and I read the news concerning the situation in Uganda.

The article in question, "Holy Week: Anxiety, disaster, and hope," gives the impression that only two Anglican bishops had escaped from Uganda following the murder of Archbishop Luwum. At least four bishops escaped.

One of them, the Rt. Rev. Benoni Ogwal-Abwang, exiled Bishop of Northern Uganda, spoke to the annual meeting of the Episcopal Churchwomen of the Diocese of Northern Michigan at this year's host parish, Grace Church, Menominee, Mich., April 27-28. The bishop, who is married to the daughter of Bishop Yona Okoth, has been living in Ontario, Canada, during the past two years, first in London and now in Toronto.

Those who were privileged to hear the bishop were moved by the simple yet dignified emotion with which he described the present-day martyrdom experienced by the Church in Uganda. The night before he left for Menominee he received word that his younger brother was one of those bayoneted to death by Idi Amin's retreating soldiers.

I ask that readers of *The Episcopalian* keep Bishop Ogwal and our fellow Christians in Uganda in their prayers.

Robert A. Smith
Menominee, Mich.

TO EXECUTIVE COUNCIL:

If it is the proper business of our Executive Council to endorse ratification of amendments to our Federal Constitution and to schedule Conventions in those states only which have ratified proposed amendments, surely our Council will en-

dorse the call for a Constitutional Convention to bring about a balanced federal budget and agree to hold meetings in those states only which have joined the call for this Convention.

I am sure that all nonsmoking churchpeople would urge our Council to hold no meetings in any state that permits the raising of tobacco or the manufacture, distribution, or sale of tobacco products.

John F. Elsbree
Brighton, Mass.

WITH CHARITY FOR ALL?

It would be a marvelous sign if we Episcopalians acted as Christians toward our departing brothers and sisters in the Anglican Catholic Church. What a witness if we offered to share our orders, buildings,

and pension fund with them and treated them not with rancor, but with love. What might happen if the world really "knew we are Christians by our love"? This would be particularly meaningful if led by those of us who support Prayer Book revision and the ordination of women.

I have nothing in common with the position of those leaving to found a new Church. I support the new Prayer Book and am comfortable with women priests. But surely the issues that divide us are less than Christ's love which unites us.

I invite correspondence from anyone interested in seeking General Convention action to accomplish this.

J. L. Pierson
611 Olive St.
St. Louis, Mo. 63101

EXCHANGE

The Episcopalian invites you to make use of the EXCHANGE column. Send items to EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

DID YOU KNOW

FATHER HASTINGS SMYTH?

The Rev. Terry Brown, Bishop Patteson Theological Centre, P.O. Box 19, Honiara, Solomon Islands, is gathering materials for a book on the Rev. F. Hastings Smyth (1888-1960) and the Society of the Catholic Commonwealth. He would like to correspond with anyone who knew Smyth or was involved with the S.C.C. and is particularly interested in obtaining Smyth's letters or other material.

MISSING FRIEND

Jill Derby would like to hear from (or have word of) Alan G. Bower, originally from the state of Washington. They were both active in the Episcopal Church group in Dhahran, Saudi Arabia, in 1967. Following a civil disturbance and subsequent evacuation, contact was lost. Please send word to Jill Derby, Rt. 3, Box 105, Gardnerville, Nev. 89410.

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Handbells—a used set for a parish to buy. If you know where the bells are available, please write to: Virginia Hunter, 604 Mt. Lebanon Rd., Wilmington, Del. 19803.

Book out of print—*Burial Services* compiled by Joseph Buchanan Bernardin, published by Morehouse-Barlow, copyrighted 1936, 1941, 1958. If you have a copy you don't need, please write to: The Rev. W. J. Snow, II, P.O. Box 9, Orangeburg, S.C. 29115.

Chalice and paten—needed by a small southeast Arkansas parish. If your parish or mission has an unneeded set, please write to: The Rev. Richard J. Burns, P.O. Box 795, Crossett, Ark. 71635.

Anglican Prayer Book printed in French—please write to: Pauline R. Smith, 510 Seigel St., Decatur, Ill. 62522, if you know where she can obtain one.

Mrs. Walter Parfitt



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PB'S OPEN LETTER

Let's use this year to expand the church's concern for children



The United Nations General Assembly has passed a resolution declaring 1979 to be the International Year of the Child, thus marking the 20th anniversary of the Declaration of the Rights of the Child. The Declaration includes rights such as name and nationality, adequate nutrition and medical care, and free education for all children regardless of race, color, sex, religion, national or social origin. This special year has been designated so each nation might be reminded to review its policies affecting children in light of the Declaration. President Carter has appointed a United

States Commission of 25 professionals and volunteers who have expertise in child advocacy programs to focus attention on what is happening to children in the United States.

From the window just behind my desk at the Episcopal Church Center in New York, I have a clear view of the United Nations building a few blocks to the east. The closeness of the two buildings has often caused me to think about the relationship between the Church and the United Nations.

I know some of the U.N. personnel attend our daily noon Eucharist, and once each year we have a special service during which we ask God to bless the work of that international body. Our response to the International Year of the Child resolution is a way in which Episcopalians who work at the Church Center as well as Episcopalians who live and work in every other place can join in responding to a vital concern that sorely

needs the attention of the world's leadership.

The nurture and well-being of children has long been a major concern of Christianity. Here in the United States, Christian sponsorship of schools, orphanages, adoption agencies, day care centers is accepted as a matter of course. The first Sunday schools were actually church efforts to teach such fundamentals as reading and writing to children who would have otherwise been deprived of such necessities. The move to admit younger children to Communion, our efforts to improve our Christian education programs and resources and to include children more readily as part of our congregational families should be continued and highlighted.

The International Year of the Child, then, finds us doing much we should continue doing. It also calls us to look at some of the areas in which we are doing little and should do more: seeking ways to work with other groups in curbing malnutrition, ministering more effectively to children of broken marriages and of homes where various circumstances have created severe tensions, reaching

out to the children of alcoholic parents, working with those in our legal and judicial systems to insure there is justice for children. I urge you to make your own list of what you—as individuals, congregations, dioceses, boards, committees—can do. And then get busy and do it.

We know little about Jesus' childhood. This, of course, leads many of us into the realm of speculation about His home life, His relationships with His parents, His education, how He got along with His peers, and so forth. I speculate there is a relationship between His childhood and His ministry as an adult, that His childhood was somehow an important time of preparation for His later ministry as God Incarnate. I so speculate because every person's childhood is perhaps the most important period in every person's life.

I hope the International Year of the Child will help us to focus upon childhood and children as citizens and as Christians. If this be true, we will see new ways of carrying out that ancient command we received from Him—to love our neighbors as ourselves. —John M. Allin

General Convention to meet in Denver *Continued from page 1*

Episcopalians who accept or reject women as priests, three for a process to address the exclusion of women from the priesthood.

Seminary training for ordinands, the Church Pension Fund, the World Council of Churches, Convention funding of the Triennial Meeting of the Episcopal Churchwomen, and hunger are among topics represented in more than one diocesan resolution.

An average day at Convention begins with a 7 a.m. Eucharist, followed by an 8 a.m. committee meeting and legislative sessions which break for lunch and continue again until dinner. Evenings are allotted to open hearings and special events.

Special events this year include a reception and film premier September 10 sponsored by the board of the Presiding Bishop's Fund and a Colorado Celebration September 13 sponsored by the host diocese and with actress Ann B. Davis, Episcopalian and Denver resident, as coordinator.

The John Denver concert on September 14 will be the climax of a 24-hour period of "praise, prayer, and fast" for the whole Church to remember world

hunger. The Rev. Joseph Frazier of Wilmington, Del., will join Denver for the concert. Frazier and Denver have been friends since they sang together in the Chad Mitchell Trio, a popular folk group of the 1960's.

The Triennial Meeting of Episcopal Churchwomen will begin September 8 and will feature the theme "Walking in the Light," which will be carried out in worship, small group discussions, workshops, and a resource day during the 10-day meeting. Three speakers are sched-

uled: author Madeleine L'Engle of New York, Bishop Festo Kivengere of Uganda, and Bishop Alexander Stewart of Western Massachusetts. On Sunday, September 9, Triennial will celebrate the 90th anniversary of the United Thank Offering at a special service.

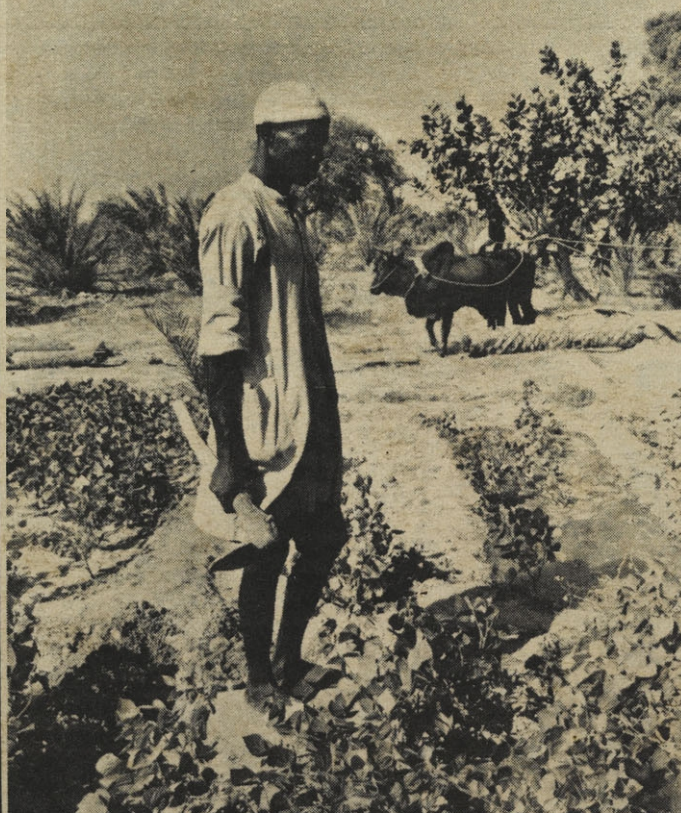
On Sunday, September 16, bishops, deputies, and the women of Triennial will attend a Convention Eucharist which will include the 1979 United Thank Offering ingathering. Archbishop Edward Scott of the Anglican Church of Canada

will preach.

Before, after, and between scheduled events, Convention-goers will be able to visit exhibits, attend meetings and caucuses, greet old friends, lobby for their own issues and candidates, sample Denver's restaurants, and, if possible, snatch a little sleep.

Most observers predict this Convention will be quiet. But as anyone who has ever attended a large family reunion knows, that is a chancy prediction to make. —Janette Pierce

Gardening is not a hobby in Niger.



It's literally a matter of life and death.

That's why this experimental growing laboratory is so vital to this country in the heart of the drought area of sub-Saharan Africa where hundreds of thousands have recently died. Here, with the aid of the Presiding Bishop's Fund and some other Christian agencies, they are learning to grow food in once-barren earth.

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Your check is more needed now than ever. May we hear from you? Soon?



SOON TO BECOME Bishop of Botswana in the Province of Central Africa, Bishop-elect Walter Makhulu will succeed Bishop Shannon Mallory who has returned to the U.S. to be Assistant Bishop of Long Island. Makhulu, a South African, has been staff officer of the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches in Geneva. —DPS photo

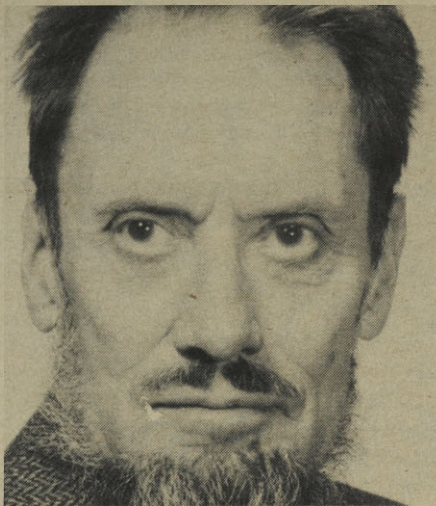


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DAVID J ROSE

The world won't stop and we can't jump off

For two weeks in July the Massachusetts Institute of Technology will be host to the World Council of Churches' great conference on Faith, Science, and the Future. There scientists, engineers, theologians, sociologists, many with other vocations, and Christians and non-Christians from around the world will consider problems of world energy, food, other resources, who owns them, limits to growth, limits to knowledge (or do we mean paucity of wisdom?), the prospects for developing countries, and what role both the Churches and the technologists have to play in these matters.

All this is summed up in the conference's longer and hopelessly unwieldy subtitle—"The Contribution of Science and Technology in the Struggle for a Just, Participatory, and Sustainable Society." Those three adjectives capture the theme of the World Council of Churches' concern during recent years, especially since 1975.

That sounds good. Even better, as MIT and the WCC come to understand each other during these preparatory months, both appreciate the association more; many from both groups hope a lasting intellectual conjunction can be made. The WCC has held several preliminary conferences around the world: on energy, economics, the nature of faith and religious outreach in the modern world, and other topics. At MIT, seminars and courses on the finite world resources, the world's poor people and its developing people, arms control, the relation between technology and work that dignifies rather than degrades, the complementary roles of scientists and engineers

on the one hand and of theologians on the other all illuminate our days. I write about these encouraging events, thought by many to be most improbable before they started, as a scientist, engineer, and amateur theologian.

Recently increased awareness of escalating environmental problems, of energy shortages, of other difficulties that didn't go away despite liberal applications of conventional attention convinces an increasingly influential number of technologists that while technology may often be an essential part of the answer, what was the question?

Moreover, all of technology and the social sciences combined cannot answer some basic questions about our civilization. What resources should we preserve for future generations? How much environmental damage should we bequeath them? What time do we mean by that seemingly innocent word "future"? The future of even a century ahead is so remote in classical economic terms that economics gives no answers except perhaps to ignore it. More constructively, many branches of science and technology, even including some social sciences, are gradually able to reintegrate their diverse skills—chemistry, pollution control, agriculture, health sciences, economics—to predict in a general way what is likely to happen if we persist in running our civilization in the same particular manner.

The morality of saying "no"

But all that isn't nearly enough. Consider the following. If we continue burning fossil fuels at the present rate—or more likely at an increasing rate world-

wide—we will probably trigger irreversible and unwelcome climatic changes within a century. Should we do that? From where comes the moral ground for saying no, and from where comes the worldwide will to establish a global environmental protection agency to ensure that society is more sustainable? How do we do that while at the same time attempting to increase social justice throughout the world?

The answers come not from technology alone; we need a more holistic view, especially for dealing with such apocalyptic matters, toward which the Churches can naturally provide some transcendent parts. Alas, still too few Churches or states study this burning issue (using the word in two senses) or many others like it. We all have work to do, to which I will return after a brief theological and historical foray.

The two ideas of mankind's dominion over nature, and also his responsibility for stewardship over it, have been important throughout history. The two concepts are compatible, but people often act as if they were not.

Both ideas find support in Judeo-Christian history and elsewhere. For example, regarding dominion, we find in Genesis not only that very idea in the first account of creation "...and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. . ." (1:26 KJV) but even in the second account in which God asks man to decide what they should be called "...and [He] brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (2:19).

We discover stewardship most strongly in the context of describing the goodness of the earth and God's charge to remember from whence it came: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it. . ." (Deut. 8:7-9); and this is coupled in the same chapter with "And [then] thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he

that giveth thee power to get wealth. . . . And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish" (8:17-19). Amongst other gods are surely to be found hubris, greed, selfishness.

I leave the reader to find further refreshment in that great hymn of praise to creation in Psalm 104, especially verses 10-30.

From Cicero to Carus

Non-Christian writings present the two attitudes strikingly and divergently. First, here is Cicero in the first century B.C., in *De Natura Deorum*, defending the Greek stoic view that man, as the superior being, has the right to treat nature as he pleases: "The produce of the earth was designed for those only who make use of it; and though some beasts may rob us of a small part, it does not follow that the earth produced it also for them. . . . Beasts are so far from being partakers of this design that we see that even they themselves were made for man. . . . their necks were naturally made for the yoke, and their strong broad shoulders to draw the plough."

On the other hand and at the same time, Titus Lucretius Carus wrote in *De Rerum Natura*: "There is a perpetual need for raw material to provide for the growth of later ages. . . . Life is given to none of us in freehold; we all hold it only in usufruct." I do not know of any statement of the concept of stewardship more eloquent and succinct.

The various biblical views I have quoted (and not quoted) seem for the most part to be reconcilable: with dominion goes responsibility not only to be good stewards over the bit of creation to which we have been entrusted, but also to learn that knowledge is not necessarily the same thing as wisdom although certainly knowledge is power.

Love a rock

What seems to me a stoic Greek perversion of the Judeo-Christian concept sometimes invades Christian thinking and exacerbates the difficulty of joining science, technology, and moral thought in mutual cooperation. Oversimplified, it is this: (1) God is absolutely divine; (2) man has dominion over the earth and furthermore receives absolute forgiveness for his actions, provided only that he has

Continued on next page

"What do Charismatics have that I don't have?"

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ON THE FLOOR OF HER WORKROOM, Kathie Iannicelli first cuts a paper pattern for each block of color, then cuts the cloth and lays out the design to be appliqued piece by piece on the panel backing. In clear blues, whites, and golds, her first triptych depicts the light of the Holy Spirit and the angels of heaven, earth, and water. "The Sanctus hangings are a form of praise," Iannicelli says. "Our world is a gift to us. The Sanctus is a thank-you, and it is dedicated to the glory of God."

Art transforms N. H. parish

Picture a contemporary, square building. In the sanctuary the oak pews are arranged in a semicircle. The focal point is an 8½ foot altar, a slab of polished New Hampshire granite with a great granite-gray Celtic cross suspended above it. Light enters through 12 horizontal windows cut into white stucco walls. Angular

white ceiling beams and a colonial gold reredos screen stepped like organ pipes are the only color relief to the severity of line and design.

Four years ago Christ Church, Exeter, N.H., looked as stark as a winter field. The pews were virtually empty, the roof leaked, and the parish was struggling to

meet a minimal existence budget. But like a New Hampshire spring, the spirit of the church was merely dormant, biding its own season of resurgence.

Today the congregation is alive with enthusiasm, the pews are full, the buildings repaired and painted. Twenty active parish groups now participate in volunteering their talents, working, planning, and teaching to meet community and parish needs. The parish's mission fund this year was \$6,000 above its diocesan quota.

When Kathie Iannicelli, a Newfields, N.H., artist and stage designer, was first approached for an appropriate memorial decoration for the church's bare white

walls, she was struck by the warmth and spirit of the congregation and by the coldness of the church. "I tried to capture the warmth and vitality of the congregation and the positive spirit of the Episcopal liturgy," she says.

To symbolize this spirit Iannicelli developed two striking triptychs which now dominate the church's nave. The technique for the panels, which she calls "painting with cloth," is a machine-stitched applique. The panels strongly resemble Renaissance stained glass windows in the use of bold color blocks with applique stitching holding and outlining the fabric as lead holds cathedral glass.

—E. Libby Morris



Rose on stewardship of world resources

Continued from page 6

absolute faith; and (3) nature is absolutely non-divine and therefore exploitable.

The complex theological elaboration of such attitudes is beyond my ability to analyze; but my concern is more pragmatic anyway. This mischievous convenience permits dividing the fundamental unity of creation into two almost non-interacting parts: a theology that conveniently ignores what happens in the world as it looks up to heaven and a secular society that can ignore concern for the long-term as it exploits the earth and often also the sentient beings on it. One suspects considerable stimulus from rationalists with political and commercial intent; 19th and 20th century "development" has been inappropriately justified by appealing to these uncharitable axioms.

That view fails in a world whose parts are even more coupled and in which more people need to cooperate in their

use of limited resources. St. Francis of Assisi had better ideas. We should love a rock, he thought, not because it is divine, but because God made it, and so should we love and care for all of creation.

So I return to the question of the great service the Churches and religion as a whole can play as they join science and technology in the struggle for a more just, participatory, and sustainable society. I do not have in mind any attempt to reestablish theocratic states; the Churches' real contribution would seem more modest yet be more important.

Our world of neighbors

"Who is my neighbor?" asked the lawyer of Jesus in Luke 10:29. The parable of the good Samaritan these days would be that our neighbors exist over the world even if we don't know all their names. The Churches can assist us

to see the world through their eyes, too, to put ourselves inside their skins, so to speak. Our neighbors exist in time also, as Titus Lucretius Carus (TLC, appropriately implied), and the Churches can teach us how our world is here for longer than any of our usual time perspectives—economic, political, technological, whatever—suggest.

Understanding and incorporating those concepts into active social decisions will be necessary and can work wonders: waste is wrong, for example, not just uneconomical; justice is not the same as equity or equality, down to the last scruple; a more peaceful and sustainable world depends on a delicate balance of international cooperative interdependence and independence and not on exploitive development; each person is unique, each counts, each has dignity, and a lasting civilization is filled with

such people.

Finally, I return to the World Council of Churches whose mottoes "One World" and "Oikoumene" state the spirit in which this brief essay is written. The Council isn't perfect, but neither is MIT, and neither am I. If together we can understand better how we are all in one boat (the symbol of the WCC) and that holes in one end affect the people in the other end also, this conference and all the attendant activities will have been worthwhile.

—David J. Rose

David J. Rose, member of the faculty of the Massachusetts Institute of Technology, is known for work in nuclear engineering, energy policy, and environmental policy. He is a member of the World Council of Churches' Study Group on Energy and has been both author and consultant on nuclear energy.

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MISSION FORUM

The Proposal: Discipleship is a risky business

A portion of Jesus' charge to the Twelve Apostles, according to the Gospel of St. Matthew, goes: "Do not take the road to the gentile lands. Be on your guard. All will hate you for your allegiance to me. But the man who holds out to the end will be saved."

Any one of us can only wonder if he or she would have qualified for first century Christian witness, much less one of the Twelve that Jesus sent forth with such a harrowing warning. History shows that His charge to the Twelve was a painfully accurate reading of the risks implicit in Christian ministry. It was also an accurate reading of the evil and wickedness that plague human nature as well as of the potential in human nature to reach toward the sublime, which is its glory.

Jesus was saying then, and is saying now, that Christian commitment is not all fun and games, but often strife in a twisted and broken world—mitigated only by that wild leap of faith that takes Jesus at his word: "But the man who holds out to the end will be saved."

You know as well as I that this is a difficult time to be engaged in Christian ministry, whether ordained or lay. Indeed, it is a difficult time to be in the Church

if the Church is to be faithful to its calling to deal with the brokenness of our human condition. Time is almost running out.

To make matters worse, the problems are hard to get at. The power brokers of the modern world are vast institutions of commerce and government where the individual and human rights are easily overlooked. Vast, raw power brokers of this sort can manipulate people and thwart justice in this world.

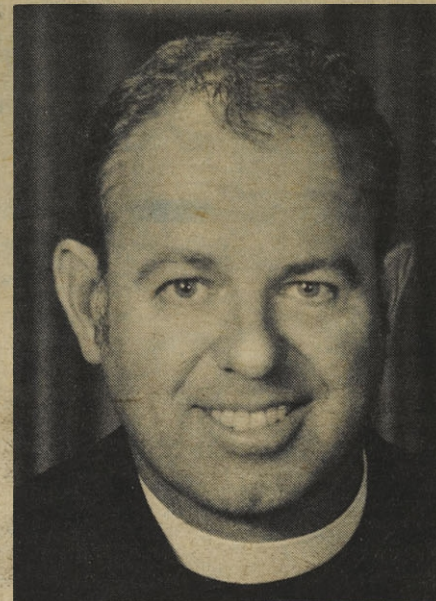
In such a time, poorly trained and faint hearted Christians are ineffective. We must be people well enough trained in Judeo-Christian values and so powered by an informed faith that we discern the issues and see that they are addressed.

Today's choices are many and critical: an acquiring society or a sharing society,

an exploiting society or a conserving society, production for the basic needs of the many or the many trivialities of the few. These things call for a revolution of values.

For the Christian, values should be judged against two considerations: what they imply for Christ's poor and what they imply for the deepest good of all people.

In a world where the name of the game is power—raw power—and its self-serving use, discipleship that looks to Christ's poor and to attitudes and decisions which serve the deepest good of all people is risky. To care, to serve, to stand for justice and human rights, to abhor violence, and to love are to run counter to much of the world's way, and many are ready to diminish or destroy the light.

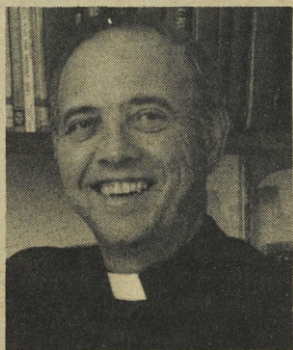


Willis Henton

"But the man who holds out to the end is saved."
—Willis R. Henton

Willis R. Henton is Bishop of Northwest Texas. This is an excerpt from a speech he gave before the Texas Council of Churches.

Let's go on the offensive Theodore Nelson



Who can argue with Bishop Henton's appraisal of the world in which we live. It's a mess, and even a casual reading of the daily newspaper suggests things are going to get a lot worse before they get better if, indeed, our situation ever improves.

But it does seem to me the Church has become obsessed with analysis and lost its commissioned inheritance to go on the offensive. We spend so much of our time, energy, and efforts in trying to figure out what is wrong and seem to have a very limited investment in offering and achieving solutions.

Of course, these are difficult times, but I'm not sure our circumstances are substantially different from any other day and age. Times and situations change, but people do not. The problem is simple. We live in a fallen world where sin is real and is manifested in every appropriate way and by every effective means. We are engaged in a life and death struggle, spiritual warfare, and analyzing the symptoms is of limited value.

Jesus said, "Full authority has been given to me both in heaven and on earth." (Matt. 28:18) He knew we would have a hard time, just as Bishop Henton has described, but He also said, "Be of good cheer! [Take courage], I have overcome the world." (John 16:33)

When I greeted a friend one day, he said, "How are you?"

"All right," I replied, "under the circumstances."

With a "gottcha" sort of smile he retorted, "What are you doing under there?"

Thanks. I needed that.

I believe we spend too much time trying to understand the problem and not enough time in leading people to the One who has overcome and who has poured out His promised Holy Spirit in order

THE RESPONDENTS

that we may receive power. The problems of this world will not be solved by analysis or by programs, but only by the power of the resurrected, ascended, and living Lord Jesus Christ, and this is a statement which must be experienced and accepted before it has any real meaning.

We will not be "empowered by an informed faith," but by the power of the Holy Spirit. Then the growth process begins. Being sworn into the army doesn't make you a soldier, but it's where you have to start.

I think we are all too inclined to tackle any problem and seek a solution operating from the presupposition that those to whom we are speaking have, indeed, experienced the new, empowered life in Christ Jesus. I am not at all sure this assumption is correct. In any event, I believe we should go back to square one and check signals.

In a war, soldiers are capable of heroic and successful efforts against enormous odds if they really believe in their cause. On the other hand, the best trained and equipped men are easily defeated if they lack conviction and commitment.

We are in a war. Let's be sure the "soldiers of the cross" know who they are and for what they are fighting. Enough for analysis. Let's take the "sword of the Spirit, which is the Word of God," and go on the offensive.

—The Rev. Theodore Nelson, rector Church of the Resurrection, Dallas, Texas

Power brokers can love, too Prime F. Osborn



Thank goodness our episcopate is not considered infallible else I would not

have the audacity to comment on Bishop Henton's statement.

Bishop Henton's article identifies the "power brokers" of today as the "vast institutions of commerce and governments." Innuendo, if not more, would have these "vast institutions of commerce," characterized in essence by Bishop Henton as the villains, opposed by or to "poorly trained [ineffective] and faint-hearted Christians."

This premise, to my way of thinking, is inaccurate. It condemns out-of-hand all power structures extant. It ignores the great part—if not all—these institutions play in "dealing with the problems of the poor and production for the basic needs of the many." Assuming the problem of the poor is not being addressed adequately, it nevertheless is accurate to say that that which is being done to address the problem can only be done because of the "vast institutions of commerce" of America. There is no other source of the means to deal with the problem.

That is to say there is no other source in this country under our system. Surely we recognize that our country and our system address this problem more vigorously and more effectively than any other in the world today even though they may be inadequate. No other nation in the world today does for the poor—domestically and worldwide—what our nation does. (Just consider the Marshall Plan.) To attack our system would seem to attack that which has addressed the problem of the poor more conscientiously and more effectively than any other.

These "vast institutions of commerce," these "power brokers," cannot be said to "overlook... individual and human rights." No such institution of any consequence ignores individual and human rights. They are all concerned with it. It is universally recognized among these institutions that its people, its employees, make the company.

More and more of these institutions are adopting stated ethical principles on which the institution is operated. These principles reflect concern for human rights, justice, and right doing.

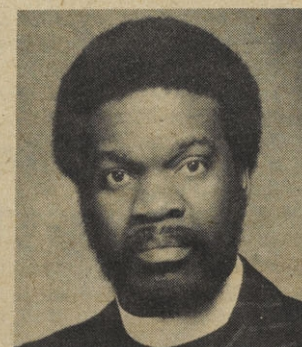
Bishop Henton assumes that no Christians are involved in these "vast institutions of commerce." He assumes the "raw power brokers" of these institutions manipulate people, thwart justice, overlook human rights, and are incapable of love. I categorically deny this. Of

course, there are exceptions, but the vast majority of those who are responsible in these institutions are men of good will who are concerned about values and their importance as guiding principles effectively applied.

To my knowledge, our Lord never condemned successful business enterprises. In fact, He was pleased with them. Good examples are the workers in the field (Matt. 20:21) and the parable of the talents (Matt. 25:14-30). These early "power brokers" could be Christian people and so can those of today. I think many, if not most, are and do care and serve and stand for justice and human rights.

—Prime F. Osborn, chairman and chief executive officer, Seaboard Coast Line Industries, Inc., former General Convention deputy and Executive Council member

Be steadfast to the end Enrique R. Brown



I am happy to respond to Bishop Henton because he gets to the heart of the issue of what the Church must be about in a time such as this. So much of what we do is often done in fits and starts. We tire quickly and grow impatient when our efforts to do mission are not met with instant success. Many of us are concerned about being faithful to our liturgical tradition. Yet we can quite easily be casual and inconsistent when it comes to the clear imperatives of the Gospel.

But problems that were decades in the making will not go away simply because we preach a few sermons on the social gospel or tutor a few black and Hispanic kids or open the church buildings to neighborhood groups.

What's more, it is becoming increasingly difficult to dodge the critical issues of the relationship of the Church as an

Well done, Jim!

A friend who is a member of the Recovered Alcoholic Clergy Association has told me the Rev. James T. Golder has resigned as that group's executive director. Jim Golder's failing health has forced him to relinquish RACA's reins to the Rev. Samuel Elliott of Albion, Ill.

RACA was born several years ago when Jim Golder wrote a letter to *The Living Church* about clergy and alcoholism. A few priests responded, and he invited them to meet with him in the office of the San Francisco parish where he was rector.

Over the years RACA has had a tough job of helping clergy deal with a tough problem, one most Episcopalians would rather pretend does not exist. Jim notes that the General Convention in 1952 acknowledged alcoholism as a public health and pastoral problem but says that 27 years later the Episcopal Church still seems unable to face realistically what he calls its number one pastoral problem.

Under his leadership RACA has provided support, encouragement, and help of all kinds to clergy and clergy families suffering because of an alcohol problem. Hundreds of priests, many of whom have been helped to control the disease, have used the well-known "hot line" telephone number. RACA has tried to capture the interest of seminaries, the House of Bishops, and others in combating alcoholism among clergy. RACA has experienced some small successes and much frustration. The diocesan alcoholism policies and guidelines for use of alcohol at parish functions that are emerging in some places are a small but important tribute to RACA, thanks to members who have been actively working for such things throughout the Church.

I know Jim Golder is disappointed that the top levels of the Church have not done more officially in recognizing and dealing with alcoholism. On the other hand, I've known many an official committee or commission that hasn't produced the sort of accomplishments that can be attributed to RACA.

Our thanks to Jim Golder for attacking—almost single handedly—one of the major problems of the Church and its clergy. Our support and cooperation to Sam Elliott as he assumes some new and important responsibilities. And to those clergy wondering whether or not *they* should make that first phone call to RACA, well, the "hot line" phone numbers are printed in this issue of *Professional Pages*.
—Dick Anderson

Parish clergy academy sets computer system

Skill knowledge and complete continuing education unit records are two of the kinds of information available through a computerized data retrieval system being established by the Academy of Parish Clergy, thanks to a grant from the Arthur Vining Davis Foundations.

The Academy is an interfaith, voluntary, and self-governing association of clergy who serve congregations. Founded in 1968 with grants from the Lilly Endowments, its membership now includes clergy of all faiths and denominations in the U.S., Canada, and other countries.

Academy members commit themselves to 150 clock hours of professional development experiences in each triennium of membership. Since 1968, members have filed with the Academy office over 11,000 projects (reports, papers, publications, research data) on a wide variety of subjects. The retrieval system makes this information available to clergy of all faiths and denominations as they pursue their own studies.

The data retrieval system will be the first central storage facility for continuing education units in this country. The Academy plans to share this storage capability with organizations, seminaries, and schools for their recording and retrieval of continuing education unit information.

The Academy's purposes include systematic continuing professional growth of parish clergy; sharing of learnings in the practice of congregational leadership; making theological education fit the practitioner's needs; and publication of information useful to the Academy's aims. Through its office it offers coordination of information and consultative assistance.

Information about the Academy and membership in it is available from the Academy of Parish Clergy, P.O. Box 86, Princeton, N.J. 08540.

Total ministry is a possibility

"There are some previously untapped possibilities for new developments of total ministry now before the Church because of Title III, Canon 8," commented Bishop Elliott Sorge, staff officer of the Council for the Development of Ministry, following a three-day consultation in Tempe, Ariz., in February. Sorge spoke of the recently adopted canon that allows persons with a variety of educational and cultural backgrounds to be admitted to holy orders in special circumstances.

According to the bishop, the canon has been used thus far mostly to provide sacramental ministry to small groups of Episcopalians who are widely scattered in isolated places in several dioceses. He said the canon might be used in additional ways to improve development of total ministry in urban and rural congregations of all sizes.

Thirty-five persons knowledgeable about priests ordained under Canon 8 attended the consultation. These individuals—bishops, priests, and laypersons representing 15 dioceses—discussed their varied experiences and arrived at several common understandings. All were enthusiastic about the present ministries which the canon makes possible and about additional possibilities for the future. The consultation adopted Eph. 4:7, 12 as its statement of total ministry: "Grace was given to each of us according to the measure of Christ's gift... for the equipment of the saints for the work of ministry, for building up the Body of Christ."

Building upon this biblical quote, the consultation declared, "We hold this to be the norm for ministry throughout the whole Church. Each member has received gifts and is called to recognize, develop, offer, and use them in service to the Church and the world."

"The Church, therefore, is called to be a ministering community, not a community gathered around a minister."

The consultation understood that ordination under Canon 8 is an unqualified ordination to the priesthood of the Episcopal Church. From this understanding came the recommendation that these individuals are properly identified as priests, are entitled to wear clerical garb when functioning as priests, and should be treated as members of the clerical order by the diocese. Licensing the priest ordained under this canon is the bishop's responsibility. The consultation assumed that priests ordained under Canon 8 will serve without remuneration,



Elliott Sorge

except congregations may reimburse them for expenses incurred in the exercise of their ministry.

Bishop Wesley Frensdorff of Nevada told his fellow participants at the Arizona meeting of at least seven congregations in his diocese that were formerly dependent on professional clergy and that have become virtually self-supporting through the development of total ministry due to Canon 8. "Educational programs, training for ministry, supervision, and support have been provided by the diocese. Three of the seven congregations have chosen and supported one of the trainees for ordination and will have their own priests within a year," he said.

Suffragan Bishop William Cox of Maryland said six persons who have been ordained to the diaconate and are soon to be ordained to the priesthood under Canon 8 have enabled small mission congregations in his diocese to grow in their understanding of total ministry.

Other similar examples were given from Eastern Oregon, Vermont, Utah, and Alaska.

... about books

How to Share Your Faith Without Being Offensive, Joyce Neville, \$4.95, Seabury Press, New York, N.Y.

Very few clergy have not had to deal with a small-group phenomenon sweeping through the Church for the past few years. Sometimes organized for Bible study, at other times known as "witnessing groups" or "prayer and praise groups," these cells of people—usually lay-inspired and led—have met with mixed reactions from ordained persons. Joyce Neville is a Buffalo, N.Y., laywoman who has been a part of this movement for 25 years. Her book is a combination of her own story and some practical how-to-do-it advice to those who wish to become small-group participants. The author's dynamic spirit comes through the pages with strength, yet the material is presented in an orderly and rational manner. The book is one of the first written for rank-and-file Episcopalians on such subjects as "verbal witnessing" and "audible and spontaneous prayer." Clergy will find the book a help as they seek to understand better what this small-group business is all

about. The appendix includes a directory of agencies and organizations related to the small-group movement, together with a brief description of each.

Carnival of Souls: Religious Cults and Young People, Joel A. MacCollam, \$4.95, Seabury Press, New York, N.Y.

If you haven't been faced with relating pastorally to a young person caught in the cult movement, you are due for the experience soon—most likely. Joel MacCollam became involved in the study of cults and their effect on youth when he was seeking answers to some personal questions while serving in the Diocese of Albany. The more he discovered, the more he wanted to learn, and his desire to share his findings for the benefit of others led him to write this book. *Carnival of Souls* is general in that it does not deal with specific cultic organizations though concrete factual examples of cult experiences are given. MacCollam asks the reader's trust through bibliographical references such as "data on file with the author." A listing of several cult groups is included at the end, together with some information about each of them. By giving good descriptions of how the early stages of cultic activity can be identified, the author provides a needed help for parish clergy—who are often the last to know when a young parishioner has entered such a group.

Professional Pages is published in clergy editions of *The Episcopalian* six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to *Professional Pages*, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

Many roads lead to ordination

by James L. Lowery, Jr.

My August, 1978, column entitled "The many academic roads to ordination" has generated considerable reaction. Two seminary deans have sent me extremely negative responses. A half dozen clergy have agreed with the thesis but wondered about the detailed reasoning and recommendations. A dozen readers, including one retired bishop, have written fervent thanks for saying what they felt needed to be said. Two diocesan night and weekend training school people have asked to state their views about one of the four tracks enumerated. Their statements are the central part of this column.

Recapitulation

The August column was a strong criticism of a memorial the Council of Seminary Deans was circulating, asking that only the graduate accredited residentiary seminary approach to preparation for ordained ministry be accepted as the norm in the Episcopal Church. (This memorial has since been withdrawn in favor of a somewhat different one.) My thesis was to affirm positively the presence of not one but four tracks of preparation for ordination: graduate residentiary seminary; diocesan night/weekend schools; reading privately for orders under an assigned director; and theological education by extension.

I found that residentiary seminary was declining the most and theological education by extension growing the most, and since no more than 70 percent of our clergy in the past ever went the residentiary graduate seminary route, and since the Anglican way usually meant many permissible approaches within certain inadmissible extremes, I believed this four-track system should be affirmed. I then invited Dean O. C. Edwards of Seabury-Western (chairman of the Seminary Deans' Council) to state his reasons for favoring the Council memorial. In October we published his response.

Positive and middle-of-the-road responses to the August column have affirmed my basic thesis of the positive value in having a variety of methods in theological education. The negative respondents touched not on the basic thesis, but concentrated on certain background detail. Cases in point are two letters in the April, 1979, issue of *Professional Pages*. In the first, Bishop Spofford of Eastern Oregon writes as chairman of the General Board of Examining Chaplains, contradicting from his board's data my assertion that the General Ordination Exam scores of the last five years for those not attending seminary were higher than for those who did. After giving his data, he adds, "We asked Mr. Lowery the source of his statistics, and he replied that he had thrown away his notes after the article was finished, but his recollection was this was told him by two persons, one a member of GBEC and one not."

I wrote in the early winter of 1978-79 to Dr. Emmet Gribbon of the GBEC, explaining that the August article had been written in May, 1978. I kept the notes and data for six months. When several months after the August publication no questions had come regarding the column, I disposed of this background data as part of an office move and cleanup. I am sorry response to my August article did not come sooner. I am also sorry the GBEC response concentrated on the figures for GOE scores to the exclusion of the substance of the article—the positive values of many tracks to ordination.

In the second letter Dr. Fredrica Harris Thompson of the Board for Theological Education listed below her signature the names of all BTE members, including that of Canon Ward McCabe of California. Dr. Thompson focused on my statement that seminary enrollments were declining and said, according to her 1977 and 1978 figures and estimates, in the Episcopal Church this is not so, that in the last three years seminary enrollment has shown a small but steady increase. But I have a 1979 statement from the Virginia Theological Seminary Alumni Association, representing the largest Episcopal seminary, which says this year (1978-1979) the school has fewer although better qualified students. And the proper official at Episcopal Divinity School tells me the current year enrollment has held steady, representing a decline from the growth of the year before.

Dr. Thompson's statement that only 17 percent of

ordinands were non-seminary in 1977-78 is well taken. My data came from a 1976 estimate, prepared for the Minnesota General Convention, of a 1974-5-6 trend projecting over 50 percent non-seminary ordinands. Dr. Thompson took me to task for saying that theological education by extension programs provide ordinands, citing Sewanee program coordinator Flower Ross as saying their scheme is "basically designed for laypeople who want an in-depth theological education and who see their own lives among the laity as ministry." Whatever its design, the Sewanee TEE is in effect producing ordinands among its students. Dr. Thompson's letter did not mention the Cook School or Fuller Seminary programs.

All of which leads us to Ward McCabe who for 15 years chaired a training program in the Diocese of California. Several months ago he responded to Dean Edwards' article. Canon McCabe comments that the final statement by the Council of Seminary Deans and the subsequent Board for Theological Education commendation follow a very reconciliatory approach. He feels his remarks, printed as follows, are in harmony with this more recent statement.

Comments by Ward McCabe

"While the major seminaries of the Church serve as the keystone in education for the faith, the vast bulk of the learning experience for most church members takes place at the parish level. Another complement to seminaries is the various diocesan and area schools for the training of leaders and often for the training of clergy who will serve all their lives as unsalaried, self-supporting priests and deacons. One of the strengths of these schools is they deal with limitations which are actually experienced in the life of the local church: shortage of time for teaching, transiency of students, limitations of materials, shortage of time for study, etc.

"Certain inflationary costs affect Churches more than the secular organizations because of the older buildings we often must use. Clergy benefits and salaries improve at the expense of having to cut numbers in staff. Moneys are diverted to cults and fads (hint—the training of non-stipendiary clergy is most helpful at this point). Our seminaries in the Episcopal Church are above average in expense to attend and maintain. And finally it is not possible for many a man or woman who is called to serve in a non-stipendiary capacity, who must keep his or her secular financial base alive and productive, and who has family responsibility in addition to take out three whole years with no income and a change of location. Only persons of above average income can do such a thing.

A Hot Line to Help

The Recovered Alcoholic Clergy Association (RACA) maintains a "hot line" service for clergy and members of clergy families in some kind of trouble with alcohol. All names listed below are RACA members with many years of sobriety and with extensive experience in assisting clergy and clergy family members with drinking problems. If the person called is not available, leave your telephone number, and your call will be returned as soon as possible.

Arizona (ask for Bill)	(602) 279-5539
California (ask for Jim)	(415) 728-3239
Georgia (ask for Steve)	(404) 237-2203
Illinois (ask for Bill)	(312) 381-2323
Massachusetts (ask for Dave)	(617) 742-0424
Maryland (ask for Bill)	(301) 338-0650
Missouri (ask for Arly)	(816) 452-4744
Montana (ask for Saint)	(406) 265-9554
New York (ask for Gordon)	(212) 324-0996
Pennsylvania (ask for George)	(412) 379-5005
Texas (ask for Joe)	(512) 341-3905
Virginia (ask for Bill)	(703) 628-5148
Wisconsin (ask for Ken)	(414) 453-4540

The Rev. Samuel Elliot of Albion, Ill., is executive director of the Association, a working fellowship of Episcopal clergy supported by voluntary contributions of members and friends.

But we seek a leadership representative of our total population.

"This writer believes a most constructive approach is a cooperative approach, recognizing the seminary as the norm for training for full-time ordained service [Ed. This is the substance of the revised memorial of the Council of Seminary Deans] and also as an indispensable place for research and study for the benefit of the whole Church. But other tracks are indispensable for proper preparation of candidates to the non-stipendiary ministry. And diocesan and extension schools do so in a manner using positively the limitations and exigencies of the life of local parish ministry.

"Therefore Dean Edwards' article misses the point. He dismisses our diocesan schools as providing 'little more than catechesis.' This is only true of the poorest of the several dozen acceptable programs. Some use only seminary-level and graduate-university faculty. To describe these schools as providing only 'studying week-ends under teachers whose only training is their seminary courses of a number of years earlier' is inaccurate and misleading. The pedagogical level of instruction in many of them uses programmed instruction materials and experiential instruction and pedagogical methodology far more innovative and advanced than many graduate seminaries. Please save us from overbroad generalization!

"Then there is the issue of the seminary in the parish. Dean Edwards describes the diocesan schools as lacking opportunities in clinical training. But under proper mentorship, as is present in many places, the home parish is used as a very good setting for clinical training. Edwards also says the seminary education is necessary 'to correct the bad theology of the parish.' If the theology of the parish is thus, where did it come from other than from the leaders graduated from our seminaries?

"Both his statement and my reply are somewhat beside the point. Let us concentrate on a truly cooperative approach—with graduate seminaries for preparation for the full-time ordained state complemented by the various schools and 'extra seminaries' and extension programs, resulting in a total leadership varied in character, both paid and non-stipendiary, from a representative sampling of various backgrounds to serve an alert Church with flexibility."

Bloy House and Dean Wappler

Another request to be heard comes from Dean Edwin Wappler of Bloy House, the Episcopal Theological School at Claremont, Calif. He is more against Dean Edwards' statement in its original form as sent to Seabury-Western alumni. The following is adapted from Dean Wappler's report to his board, originally issued Oct. 19, 1978, and written after Wappler had read both the Edwards statement and our August column.

"I believe Lowery is essentially correct [in his thesis]. The history of theological education in the Anglican tradition shows a variety of approaches have been used to prepare persons for holy orders. The accredited theological seminaries of this Church have been the main educational institutions for perhaps the last 75 years, but they have never enjoyed a monopoly of the preparation of ordinands. By its historical practice, our Church has always affirmed the possibility of alternative routes to ordination and alternative training methods.

Continued on page C

Clergy 'help wanted' listings now available

Clergy have a new opportunity to know about available employment positions and the nature of those positions. It is an Open Listing of Vacancies System which the Board for Clergy Deployment developed in conjunction with the Church Pension Fund.

The new system consists of three parts: a monthly positions open bulletin; parish/institutional profiles; and a search to match job openings with potential candidates as is done now through clergy profiles. These benefits are available free to unemployed clergy and on a subscription basis to others.

In inaugurating the new system, Presiding Bishop John M. Allin noted that clergy are often hard-pressed to find a place in which their special talents and skills are needed. He sees the Open Listing of Vacancies System as a way of enabling more clergy to carry out their vocations.

Additional information about the system is available from the Rev. Roddey Reid, Clergy Deployment Office, 815 Second Ave., New York, N.Y. 10017.

"We need to remember for whom *residential* theological education was originally intended. It was designed on the semi-monastic model of the English college for young single males. It has never accommodated itself easily to older married students for the older student is already largely formed.

"First, older students need a style of theological education suited to their stage in life. Their orientation is primarily in two directions—to their family and to their job. They need a pattern of education which takes account of these two important ingredients and respects them. An older student can sometimes go through three years of residential education, but that such be required is neither necessary nor even desirable. The Church has had the wisdom in the past 20 years to recognize this basic fact, and we have not usually tried to force older students to conform to an educational system designed in the 19th century for young single males.

"I cannot accept the standard of three years of seminary residence as the norm for theological training for a second reason. Economic realities are strongly against making mature students attend full-time institutions. Seminary education is costly on a per-student basis. Current estimates place it in the range of \$8,000-\$10,000 annually. At our school we can offer high quality education at about \$4,000 per student per year. Why should we not call attention to this obvious economic fact and insist that it be recognized by those who would ask the Church to make educational luxury the norm?

"Finally, I think we must be frank to admit that the growth of diocesan and other theological training programs is a reflection of a widespread perception in the Church that our residential seminaries have often been out of touch with the day-to-day realities of parochial ministry. Alternative educational approaches have come about, in part, because these programs usually do a better job of keeping in touch with the way people actually live and minister. It is so easy for residential seminaries to become hothouses of liturgical nit-picking and academic gamesmanship. It is much more difficult for these kinds of ecclesiastical pathologies to grow up in the atmosphere of the non-residential program. People who are busy making a living and raising a family just do not have the time to fuss about the kinds of trivia that can preoccupy or polarize a residential school.

"I find it embarrassing to have to take an adversary relationship with institutions which have done so much for our Church and for me. But I sense an air of unreality and desperation within our accredited seminaries. The Church has not been led astray in its persistent preference for a variety of approaches in theological education. It has sensed accurately that different kinds of people need different environments of preparation for ordained ministry. We are stronger, not weaker, for having this variety, and we should be proud of that fact."

Summary

I have been accused by some of attempting to undermine the Church's accredited residential seminaries. Though I share with many others in the Church some criticisms of these schools, I support them and the vital part of our mission for which they are responsible. I also support other tracks leading toward ordination and feel the Church needs them as well as our residential schools.

I am an information-passer, and my role is to bring information to the surface, obtain feedback, revise upon criticism, and present openly the tried-and-true poop as a kind of human switchboard. I enjoy the good variety of the Anglican way, and I enjoy working with all parties in the best interests of adequate preparation for ordained ministry.



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

Thoughts from a new rector

by Fred Lindstrom

The call of a new rector is a momentous decision not only for the parish, but for the priest and his family. As one who has recently gone through this experience, I have been asked to share some of my experiences and feelings.

That the search process works at all is really a wonder. Surely it would not and could not if the Holy Spirit were not involved. Each parishioner has his own idea of the type of person wanted for his rector. The priest knows this only too well. I could not but smile and yet admit the truth of a comment the Rev. Sidney Holt made on the summary of the parish profile for All Saints', Waccamaw: "It would help if you could walk on water, too." This comment applicable to all parish profiles prior to a search points out the seriousness with which the parish undertakes its search. This factor also is on the priest's mind when he receives a call. After all, that congregation has spent many hours and driven many miles and seen many priests before deciding to call you. You owe it to that congregation, to yourself, and to God to give that call the most serious consideration and prayer you can. It just might, after all, be God's will!

Of course, the thinking and praying begins long before the call is issued. It starts when you first receive a letter from the search committee, telling you your name has been submitted and asking if you desire to be considered. The process is always long and emotionally draining whether or not you really think you want to be called. If other parishes have put you on their lists also, the drain is greater. You tell yourself you shouldn't worry about it, but, being human, you do. And all the time you are trying to continue to minister faithfully to the people you are serving, hoping they will not interpret the fact you are being considered elsewhere as an indication you want to leave them—whether you do or not!

Your family, of course, is not without its concerns during the search process. To move across town or across country is traumatic. Both parents and children must leave friends; the comfort of a familiar flock and work being accomplished must be abandoned. In our case, my wife Cathy, an interior designer, would have to close her business as well. Then, of course, one thinks of moving and all that entails! God preserve me from frequent experiences with moving companies although we enjoyed a fairly good one this time.

Within the search process itself were a number of things helpful to us. The profile developed was excellent, open, and honest. I was able, in advance of our meeting, to respond in writing to the profile, a practice used in the Diocese of Atlanta. The search committee had, therefore, the opportunity to know how I felt about what it had to say before our face-to-face meeting. When the committee came to visit, we found that meeting away from the church, in this case our home, for some relaxed and not too lengthy conversation was most helpful. We simply had sandwiches together, talked, and said goodbye. The search committee was representative of all ages and ideas in the congregation. It had done its homework on me, and I had already commented on its profile; the combination of the two made for a much more positive experience.

Once the committee decided it wanted to pursue its contact with us, it invited us to Pawleys Island, introduced us to the area and the vestry, and also gave us some time alone to digest what we had seen and heard. Once the call was issued, a second visit was arranged to iron out the stipulations of the call and to make sure we were on the same wavelength in terms of ideas and approaches.

The Lindstroms' arrival at Pawleys Island was made much more pleasant and comfortable through the efforts of the wardens, vestry, and Episcopal Churchwomen. Such things as having nice accommodations until the furniture arrives, prearranged telephone and utility service, and "care" packages of food for the first few days after the moving van arrives mean a lot.

The arrival of the new rector and his family also poses its share of questions for the congregation. Should we let them alone? Should we invite them over? Do they want to be included in social activities? As a rule of thumb, I guess the best answer is: By all means do invite the priest and his family. They are coming to be part of your life and that of the community and are anxious to meet you and others in the community. But do not be offended if your invitation is declined. It does not mean they are not interested. No one, after all, can go to everything, and everyone needs time to be alone with family, to rest,

and to settle in. But to be included and invited is nice; it makes you feel welcome.

Perhaps the biggest frustration for me in arriving at a new church—this is my fourth—is learning names! That has been especially true here in a resort area with several hundred summer visitors who consider this their second church home.

Once on the scene comes the task of meeting with all the necessary parish organizations, building a staff since church employees (both clerical and lay) customarily should resign when a new rector comes, and beginning immediately the business of caring for the sick and bereaved. This period takes time and energy, but it must be done before the priest can move on to other things like general parish calling.

Everyone in the parish has his own expectations of his priest. Yet a priest is human and cannot please all the people all the time. If he does, then he probably is not doing his job as a priest, prophet, teacher, and counselor! In the old story of two women in a grocery store, the first asks the second how she likes her new rector. The second replies, "Well, for the first six months we could just hug him to death, and now we wish we had!" If that is the case, perhaps the priest is not all to blame. Perhaps the laypeople have not done their job in supporting him, accepting their responsibility of ministry, and being as charitable toward him as a fallible human being as they expect him to be toward them. I can get away with saying this since I have not yet been here six months!

So much then for the priest's feelings and impressions of the search and acceptance process. It is all exciting, not without its frustrations, worries, and chaos, of course, but part of life in this miracle we know as our Lord's Holy Church and our common desire, in all things, to "love and serve the Lord."



The Rev. D. Frederick Lindstrom, Jr., recently accepted a call to become rector of All Saints' Church, Waccamaw, Pawleys Island, S.C.

Court battle over clerical dress

Should I wear clericals?

That question—usually asked by clergy of themselves more often than of others—took on a new twist earlier this year in Brooklyn, N.Y. The Rev. Vincent LaRocca, a Roman Catholic priest and an attorney, waged a battle to wear his clerical collar while pleading cases in the courtroom.

"I'm a priest first, a lawyer second," said LaRocca, a priest since 1949 and a Legal Aid lawyer for the past seven years. "I just won't take my collar off."

The priest's right to dress as a priest before a jury was challenged early in 1974, and a trial judge found on his behalf. The Appellate Division, whose ruling was upheld by the State Court of Appeals, overturned the decision. The U.S. Supreme Court refused to hear the case, leaving the Appellate Division's ruling in effect.

LaRocca, 54, earlier this year tried to accompany his client to a Brooklyn grand jury hearing while in clericals. The prosecutor objected, complaining that the priest's garb would prejudice the jury.

"They're underestimating the integrity of the people when they say my collar will influence them," said LaRocca. "I have no objection, if they wish, to the removal of every Catholic from the jury."

The priest claimed a grand jury is different from a petit jury. "I don't question my client; I'm just there in case he has a question."

/PS Clergy changes

ADAMS, Floyd A., Jr., from St. Andrew's, New Kensington, PA, to St. Ann's, Crystal River, FL
ALEXY, D. Stewart, from St. James, Bradley Beach, NJ, to St. Mark's, Keansburg, and St. Clement's, Belford, NJ
ARMSTRONG, Donald, III, from St. Luke's, North Little Rock, AR, to St. Michael's and St. George's, Clayton, MO
ARPE, Stephen T., from St. Paul's, Tehran, Iran, to St. Margaret's, Washington, DC
ATLEE, Frank G., Jr., from non-parochial to Christ, Towanda, PA
BELL, Isaiah G., from St. Mary's, Pleasantville, NJ, to Annunciation, Lawnside, NJ
BETTS, Robert H., from St. Matthew's, Warson Woods, MO, to non-parochial
BLACKSTOCK, Ross H., from St. Paul's, Vernal, UT, to St. James, Alexander City, AL
BLAKESLEE, H. Dwight, from Christ, Norwich, CT, to St. Andrew's, Hopkinton, NH

BOND, Jeremy W., from St. Paul's, Harrisburg, PA, to St. Matthew's, Sunbury, PA
BOWER, Richard A., from St. Mary's-by-the-Sea, Point Pleasant, NJ, to Trinity, Princeton, NJ
BUCKNER, James C., from St. Paul's, Shreveport, LA, to St. Paul's, Kilgore, TX
BURNS, S. Mitchell, Jr., from St. Katharine's, Martin, SD, to Holy Apostles, Sioux Falls, SD
CARSON, Thomas H., Jr., from Christ, Greenville, SC, to executive for stewardship/development, Episcopal Church Center, New York, NY
DANIEL, Harold B., from Director of Youth Work, Kingston, Jamaica, to St. Ann's Bay Cure, St. Ann, Jamaica
DAVIS, Edmund, from Reconciliation, Bridgeport/Portmore, Jamaica, to Jamaica Council of Churches, Kingston, Jamaica
DEATRICK, George E., from St. James the

Less, Northfield, IL, to St. Andrew's, Downers Grove, IL
DEMENT, Thomas E., from chaplain, Good Samaritan Hospital, Portland, OR, to St. Bartholomew's, Beaverton, OR
DORITY, Richard F., from St. James, Charleston, SC, to St. John's, Oakland, SC
EASTHAM, Frederick L., from Christ, Bluefield, WV, to Good Shepherd, Maitland, FL
EICHENLAUB, Patricia S., from chaplain, Stuart Hall, Staunton, VA, to associate director, Diocesan School of Theology, Detroit, MI
EVANS, John F., from Ascension, Silver Spring, MD, to assistant for social ministries, Diocese of Washington, DC
FERGUSON, James B., from director of religious education, Diocese of Jamaica, and head of religious education department, Church Teachers' College, Mandeville, Jamaica, to developing federal government outreach project, White Rock, B.C., Canada
FLYNN, Bernard T., from St. John's, Versailles, KY, to St. Columba's, Fresno, CA
FODERINGHAM, Noel A., from St. Margaret's, Liguanea, Kingston, Jamaica, to Luidas Vale Cure, St. Catherine, Jamaica
GAHAGAN, L. Powell, Jr., from Trinity, Myrtle Beach, SC, to graduate studies
GARRISON, J. Michael, from St. Philip's, Hawthorne, St. Mark's, Tonopah; St. George's, Austin; and St. Alban's, Yerington, NV, to St. Matthew's, Las Vegas, NV
GATES, Craig R. H., Trinity, Crowley, and St. Luke's, Jennings, LA, to also St. Timothy's, Eunice, LA
GILL, Myles J., from Ascension, Gloucester City, NJ, to Good Shepherd, Berlin, NJ
GIOVANGLIO, Steven M., from St. Mary's, Park Ridge, IL, to Holy Trinity, Skokie, IL
GOLDING, Calvin A., from St. George's, Savanna-la-Mar, Jamaica, to Reconciliation, Bridgeport/Portmore, Jamaica
GREGORY, Howard K. A., from chaplain, University of the West Indies, Kingston, Jamaica, to Church Teachers' College, Mandeville, Jamaica
GROSS, Stanley F., from Heavenly Rest, New York, NY, to St. Thomas, New York, NY
HANCOCK, Paul B., from St. John Baptist and St. George's, Croydon, Surrey, England, to chaplain and instructor, Texas Military Institute, San Antonio, TX
HARMON, John R., from St. Andrew's, Lewisburg, PA, to Messiah, Gwynedd, PA
HART, George B., from Immanuel, Ripley, and Christ, Brownsville, TN, to St. Peter's-on-the-Prairie, Tollville, AR
HARTWELL, Edward M., from non-parochial to Christ, Temple, and headmaster, McGowan-Stephens School, Temple, TX
HEAD, Steven A., from Christ, Cordele, GA, to St. Matthew's, Fitzgerald, GA
HENDERSON, Theodore H., Jr., from Seaman's Church Institute, Philadelphia, PA, to Trinity, Ambler, PA
HIGGINBOTHAM, Kenneth D., from assistant for mission development and pastoral concerns, Diocese of Washington, DC, to Christ the Good Shepherd, Los Angeles, CA
HILL, George W., professor of systematic theology, to also dean, George Mercer, Jr., Memorial School of Theology, Garden City, NY
HOFFMAN, J. Ogden, Jr., from non-parochial to Trinity, Folsom, CA
JOHNSON, William I., from St. David's, Southfield, MI, to Grace, Tucson, AZ
KAHL, Adolph W. (retired), from Somers Point, NJ, to 1235 S. Highland Ave., Clearwater, FL 33516
KEMMERER, Stanley C., from St. Paul's, Durant, IA, to district manager, Member Relations Dept., Illinois State Chamber of Commerce, Chicago, IL
KENNEDY, Bill, from St. Mark's, Arlington, TX, to Church Insurance Company, Atlanta, GA
KIRBY, H. Scott, from St. John's on the Mountain, Bernardsville, NJ, to resident director, St. Francis Boys' Home, Bavaria, KS
KNELANGE, Noel J., from Good Samaritan, Corvallis, OR, to chaplain, Good Samaritan Hospital, Corvallis, OR
LAWRENCE, John A., from St. Thomas, Monroe, LA, to St. Augustine's, Metairie, LA
METZ, Wayne N., from graduate studies, Oklahoma State University, Stillwater, OK, to assistant professor, Kentucky Wesleyan College, Owensboro, KY
PAYNE, Lewis A., from director, Waybridge

House, St. Matthew's, Kenosha, WI, to St. Francis, Menomonee Falls, WI
PERRIN, Hartley, from St. Mary the Virgin, Kingston, Jamaica, to St. John's, Darlington, Jamaica
PHILLIPS, A. Kenneth J., from St. Matthew's, Kingston, Jamaica, to St. Margaret's Bay Cure, Portland, Jamaica
PLANTE, Leon H., from Grace, Monroe, NY, to St. Paul's, Modesto, and St. Anthony's, Patterson, CA
SPENCE, Harris, from St. Luke's, Cross Roads, St. Andrew, Jamaica, to Morant Bay Cure, St. Thomas, Jamaica
STEDMAN, David A., from Bartons Cure, St. Catherine, Jamaica, to Frankfield Cure, Clarendon, Jamaica
TENORIO, Venancio T., from St. James, Lebak, Sultan Kudarat, Philippines, to St. Paul's, Pandan, and St. Matthew's, Ranao Pilyan, South Upi, Maguindanao Province, Philippines
TRAPP, James E., from Christ, Fitchburg, MA, to Intercession, New York, NY
VAN DREW, Jerry, from director, St. Martha's Home for the Elderly, Newark, NJ, to St. Andrew's, Highlands, NJ
WEILER, William L., from executive director, Office on Christian-Jewish Relations, National Council of Churches, New York, NY, to Episcopal Church Center staff officer for Washington affairs, New York, NY
WILLIAMS, Daren K., from organist, Nashotah House, Nashotah, WI, to All Saints, San Diego, CA
WILLIAMS, Whitson, from St. Margaret's Liguanea, Kingston, Jamaica, to Albert Town Cure, Trelawny, Jamaica
WOODARD, George H., from Epiphany, Santo Domingo, Dominican Republic, to St. Stephen and Incarnation, Washington, DC

NEW DEACONS

ARMSTRONG, Kenheth, to St. Mark's, Hugo, and St. James, Antlers, OK
CARTER, F. LeRoy, to St. Barnabas, Tooele, UT
DEL BENE, Ron, to St. Boniface's, Siesta Key, FL
HARTWELL, Michael, to Grace, Trumbull, CT
HOLT, Edward, to St. Paul's Cathedral, Oklahoma City, OK
JONES, Gary, to Christ, Portola Valley, CA
RAULERSON, Steve, to St. David's, Oklahoma City, OK
SYEDULLAH, Massud, to St. Aidan's, Tulsa, OK

RECEPTION

FITTERER, John A., from the Roman Catholic Church by Bishop John B. Coburn of Massachusetts. He will serve St. Columba's, Washington, DC.

RETIREMENTS

FORD, John O., from chaplain, Memorial Medical Center, Savannah, GA, on March 1. His address is: 34 Wiley Bottom Rd., Savannah, GA 31411
HAGGARD, James W., from St. Paul's, New Orleans, LA, on June 30. His address is: 1292 Golden Oak Dr., Tarpon Springs, FL 33589
HAVILL, Francis G., from Grace, Astoria, OR, on January 15
JAHAN, Alexander D., from Christ, Ponte Vedra Beach, FL, on February 28
LOWE, Norman A., from St. Martin's in the Highlands, Jacksonville, and Bethany, Hilliard, FL, on February 28. He will live in Vancouver, B.C., Canada.
MANNING, Robert H., from All Saints, Savannah Beach, and All Souls, Garden City, GA, on February 28
PENDLETON, Dudley D., from St. Mark's, Winslow Crossing, NJ, on January 28
RICE, Quay D., from St. Bartholomew's, North Augusta, SC, on Oct. 1, 1978
RIGHTOR, Henry H., from Virginia Theological Seminary, Alexandria, VA, on Sept. 1, 1978. His address is: 4302 S. 35th St., Arlington, VA 22206

DEATHS

BROWN, Joseph L., Jr., age 63
CLAPHAM, Stanley, age 85
KENDALL, Paul B., age 55
LOFERSKI, Dominic A., age 73
LOVATT, John B., age 56
MARLOW, Robert Y., age 88
MILLER, Ralph C., age 73
MOTT, Royden J. C., age 71
RIEMANN, Wentworth A., age 75
URBANO, Paul D., age 61
UTAEBULAM, Matthew C., age 38
WALTERS, Sumner Francis Dudley, age 80
WILHELM, Charles P., age 79
WIPPELL, John C., age 94



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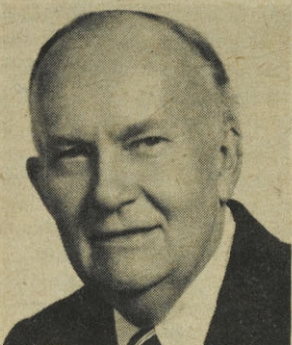
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institution and the Christian as individual to the present and future worlds. The lines are being drawn quite boldly by those whom Bishop Henton calls the "power brokers of the modern world." We risk the possibility of losing the vision of what our mission truly is and must be. Many are trying valiantly to hold out to the end. We must commit ourselves to rescuing the lost before it is really too late for all of us. Christ's continuing mission of redemption and reconciliation must also be our mission. And the only way it can be done in a torn and strife-ridden world such as ours is through commitment and steadfastness. —The Rev. Enrique R. Brown, director, Instituto Pastoral Hispano, Stamford, Conn.

God always
sends reformers
John Reinhardt



Bishop Henton raises a valid question when he asks how well any one of us would have served as a first-century Christian. We can only judge by asking ourselves how well we are serving as 20th-century Christians. Jesus equipped His early followers to be the "leaven in the lump of the world." They had been with Him daily. They lived in His presence. Because we live 20 centuries later, we may feel it is more difficult for us because we lack that advantage. But do we really? Did He not promise, "Lo, I am with you alway, even unto the end of the world"? Of course He is. When the Church believes and teaches this, it helps to equip us, as Jesus equipped His disciples, to be the "leaven in the lump" of the world in which we live. Through the teaching of a Church which truly believes what Jesus promised, we learn how to live in His presence. We learn it through the daily reading of His word in Scripture. We can experience His standing beside us through believing prayer. We experience His presence through our regular receiving of the Sacrament. I have seen much of the Church throughout the United States and the world during the past 25 years. I believe I see now a growing trend in congregations and individuals to return to "fundamentals without becoming fundamentalist." Adult classes, prayer groups, biblically-based preaching, once thought of as reserved for a peculiarly-oriented pious fringe, are more and more equipping individuals and congregations to see and believe that what Jesus said is true. He is with us. We are with Him. When we listen to what He is saying and act accordingly, we—individuals and congregations—can, indeed, be the leaven in the lump of the 20th century in which we have no choice but to live. I cannot be certain, but I strongly suspect that living as committed Christians in this century is no more and no less difficult than it has been at any other time in history. Each age has presented its own difficulties. Each age has had its power brokers. At times the Church has tried to be one of the power brokers. At times it has bordered on trying to become "the lump" rather than "the leaven." But even then God did not allow

time to run out. He sent reformers, Christians who saw their mission and were equipped, empowered, and strengthened because they knew they were living in His presence. In our age some people know that is still true, and because their number is growing, I have hope for the Church. In the 20th-century world which Bishop Henton describes, God continues to send believers to be "the leaven." Perhaps "send" is not quite the word. He is taking them with Him into the world. Those who believe His promise to be with us—here and now—venture forth with Him courageously, faithfully, joyfully, with all the power and zeal of first-century Christians. They care, serve, stand for justice, love, and run counter to the world's ways. They are "leavening the loaf" because they know they are not alone. —John W. Reinhardt, lay reader; owner, Reinhardt Associates, consultants to church-related organizations.

What does
love look like?
Portia Johnson



Bishop Henton's criteria for mission are lost in rhetoric. What does "to care, to serve, to abhor violence, to love..." look like? He gives directives. Like a mother saying to a child on her way to a party, "Now be good!" What does that look like? It might mean sitting quietly, saying please and thank you, and not getting dirty. Or it might mean entering into the activities, being cooperative, even helping the other children enjoy the games. As Christians we need a standard upon which to base our criteria. Christ is that standard. Not just the long-suffering, patient, turning-the-other-cheek, passive Christ of my Sunday school days, but also the active, radical, sometimes angry Christ. The Christ who accepted a rich man's invitation to dinner and then told His host what He thought about him. The Christ who befriended outcasts. The Christ who broke a taboo by touching a bleeding woman. The political Christ out in the world. We know what His caring, serving, and loving looked like. We wallow as we individually define how to care, to serve. We end diffusing what could be our strength as Christians by disagreements on evangelism versus activism, prayer versus social issues. Why is it either/or? We can't be well-trained Christians if church teachers do not make it clear what mission looks like. Of course we are an acquiring society. One of our models is an acquiring Church intent upon maintaining buildings, well heated in winter, some cooled in summer, and endowments used for storm windows and burglar alarms but not used in equal amounts to reach out to help the poor. Strife could be more easily accepted if we could be supported by our fellow Christian brothers and sisters and not divided on issues because "the Church should not take a stand" or "the Church should not become involved." We are to be a community. Why is it up to the individual to travel the road alone? What does love look like today? —Portia Johnson, member, Executive Council's Committee for Social and Specialized Ministries

Stott on Mission: 'The living
God is a sending God'

In his book, *Christian Mission in the Modern World*, John R. W. Stott, rector emeritus of All Souls', London, defines mission and tells how he thinks it differs from evangelism and social action. All of us should be able to agree that mission arises primarily out of the nature not of the Church, but of God himself. The living God of the Bible is a sending God. He sent forth Abraham into the great unknown; He sent Joseph into Egypt; He sent Moses to His oppressed people in Egypt with good news; and He sent a continuous succession of prophets with words of warning and of promise. The primal mission is God's for it is He who sent His prophets, His Son, His Spirit. What [did] the Lord Jesus commission His people to do? "Go into all the world and preach the gospel to the whole creation." (Mark 16:15) "Go... and make disciples of all nations, baptizing them... and teaching them." (Matt. 28:19-20) The mission of the Church, [however, is not] exclusively a preaching, converting, and teaching mission. Not only the consequences of the commission, but the actual commission itself must be understood to include social as well as evangelistic responsibility. Jesus deliberately and precisely made His mission the model of ours, saying, "As the Father sent me, so I send you." Therefore our understanding of the Church's mission must be deduced from our understanding of the Son's. Certainly He preached, proclaiming the good news of the Kingdom of God. But He served in deed as well as in word, and it would be impossible to separate His works from His words. Now He sends us as the Father had sent Him. Therefore our mission, like His, is to be one of service. He supplies us with the perfect model and sends His Church into the world to be a servant Church. Jesus [gave] a Great Commandment, "Love your neighbor," [as well as] a Great Commission, "Go and make dis-

ciples." What is the relation between the two? The Great Commission neither explains, nor exhausts, nor supersedes the Great Commandment. To the requirement of neighbor-love and neighbor-service [it adds] a new and urgent Christian dimension. If we truly love our neighbor, we shall without doubt share with him the good news of Jesus. Equally, however, if we truly love our neighbor, we shall not stop with evangelism. If we love our neighbor as God made him, we must inevitably be concerned for his total welfare, the good of his soul, his body, and his community. Moreover, this vision of [people] as social beings obliges us to add a political dimension to our social concern. Three main ways of defining the relation between evangelism and social action have been attempted: (1) social action as a means to evangelism; (2) social action as a manifestation of evangelism; and (3) social action as a partner of evangelism. I believe [the third way] to be the truly Christian one. The two belong together and yet are independent of each other. Neither is a means to the other for each is an end in itself. To sum up, we are sent into the world, like Jesus, to serve. For this is the natural expression of our love for our neighbors. We love. We go. We serve. Mission, then, is not a word for everything the Church does. The Church is a worshiping as well as a serving community, and although worship and service belong together, they are not to be confused. Mission describes rather everything the Church is sent into the world to do. Mission embraces the Church's double vocation of service to be "the salt of the earth" and "the light of the world." For Christ sends His people into the earth to be its salt and sends His people into the world to be its light. (Matt. 5:13-16) —John R. W. Stott

Taken from *Christian Mission in the Modern World* by John R. W. Stott. © 1975 by John R. W. Stott and used by permission of InterVarsity Press.

Where does the church stand?

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The Gospels: Paradox, truth, and prophecy

Final in a four-part series on how to read and understand the Gospels.

by Mary Morrison

Jesus speaks with all the strengths and skills of his tradition: paradox, parable, the sense of the Torah, the sense of the truth, the sense of belonging to a coherent whole both socially and intellectually, the authority of chosenness.

To take paradox first: The famous saying at the heart of the Gospels, "Whoever seeks to save his life will lose it; and whoever loses it will save it and live" (Luke 17:33 NEB), is sometimes called the Great Paradox. It is a first-class illustration of what a paradox is or, to make a definition by action, of what a paradox does. We read it; our minds are stretched two ways by the contradiction within it. No resolution is possible by any of the normal laws of logic and linear thinking; but the words carry a kind of teasing attraction, and our minds begin to work away at them like a dog gnawing a bone.

And that's a paradox! That's what it is and what it does.

Much of the great teaching of the world has been in paradox form. The Buddha said, "I will show you sorrow and the ending of sorrow." Confucius said, "To reform the outer world, turn inward." Zen Buddhist teaching bases itself on this kind of brain teaser out of a firmly held principle that all other ways of learning merely fill the teacup of the mind so full that nothing of living value stands a chance of being added. The mind must be startled and teased into emptiness before it can let anything new burst in.

Paradox teaching holds that out of this bafflement and consequent shattering of the old concepts, a total rearrangement takes place, something like what happens to the design in a kaleidoscope as it is turned. A fresh picture of the world, of oneself, of life, emerges—not out of the usual human either/or choice tension, but in an instantaneous fusion of both/and.

The Great Paradox itself seems to demand of us a total rearrangement of our

concept of life. If we let this mind teaser have its way with us, life becomes not something we own and take for granted, but a mystery constantly moving and calling to us to follow where it leads—not looking back—carrying our cross (whatever that means) and trusting the mysterious process even into death and beyond.

A paradox is probably the most revolutionary form of thinking there is; it turns everything upside down.

Jesus used many paradoxes.

"The first shall be last, and the last, first."

"Blessed are you that weep now for you shall laugh."

"Let the greatest among you become as the youngest, and the leader as one who serves."

"Whoever exalts himself will be humbled; and whoever humbles himself will be exalted."

Even what look at first like laws come out paradoxically, too, in the "You have heard... but I say" sequences of the Sermon on the Mount, teasing us and asking us questions where we might have expected the old $2 + 2 = 4$ approach.

Underlying all these particular mind blowers is a general paradox basic to Jesus' teaching: that all our ideas of good fortune—to be rich, happy, powerful, full of food and laughter—somehow get in our way and make us get in other people's way. "Whoever seeks to save his life..." about sums it up. No wonder it is called the Great Paradox.

What is the point?

Parable and paradox are related because they share the same indirect and challenging teaching method. We cannot take a parable linearly; we cannot reason it out. For modern readers perhaps the best way of approaching one would be to ask, "If this were a joke, what would be its point?" And we would wait for that point to fly at us like an arrow; and if we were lucky, it would hit the target of where we are and we would laugh.

Nobody really knows why we laugh. Books contain elaborate explanations. My own theory is in laughing we respond to neatness and economy and speed of

thought; we enjoy it as we do a good shot in a tennis match. It turns out right! And we exult in laughter.

As with a joke, if we truly "get" a parable, our first impulse is to laugh. Is—or should be. Impulses to laugh do not often stir in us when we read Holy Writ; we stifle them before they can reach consciousness.

Fortunately parables are part of nearly every religious tradition. Reading the unfamiliar ones may freshen our approach. Three good collections have been translated into English: *Tales of the Hasidim*, *101 Zen Stories*, and *Tales of the Derivishes*. We are inwardly free to laugh as we read them; and they will teach us to begin laughing again at and with a fourth collection, our own, the stories Jesus told.

Parables, like jokes, not only amuse us; they also jolt us. They crack our closed minds open. As Sallie TeSelle says, "If the listener or reader 'learns' what the parable has to 'teach'... it is more like a shock to the nervous system than it is like a piece of information to be stored in the head." Parables put together two things that we never thought of relating. Or they place familiar things in a wholly new setting. Or they illuminate an unfamiliar thing by the light of a familiar one. They are out to shock us, and they do.

Nothing whatever can happen between us and the parable unless we respond to it with our whole nervous system, unless we enter into its story and let it move us from one place to another in our thinking, unless we let it blow our minds. Jesus says, "If you have ears, then hear."

Dancing for the mind

So we are to let the parables move our minds into a new dimension of thought, a light and even graceful seriousness that is for the mind what dancing is for the body.

It is not easy, however, for either Jesus or the crowds to which He speaks to move lightly among the matters of the Law; they are the People of the Torah whose trust is in the word of Moses. Many of the clashes between Jesus and His critics center on this theme for His thought about Law is deeper and more complex than theirs. No one can say that He slavishly obeyed the law; no one can say, either, that He disregarded it. His relation to it is best summed up by a passage not found in our New Testament but available in an early text of Luke: "Seeing someone working on the sabbath, he said to him, 'Man, if indeed you know what you are doing, you are blessed; but if you do not know, you are cursed and a transgressor of the law.' " "Know what you are doing!" It is a frightening demand but one that Jesus makes of us throughout the Gospels.

Another area of total seriousness for Jesus is Truth. His opponents hardly share that concern; much study of the Law has made of them, according to the accounts, a group of casuists. Jesus is grimmer and more uncompromising about this than anything else in all His teaching. The great sin against the Holy Spirit, the spirit of truth, is to be a hypocrite—to twist reality to suit our needs and wishes, to fool ourselves and others about anything. It is a sin against the eye that sees, the mind that knows, a betrayal at the center of our being.

A sense of prophecy grows naturally out of a concern for truth and is Jesus' third area of deep thought and vigorous speaking forth. The prophets were giants of Hebrew tradition, and Jesus has clearly read them often and thoughtfully.

What is a prophet? A foreteller of the future, we tend to think. But prophecy goes deeper than that. The Hebrew prophets were first of all acute observers and forth-tellers of their own times. They

spoke forth what they saw God seeing in a present situation, often predicting the immediate future that would grow out of this closely observed present. Because they could see so deeply into their own time, they described a basic and recurrent human pattern that future readers could see as applying to their own time as well. Jesus was a prophet in this same tradition, reading the signs of His times for all time.

The tense problem

Here He had help from His culture that we do not have. In our language past, present, and future are distinct; in Hebrew thought they blend and coalesce with a poetic freedom that is hard for us to grasp. Some linguistic scholars claim that the concepts a culture holds are conditioned by the way its language is put together. Hebrew has two verb tenses—one indicating uncompleted, the other completed, action. This structure makes possible a treewheeling time sense in which past can be present, and present can be future, with hardly a break in the thought. In contrast, our language and the Greek in which the Gospels first came to us have strongly time-bound verbs.

When we are trying to grasp Jesus' thought, we would sometimes do well to leave out the concept of time entirely and look for the timeless pattern that underlies the verb tenses of our texts. For instance, it can be a rewarding exercise to translate the time-structured "Blessed are you that hunger now for you shall be satisfied" (Luke 6:21 RSV) into the Yin-Yang timelessness of "Being hungry is the other half of being filled."

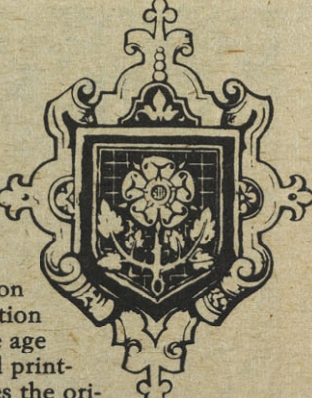

Another feature of Hebrew language and thought is the ease with which a noun can refer, almost in the same sentence, to an individual and to a nation. "Israel" can mean "our father Jacob" one minute and the next, the whole nation descended from Jacob. In Isaiah the "servant of Jahweh" moves with an ease that bewilders us from being an individual to being a whole nation and back again. We in our time have a strong sense of separateness, even of conflict, between the individual and the group; but for Jesus there was no such dividing line. He moved within this coalescence of individual/group like its own child, as He was; and out of it He came to call himself Son of Man—the individual who is one of, fully part of, and represents the human race.

Kingdom of God is Jesus' fourth theme. It includes and sums up all the rest. It is made up of paradoxes and expressed in parables. It includes the law and the prophets. It is both individual and social. It is past, present, and future all in one. It fully embodies the triad of concepts that guided Him: chosenness, servanthood, and relationship to God.

In developing the fullness of the Kingdom's meaning for Him, Jesus uses all the tools of thought that He possesses—uses them, exhausts them, goes beyond them—to express the inexpressible.

And we as we read will be close to the heart of these Gospels if we in turn use and exhaust all our tools and mental resources to evoke from what He says about the Kingdom the fresh speech that will illuminate and fill with meaning our own times and thoughts and lives. For just as Jesus wanted the people of first century Palestine to live in and be the Kingdom of their time, so He wants us to live in and be the Kingdom of our time.

From APPROACHING THE GOSPELS by Mary Morrison, Pendle Hill Pamphlet No. 219 ©1979 by Pendle Hill, Wallingford, Pa. 19086. Copies available at \$1.40.



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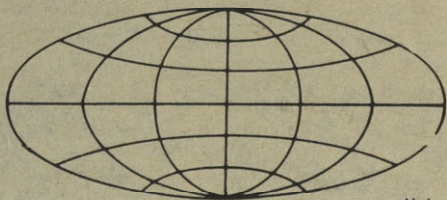
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The situation for Christians in **Mozambique** is difficult, according to a dispatch from NC News, the Roman Catholic news agency. In some provinces the government has closed churches and permits no outdoor services. Several Church leaders are under house arrest.

The Anglican Church recently estab-

lished a new diocese in the north and elected the Rt. Rev. **Paulo Litumbe** to be the first bishop. The new diocese comprises a vast area of virgin bush, forested hills, and rocky valleys. It has few roads, and transportation is very difficult. This area was one of the worst battlegrounds of the war of independence from Portuguese colonial rule. Bishop Litumbe ministers to some 60 congregations with the help of 13 priests.

The Rt. Rev. **Denis Se gulance**, Bishop of Lebombo, the southern diocese, has sent a circular letter asking the prayers

of all people so "we can be clothed with the whole armor of God."

At its April meeting the Episcopal Church's Executive Council passed a resolution expressing "solidarity and concern" with the bishop and his people and asked that the resolution be registered with the Mission of Mozambique to the United Nations and the President of Mozambique, **Samora Machel**.

According to a recent report the **United Thank Offering** has gathered a total of \$52,260,474.55 in the last 89 years. The highest three-year giving figure was recorded at the 1967 Triennial meeting in Seattle when \$4,917,772.93 was collected and offered in a grand missionary service. The 1979 figure is not yet known, but some people estimate it will pass the 1967 mark if all Episcopalians add a few more coins to the familiar blue boxes.

Dean **Michael Molale** of the Anglican Cathedral of Gabarone, **Botswana**, urges Christian journalists to criticize the Church if they see something wrong. Speaking at a Christian Writers' Workshop, the dean said: "Expose the Church's mistakes, tell the truth—that's the only way to keep the Church alive."

The report of the **Anglican Consultative Council** meeting held recently in London, Ontario, Canada, is available from SPCK, Holy Trinity Church, Marylebone Rd., London, NW1 4DU, England. The single copy price is 95 pence (\$2.00), plus shipping. The report contains the Council's recommendations on mission, unity commissions with other Churches, human rights, the role and activities of the Anglican Communion. Bishop **John Howe**, the Council's Secretary General, says this report is "a vital study document."

"God has all the time there is, but that is not always true for His servants who often discover that His demand is for action now," writes Bishop **Edmund Knox Sherrill** from Recife, **Brasil**. In January 1977, the bishop and his family moved to this vast region where the new Diocese of Northern Brasil has been established. An active program of evangelism is under way. As the first priority, the bishop is strengthening the existing work so "diocesan life might begin and leaders be recruited for missionary work."

After four months on the island of **Antigua**, the Rev. **Horace W. Bedloe** of England writes in *Church Times*: "The eucharistic vestments in use at the cathedral and its daughter churches could well have been made for Greenland's icy mountains and sent to the wrong address." Antigua, in the West Indies, is hot most of the year. The remark was made in

"The Church is called to be a ministering community, not a community gathered around a minister."—From *Total Ministry* conference held in Tempe, Ariz., February, 1979.

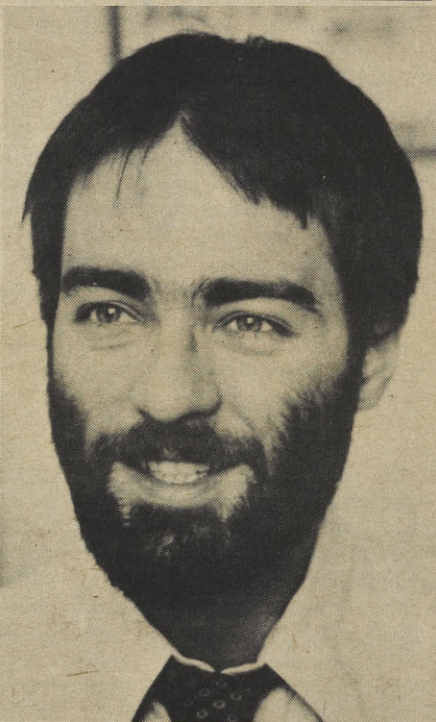
connection with a piano needed for the cathedral.

The **Episcopal Church in the Dominican Republic** runs 11 schools, including two specialized home economics schools, and three university residences with a total of 3,111 students and 136 teachers and administrators. Most of the schools are fully accredited by the government and are on their way toward self-support, but they still have great capital needs.

Linda Kerr, a Volunteer for Mission assigned to Rwanda, Africa, writes from Paris where she is learning French: "Last night we had an evening with eight gypsies who have begun a Gypsy Bible School of 300 people and who travel all over Europe sharing the Gospel with their people. They are simple, basically uneducated people, and I was impressed by their deep, realistic faith. The Christian family is certainly a colorful one!"

CODEL, Coordination in Development, an ecumenical agency of which the Episcopal Church is part, has approved a grant of \$20,000 for St. Francis' Hospital, Katete, **Zambia**. The **Zambian Anglican Council** made the request.

Are you receiving **WORLD MISSION NEWS**? The second issue is in circulation now, and you can receive it free of charge simply by writing to: Mission Information Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



NEW COORDINATOR of the Episcopal Peace Fellowship's Washington office is **Andrew G. Lang**, former newspaper reporter and congressional press aide. The Fellowship is a group concerned with the draft, capital punishment, nuclear disarmament, and religious freedom.

—Photo by Dana Grubb

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REPRESENTATIVES OF FILIPINO congregations gathered at the 1978 National Consultation of Episcopal Asiamerica Ministry to discuss the role of laity in the Church's work.



Chris Den Blaker

Douglas Menez

A PLEA TO CARRY ON his diocese's Japanese-speaking ministry is made by Dr. John Misao Yamazaki, 95 (lower left), at a meeting at St. Mary's, Los Angeles, where his son, Canon John Yamazaki, is rector. The diocese called the Rev. John Shozawa to fill the role. Below, Bishop Robert Cochrane of Olympia confirms a new member at St. Peter's Parish, Seattle.



Chris Den Blaker

Building bridges to our Asian neighbors next door

by Winston W. Ching

In many cities throughout this country we are continuing to witness an increase in the numbers of people from Asian countries coming to live in the United States. This situation was made possible by the adoption of more liberal immigration laws by this country in 1965. Also, thousands of Indochinese refugees resettled here since 1975 have added to this number.

The traditional areas where various Asian people have settled in the United States are experiencing new growth and vitality. Other areas are now also being settled by these newcomers, and the many new businesses, buildings, and faces confirm this recent phenomenon. Statistics show that one-third of all immigration to the United States now originates from Asian countries. This is a result of our own interest and involvement in the lives and destiny of the people and developing nations of Asia over the past several decades.

For almost one hundred years the Episcopal Church has attempted to provide for ministries among the Chinese, Japanese, Korean, and Filipino communities in the country, mostly in dioceses of the Eighth Province such as Hawaii, California, Los Angeles, and Olympia. A very small handful of ministries existed elsewhere in the country, mostly among Japanese relocated in camps during the Second World War.

However, these ministries of the Episcopal Church were often unprepared and ill-equipped to meet the challenge and new opportunities presented by the newcomers. In many places, the policy of the Church was to close or to merge these ministries with others in an effort toward integration. Those who continued to minister worked in lonely isolation, often without the support or encouragement of others in their diocese and not in touch with their peers in other parts of the Church.

In 1973, this unhealthy situation was challenged by one of these lone individuals. The Rev. Canon James Pun, director of Chinese ministry in the Diocese of California, made a plea for help to the Program Planning Council of the Eighth Province. His request was reported to the Executive Council of the Episcopal Church, and an ad hoc committee was appointed to study the situation and to recommend a course of action. The result was a recommendation to General Convention in 1973 that an office for Asiamerica Ministry be funded to assist the Church to strengthen its existing ministries and to enable the start of some new ones. General Convention accepted the recommendation, and the Asiamerica Ministry was born.

Through the efforts of the Asiamerica Ministry, local ministries which were in existence found a way to bridge the isolation and neglect which they had endured for so many years. Those who worked in these ministries were able to meet and to experience the support of others who faced similar circumstances and to expand their perspectives beyond their local communities.

One of the first tasks that had to be faced was to bring a new awareness to the people of the Church that newcomers were here among us and that the opportunities to spread the Gospel and to be an example of Christian

love and concern for one's neighbor were present more than ever here at home.

For many years the people of the Church were concerned to send missionaries to far-off places in order to carry out the commandment to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. . . ."

In faithful response, many men and women of our Church have followed this commandment, often with great personal sacrifice and in the face of much hardship. Among these outstanding missionaries in Asia were Bishop Charles Brent in the Philippines, Bishop Samuel Isaac Joseph Schereschewsky in China, and Bishop Channing Moore Williams in Japan. In more recent times, Bishop Harry S. Kennedy served as Bishop of Honolulu and was also responsible for starting new work on Okinawa and on Taiwan. As a result of the dedication of these and the many other faithful people who have not been named, the fruits of their labors are being enjoyed by many today.

Some braved dangers to come

However, much still remains to be done in order to share the good news and to invite others into the fellowship of the Body of Christ today. It is not necessary to consider missionary ventures only in such faraway places as Korea, the Philippines, or China. Many people from these countries are now here in our own communities. Some, like the recent refugees from Indochina, have braved many dangers and have faced many extreme hardships to escape the conditions of their old life. As many from other parts of the world have done, all are here to seek a new life in a new land.

Soon after the Asiamerica Ministry was established, a national conference was called to identify the various concerns and areas for ministry. Individuals attending the conference returned home and began to share the information and insights which they had gained and to encourage their dioceses to meet the challenge brought by the newcomers. Several dioceses formed committees to explore the local situation and to make plans to strengthen existing ministries and to start new ones.

However, it was not easy to accomplish this task alone as individual dioceses. Qualified individuals with the necessary language skills and cultural sensitivities for these ministries were in short supply. There was also recognition of the needs and benefits of discussing strategies and plans and of sharing other resources for ministries with other dioceses.

The Asiamerica Ministry responded by inviting persons from interested dioceses to form the Episcopal Asiamerica Strategies Task Force (EAST) to join with others as partners-in-mission, to assist each other in planning for their respective ministries, and to share resources. Diocesan representatives met once or twice a year to discuss their strategies and plans for ministries and to determine the allocation of funds made available through the national Church as well as other resources they had to offer.

Very soon it was discovered that another group of partners was needed in addition to those represented by

diocesan leadership. Efforts were made to include partners from each of the several ministries involving Asian people in order to provide a more particular focus for the planning process and for sharing resources. In 1977 the diocesan partners and the partners from the ethnic convocations which relate ministries facing the challenge of similar language and cultures organized themselves as the EAST Coalition.

Prior to the formation of the Asiamerica Ministry, many of the local ministries involving Asian people were not in touch with each other and were therefore unable to benefit from the experience of other partners or to share what they themselves had to offer. This situation had to be changed. Each year since 1974 the Asiamerica Ministry has held a national consultation to bring together such people who work in local congregations. Besides bridging the isolation of these ministries, each consultation has had a different focus to help expand the perspectives and possibilities of local ministries. Issues and concerns facing each local congregation, such as social services for newcomers, translations of liturgical and Christian education materials, recruitment of clergy and training of the laity, were shared and discussed in consultation with representatives from other congregations.

Sharing language, history, culture

Because of the very particular nature of these discussions involving differences of language, culture, history, and periods of immigration, participants at the consultations found it more meaningful to develop closer relationships with others who shared their background and experiences. Five ethnic convocations emerged out of this process to bring together people from congregations and ministries facing the challenge of working with newcomers sharing a similar cultural background and language.

At the 1978 national consultation which was held in San Francisco, representatives from congregations brought displays of the kinds of ministries they were involved in to share with others at the consultation. In discussions of the ethnic convocations, participants shared their concerns and efforts to be more effective in bringing others to Christ and to work on behalf of those in need. Although the concerns of various participants were quite similar, the methods and resources needed were often different because of the variety of languages, cultures, and historical factors involved. It was evident, however, that the consultations were important to the development of partners-in-mission relationships and to put mutual responsibility and interdependence into action.

Through this kind of commitment and relationship, the ethnic convocations have been able to offer a much-needed resource to the dioceses and congregations of the Church throughout this land. The Korean Convocation, for example, recognizing that Koreans are one of the most recent groups to arrive, knew of the serious short supply of clergy and laity familiar with our Episcopal ethos. They arranged for the National Institute for Lay Training to develop a course to teach the history and structure of this part of the Anglican Communion to Korean newcomers attending the 1978 national consul-

tation. The course was given in English with simultaneous translation into Korean for the benefit of the newcomers. Newsprint notes from the course were photographed and the slides made available to each Korean congregation as a teaching tool. The Korean Convocation has encouraged the translation of a new bilingual Prayer Book which is being done by the Korean ministry in the Diocese of Los Angeles. The Convocation works closely with Korean Community Services of Los Angeles to publish a monthly bilingual magazine, *New Life*, which is circulated nationally as a resource for all Korean newcomers. The magazine teaches about American life and customs while attempting to preserve ties with Korean culture and national life across the sea.

The Chinese Convocation also has produced a monthly newspaper, *The Chinese Episcopalian*, which has begun to serve a much needed communication function among the Chinese Episcopal congregations in this country and with the dioceses in Asia.

Developing joint ministries involving the Philippine Independent Church and the Episcopal Church has been

a concern of the Filipino Convocation.

The Japanese Convocation has been concerned with the development of Japanese-language ministries and with ministries involving the younger generation.

The Indochinese Convocation has been involved in helping the Church to develop refugee ministries of service and evangelism.

All of the ethnic convocations identified the need for spiritual renewal and training for evangelism and service to others. The 1979 National Consultation of the Asia-America Ministry is designed to help the convocations begin to address these needs. A short course in spiritual growth and evangelism, developed by the Center for Renewal in the Diocese of Dallas, is offered to participants. The consultation is being held at Southern Methodist University in Dallas, May 30-June 3. The nearly 150 participants will represent 12 dioceses and 25 congregations involved in Asiamerica Ministries.

The Asiamerica Ministry Office at the Episcopal Church Center in New York City has been involved in helping dioceses and congregations of the Church relate to one another and to Anglican partners in Asia in efforts to continue and expand ministries involving Asians in the United States. The opportunities to build bridges of understanding and relationships to support such ministries extend to many parts of the Church. The planning and organizing of the past several years are now producing some visible results. Signs of growth and new life are appearing in several dioceses where Asian people have settled and where there have been efforts to develop ministries involving them. However, much remains to be done. There are still dioceses and areas of the country where such ministries still need to be developed.

In the process of bringing others into the fellowship of the Body of Christ, to share the good news and the joy of new life, to work for reconciliation of differences of race, culture, language, and historical circumstances, we may find ourselves blessed by discovering Christ in the face of the stranger.

For resources, write The Office of Asiamerica Ministry, 815 Second Avenue, New York, N.Y. 10017.

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PLANNING A KOREAN ministry in Los Angeles are, at left, Tai Soon Lee, the Rev. Matthew Ahn, Canon John Yamazaki, and the Rev. Winston Ching. Right, Tran-Thien Hiep and his wife Nguyen-Thi Hien, refugees from Indochina sponsored by St. Peter's, Seattle, operate a laundry. They have helped sponsor other families.



The Rev. Samir J. Habiby

Asiamerica Ministry



VENTURE

Mission by objectives

BY WILLIAM S. LEA

One of the most generally accepted ideas in modern business is the concept of "management by objectives." Peter Drucker, the great management consultant, was perhaps the first to use the term in 1954 in his book, *Practice of Management*. Only clearly-defined goals and objectives can produce effective management today. We must know what we are in business for, what our product is, and what we hope to accomplish.

Unfortunately the Church has often taken this for granted as if the Gospel somehow automatically insures its own implementation. The result has been vagueness and uncertainty concerning where we are going and what we are about. The concept of mission, its glory and its challenge, remains abstract until it takes living flesh and is expressed in a call to definite action. This means that as we seek to be more responsible in managing the Church's business and in defining its mission, we have to take seriously Drucker's idea of management by objectives. We can no longer afford the luxury of drifting through history without clear-cut goals and performance reviews by which we measure our results.

Nicholas Murray Butler, former Columbia University president, puts people in three categories: those who make things happen, those who watch what goes on, and those who don't know what happened. Too often we who call ourselves Christians have been content to watch the world go by, and at the end of the day we have wondered what has happened to our world and to our Church. If we are to make things happen, however, we must know precisely what we want to happen. That means setting definite objectives and goals. We need to know what we really believe and decide how much we are willing to sacrifice in time and talent and treasure to support what we believe in concrete and tangible terms. This brings us naturally to Venture in Mission.

The last two decades in the Church's life have not been happy years for many of our people, both lay and clergy. With confusion and conflict aplenty, we have sometimes failed to distinguish between the basics and the variables and been preoccupied with secondary matters. Venture in Mission recognized this state could not continue if the Church is to be

effective in this last quarter of the 20th century.

The first steps toward Venture in Mission, taken at the 1970 General Convention in Houston, offered hope for some order out of chaos. More definite design for Venture took shape at the 1973 Louisville Convention. During the next triennium our Executive Council developed the strategy outlined for it at Louisville, and the entire Church became involved in defining basic needs and establishing priorities. The Church became increasingly aware that the challenges of our years could not be met by random efforts and piecemeal programs, but only through a major national Venture in which specific goals were shared and the renewal about which we had been talking so long could take on form and substance in parishes and dioceses and throughout our national and world Church community.

The 1976 General Convention in Minneapolis adopted Venture in Mission as we now know it. Venture sought proposals for mission opportunities from all over the Episcopal Church and the Anglican Communion. Dioceses, Provinces, and the Episcopal Church Center's Venture in Mission staff carefully screened the proposals. These mission opportunities, in terms of dollars which reflect real needs, are the corporate result of work by scores of people throughout the Church. These objectives, combined with the goals set in parishes and dioceses, became the national goals we seek. These have been spelled out closely on the national level and are being developed by each diocese and parish as we move on

in the Venture.

The categories of Evangelism and Congregational Growth, of Christian Education for a More Effective Ministry, of Mission to People with Special Needs in Changing Communities, of Expanding Mission through Worldwide Partnerships, and of a Contingency Fund for Unexpected Mission Opportunities remain the basics in a fluid and continuing program. In every case the goals and objectives are definite.

Venture in Mission is the application of the most sound principles of good business and management to the Church's life and mission. It takes the Church's work out of the realm of the vague and nebulous and continues the principle of the Incarnation in the actual world of human need and Christian opportunity. The Word takes flesh and dwells among us as we become in fact the Body of Christ in action, serving a broken world. It offers us goals against which we can measure our successes and failures. If we do not make our own performance review, history will.

Years ago in Paris I heard Abbe Michonneau say the Church must become the show window of God's love. If we cannot display our product, we cannot move the merchandise.

William S. Lea, former dean of St. John's Cathedral in Denver and lately rector of Christ Church, Winnetka, Ill., was former editor of *Episcopal Churchnews*. He was educated at Sewanee and studied in England and Scotland. He is the author of a life of Theodore Wedel and *This We Can Believe*.

'Prayers should challenge us,' Canadian bishop says

"The stuff of life is decision-making," the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, told those attending the Anglican Fellowship of Prayer Conference in Seattle, Wash., late in April. Scott led the conference, assisted by six other U.S. and Canadian bishops from the west and northwest.

In a series of talks, Scott dealt with the basic theme, "Prayer: An Escape from Reality or a Resource for Living?" Specifically, he covered prayer in the life of our Lord, prayer and personal growth, and prayer and communal responsibility. "If our prayers do not confront us, challenge us, and cause us to make choices, they are not deep or meaningful," he said.

Constantly encouraging the participants from some 30 dioceses to reach deeper into their own prayer lives, Scott was warm and witty and drew valuable distinctions between words, such as be-

tween simple and simplistic, manipulation and intercession, arrogant and confident.

"We need to be simple and direct about expressions of our faith but not thereby putting God in a box; He is always bigger and broader than our understanding of Him. Our intercessions should always be within the framework of God's will; it is manipulative to want our will irrespective of His. We can speak confidently of what God has shown us; but when we try to force that upon someone else as the only way God operates, we are being arrogant."

Other leaders included Bishops David R. Cochran, Alaska; F. Roy Gartrell, British Columbia; Robert W. Wolterstorff, San Diego; and Hal R. Gross, retired Suffragan of Oregon, each of whom led workshops. Bishop Edmund L. Browning of Hawaii gave the banquet address, draw-

ing upon his wealth of experience in the mission field.

Conference participants took a bus tour of the Seattle area—the sun shone for the entire Conference—ending with a Japanese supper complete with chopsticks hosted by the Rev. Timothy Nakayama and the women of St. Peter's Church.

Roberta Montgomery and Barbara Merrick chaired the Seattle Conference.

Harry C. Griffith, Winter Park, Fla., is executive director of the Anglican Fellowship of Prayer, succeeding the Rev. Donald M. Hultstrand, who resigned April 1 to return to parish ministry in Greeley, Colo., after four years as executive director.

The 1980 AFP Conference will be held in New Haven, Conn., May 1-3.



ELECTED BISHOP COADJUTOR of California: The Rev. William Edwin Swing, 42, rector of St. Columba's, Washington, D.C., will succeed Bishop Kilmer Myers when the latter retires at the end of this year. Swing, a West Virginia native who is concerned about mental health and aging, was elected on the 16th ballot after the Rev. George Nelson Hunt, executive officer of the diocese, withdrew from the race which included six candidates. —DPS photo

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Youth program grants available

To develop young people's interest in the Church, the Episcopal Church Foundation has earmarked \$30,000 to fund proposed youth programs. The department of Youth Ministries, coordinated by Elizabeth Crawford of the Episcopal Church Center staff, and Provincial youth ministry coordinators will screen grant proposals and make recommendations for Foundation funding.

Frederick L. Redpath, the Foundation's executive vice-president, said the

Board had been seeking ways to encourage young people's participation in the Church and the Provincial youth ministry coordinators are a good way to launch the program.

Proposals for youth programs must be submitted in writing to youth ministry coordinators by June 15; winning proposals will be announced by August 15.

The coordinators will generate and screen ideas and also follow up on the funded programs. Redpath said the emphasis of the grants will be on "distinctive, creative, and new" proposals. They may be "an expansion of ongoing programs, ideas that have been put aside because funds were not available, or they may result from focusing attention on the problem."

The youth ministry coordinators in each Province are:

I—The Rev. V. Gene Robinson, Sign of the Dove Farm and Retreat Center, Temple, N.H. 03084, (603) 654-6308

II—Gary Dietz, 416 Hudson St., Cornwall, N.Y. 12518, (914) 534-8427

III—Ruth Libbey, Episcopal Church House, Mount St. Alban, Washington, D.C. 20016, (202) 537-0920

IV—Bobbie Beville, 2717 Fanelle Circle, Huntsville, Ala. 35801, (205) 883-6874

V—The Rev. Anthony Andres, 815 Alwyne Rd., Carmel, Ind. 46032, (317) 846-8716

VI—The Rev. John Palarine, Diocese of Minnesota, 309 Clifton Ave., Minneapolis, Minn. 55403, (612) 871-5311

VII—LaDonna Wind, 6630 Nall Ave., Mission, Kan. 66202, (913) 236-8600

VIII—The Rev. Nolan Redman, Box 644, Ellensburg, Wash. 98926, (509) 962-2951

IX—The Rev. Victor A. Scantlebury, Diocese of Panama and the Canal Zone, Apartado R, Balboa, Canal Zone

For more information write to the Foundation at 815 Second Ave., New York, N.Y. 10017.

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Dennis Bennett *Continued from page 3*

sensitive to human need, especially to those who are sick and in prison. "As people received release of the Spirit into their lives, they began to come to church a lot more, reach out to others, and seek ways to serve." He points to work with prisoners, a half-way house, and an integrated Bible school program in the inner city.

Are charismatics an end run around reason? "Not at all. We're not asked to throw reason out," Bennett says. "I believe Scripture, tradition, and reason are all important. Release of the Spirit into human lives is not irrational, but super-rational. God makes sense but not always on our level."

Bennett's ministry is shared with his wife Rita. Rita's background as a teacher of retarded children and youngsters from broken homes was a preparation for her current ministry of healing which particularly zeros in on healing the hurts and

memories from childhood. She does not play psychologist, "but lets the Holy Spirit be the psychologist and help to bring forgiveness and healing, forgiveness of self and forgiveness of others."

The Bennetts spend 80 percent of their time at home, accepting only an occasional invitation to speak or participate in a conference. They are devoting more and more of their time to writing. He is particularly interested in writing books for children in the spirit of C. S. Lewis' Narnia series and Adams' *Water-ship Down*.

I asked, "What would you want to say to the entire Episcopal Church in 30 seconds or less?"

"What I want to say is: 'Hey, this is part of the normal life of the Church. It's always been there. We're remembering things we forgot. I see signs of renewal in the Church. I'm encouraged. We're headed for some great things.'"

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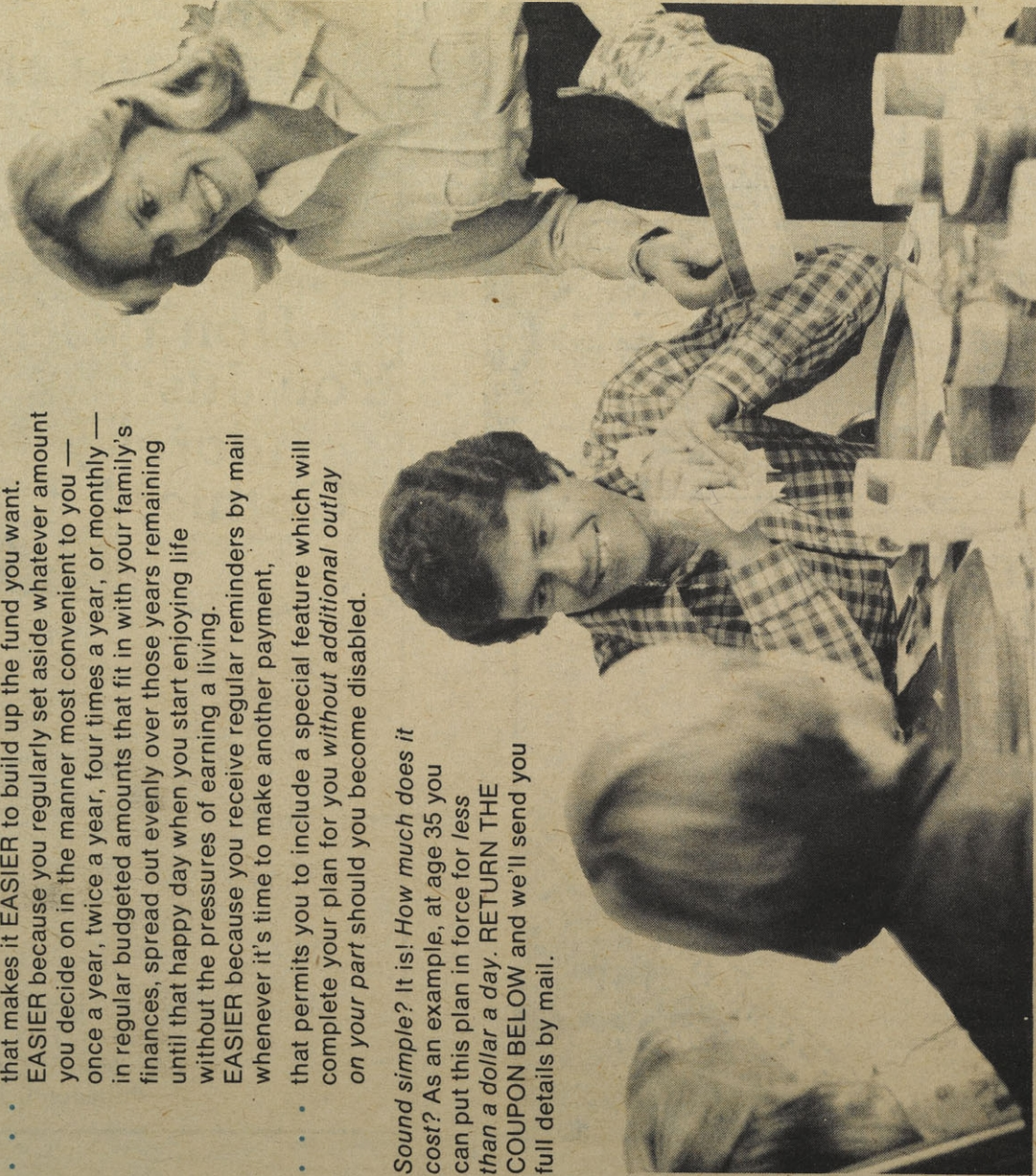
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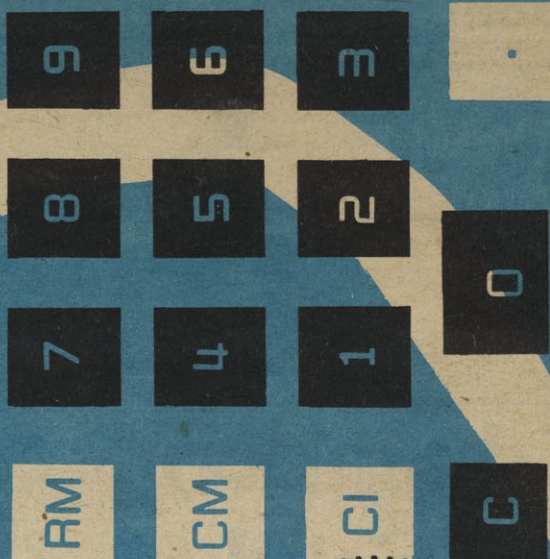
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