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EDITION

OCTOBER, 1980

THE Episcopalian

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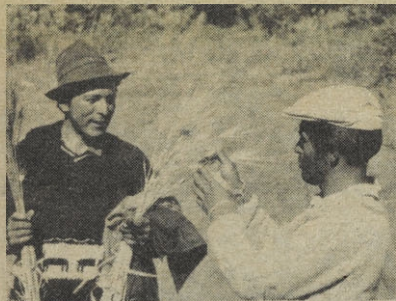
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LIVING SIMPLY SO OTHERS MAY SIMPLY LIVE

A health for survival workshop led by Dr. Judith Johnsrud, a
legal intervenor at Three Mile Island, was one program on the
agenda of the 1980 Black Hills (S.D.) Survival Gathering. Part
of an ecumenical movement to study hunger and its causes and

the ecological implications of the way people live, the 10-day
meeting drew 8,000 participants, one of whom said steward-
ship demands that people "learn to live simply so others may
simply live."

PHOTO BY CHARLOTTE FARDELMANN

Rome's new offer not so new

by Janette Pierce

Late in August headlines trumpeted,
"Vatican to Admit Married Anglican Clergy." The actual story was neither that revolutionary nor that simple.

On August 20, Roman Catholic Archbishop John R. Quinn announced that in response to a secret appeal by former Episcopal priests, "certain Anglicans in the United States seeking entrance into the

Roman Catholic Church may be admitted with a 'common identity' under terms to be established by the National Conference of Catholic Bishops (NCCB)." Quinn, NCCB president, said Pope John Paul II had approved the decision. When the statement's implications are analyzed, the only new element seems to be the idea of "common identity," a phrase which may not be defined for several years.

The road between Rome and Canterbury—or New York—has always been a two-way street. Episcopal clergymen have converted to Roman Catholicism, and Roman Catholic priests have become Episcopal priests. In 1978 and 1979 some 36 Roman Catholic clergy were received into the Episcopal priesthood.

This statement, however, is the first indication the Vatican would admit married clergy in the U.S. although it has done so for some 30 years in Europe, ordaining a dozen married convert clergy. Ernest Adam Beck, a former American Lutheran pastor, was ordained into the Roman Church in Germany in 1964; he now works in North Carolina.

The Vatican statement is in response to a request from a group of California clergy who left the Episcopal Church following the 1976 General Convention which adopted a revised Prayer Book and approved ordaining women priests. The estimated 60 clergy—and 1,000 laypersons—have been associated with the Pro-Diocese of St. Augustine of Canterbury, formed by the late Canon Albert duBois and not associated with the Anglican Catholic Church, another breakaway group.

After the 1976 Convention the duBois group contacted the Sacred Congregation for the Doctrine of the Faith in Rome, and the American Roman bishops discussed the issue during executive sessions in 1978 and 1980. In California the Rev. John D. Barker, who now heads the pro-diocese, called the Vatican move "the crowning achievement of Canon duBois' work."

Some Episcopal Church leaders knew the group's petition was being reviewed and that some highly confidential contacts had been made, but the two Churches had no formal consultation on the matter. The secrecy apparently arose because the petition was made under the seal of the confessional. The names of those seeking to join the Roman Church, therefore, may be made known only to the few intimately connected with the decision.

Though the former Episcopalians petitioned Rome to be accepted as a group, the Vatican apparently does not intend to receive them as such. Uniate status—through which the group could retain its own rites and customs while in communion with Rome—was also ruled out although it has been accorded other groups, such as the Armenians and the Copts.

Despite the "common identity" phrase, the Vatican statement offers many barriers to creation of an Anglican rite within Roman Catholicism. The admission of Anglicans, the statement says, "is properly understood as the reconciliation of individual persons with the Roman Catholic Church."

Quinn, who angered the Vatican with
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Church membership statistics show signs of life

For the first time in a number of years Episcopal Church membership statistics show signs of revival, according to the Rev. John A. Schultz, statistical officer at the Episcopal Church Center.

The annual parochial reports from the Church's 95 U.S. dioceses show total baptized membership rose to 2,841,350 in 1979, an increase of half a percentage point. Schultz said baptisms for the year increased to 60,276 (up 3 percent) and confirmations and receptions to 58,977 (up 2.2 percent).

The reports indicate the major increases in membership are among children. Church school pupils numbered 493,759, up 0.8 percent. The number of households declined 0.3 percent to 1,139,625.

Schultz said the statistics indicate the
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MONTREAL

Dissident Anglican priests in Canada will not follow an American lead and join the Roman Catholic Church, says Bishop Carmoni de Catanzaro of the Anglican Catholic Church of Canada. De Catanzaro heads the breakaway Canadian Church which has one diocese with 16 congregations. He says the Roman Catholic doctrine of papal infallibility would be a stumbling block for members of his group who consider themselves "authentic Anglicans."

NEW ORLEANS

Government censorship may have led to ABC-TV's cancellation of an appearance by two Episcopal priests on *Good Morning, America*. The Rev. Messrs. Joe Doss and Leo Frade of Grace Church here are under federal indictment for sealifting to the U.S. 437 Cuban refugees, most of whom are relatives of their parishioners. An ABC spokeswoman, Judy Steinberg, told Doss the government thought the priests' appearance would prejudice its case. Doss had welcomed the opportunity to tell his side of the story and hoped it would have encouraged contributions to a defense fund for those involved in the mission of mercy. The priests have received no assurances of help from the national Church nor from the Diocese of Louisiana.

CHICAGO

The editor of *The Chicago Sun-Times* denies the paper dropped or postponed a report on the Roman Catholic Archdiocese of Chicago's finances because of ecclesiastical pressure. The archdiocese's weekly

paper had criticized the news-gathering efforts of an investigative team which included Roy Larson, the *Sun-Times'* religion editor. *Sun-Times* editor Ralph Otwell denied *The Chicago Catholic's* allegations that his newspaper was engaged in "a program of clandestine character assassination" but acknowledged that reporters were looking at archdiocesan finances and real estate. Otwell said archdiocesan officials will be given an opportunity to comment on the reporters' findings and asked that the investigation not be prejudged on the basis of apprehension, but on "the fairness and accuracy of what is published."

HONG KONG

Bishop Gilbert Baker of Hong Kong and Macao, diocesan for 14 years, has announced he intends to retire in 1981. The Diocesan Synod will nominate his successor, who will be approved by the House of Bishops of the Council of the Church in East Asia when it meets in Kuala Lumpur in November.

SUACOCO

Liberia's new head of state, M.Sgt. Samuel K. Doe, made an official visit to Cuttington University College here and challenged

its members to "continue the good academic traditions" of the institution. Doe said he wanted to visit the college, which the Episcopal Church founded in 1889, because it had produced and continues to produce great men and women who make significant contributions to Liberia. Cuttington has graduated more than 45 percent of Liberia's degree holders and is the only private four-year college in West Africa.


ROSLINDALE

The cooperative spirit between Lutheran and Episcopal congregations in this small Massachusetts town and neighboring Newton has led Episcopal Bishop John Coburn of Massachusetts and Lutheran Auxiliary Bishop Cyril Wismer to approve joint celebrations of the Eucharist on special ecumenical occasions. Two Newton parishes—Trinity Episcopal Church and Lutheran Church of the Newtons—are considering a joint Eucharist this fall.


DENVER

Colorado elected the Rev. William Wolf- rum suffragan bishop on September 13.

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Healing requires faith and medicine, conferees told

by A. Margaret Landis

The apostles in the Book of Acts acted as channels for God, healing people in the process of letting them know the Lord's kingdom had come and salvation was a reality. That was the message Dr. Reginald Fuller of Virginia Theological Seminary brought to the 26th annual healing conference at St. Stephen's Church, Philadelphia, Pa., in September.

Then, as now, he added, "if we are to minister to others, we have to be ministered to first. We have no strength of our own, only the strength of Christ."

Nor is healing accomplished solely by faith, he said. Medical knowledge must also be used in cooperation with the laying on of hands, in the tradition of Luke, a physician and author of Acts, who cooperated with Paul.

"Healing," said the Rev. Eugene F. Lefebvre of St. Timothy's, Roxborough, Pa., "is a way for people to praise and glorify God. As we, the Church, the ongoing extension of Jesus, seek God's mercy, we find it already poured out for us. But when we come to seek mercy, we have to empty ourselves so He can move through us. It's hard!" he added.

Other speakers included Dr. William Beachy, chaplain at St. Luke's Hospital, Kansas City, Mo.; the Rev. Robert W. Olewiler of Grace Reform Church, Washington, D.C.; and Marguerite Rose, lay missionary for prayer and healing in the Diocese of Central Pennsylvania. The conference also featured daily Eucharists and healing services and a panel discussion on "What Shall We Do When Life Seems Unfriendly and Unmanageable?"

For Better or For Worse

by Lynn Johnston



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Bishops to meet in Tennessee

Three internationally known churchmen, a former presidential press secretary, and a leading black activist will speak to the House of Bishops during its October 2-9 meeting at The Read House, Chattanooga, Tenn.

Worship will include Roman Catholic Leo Josef Cardinal Suenens of Belgium, a renowned ecumenical figure, who will open each day's sessions with an hour of "spiritual refreshment." Anglican Dean Alan Brunskill Webster of St. Paul's Cathedral, London, will celebrate the Eucharist daily and give the homilies.

The schedule calls for morning presentations of major issues and afternoon discussions in plenary or small groups. On Friday, October 3, Archbishop Edward

Scott of Canada, moderator of the Central Committee of the World Council of Churches, will discuss ecumenism.

The schedule Saturday, October 4, will feature Bishop Donald Parsons of Quincy and Bishop David Richards of the Office of Pastoral Development in discussion of the theology of the episcopate.

On Monday, October 6, Presiding Bishop John M. Allin and Episcopal Church Center executive Bishop Elliott Sorge will present a program on ministry.

On Tuesday, October 7, George Reedy, President Lyndon B. Johnson's press secretary and now professor of journalism at Marquette University, will speak on communications. The Rev. Jesse Jackson, an associate of the late Martin Luther King, Jr., and founder of the Chicago-based self-help Operation PUSH, will discuss urban problems.

On Wednesday, October 8, Bishop John Walker of the Urban Bishops Coalition and

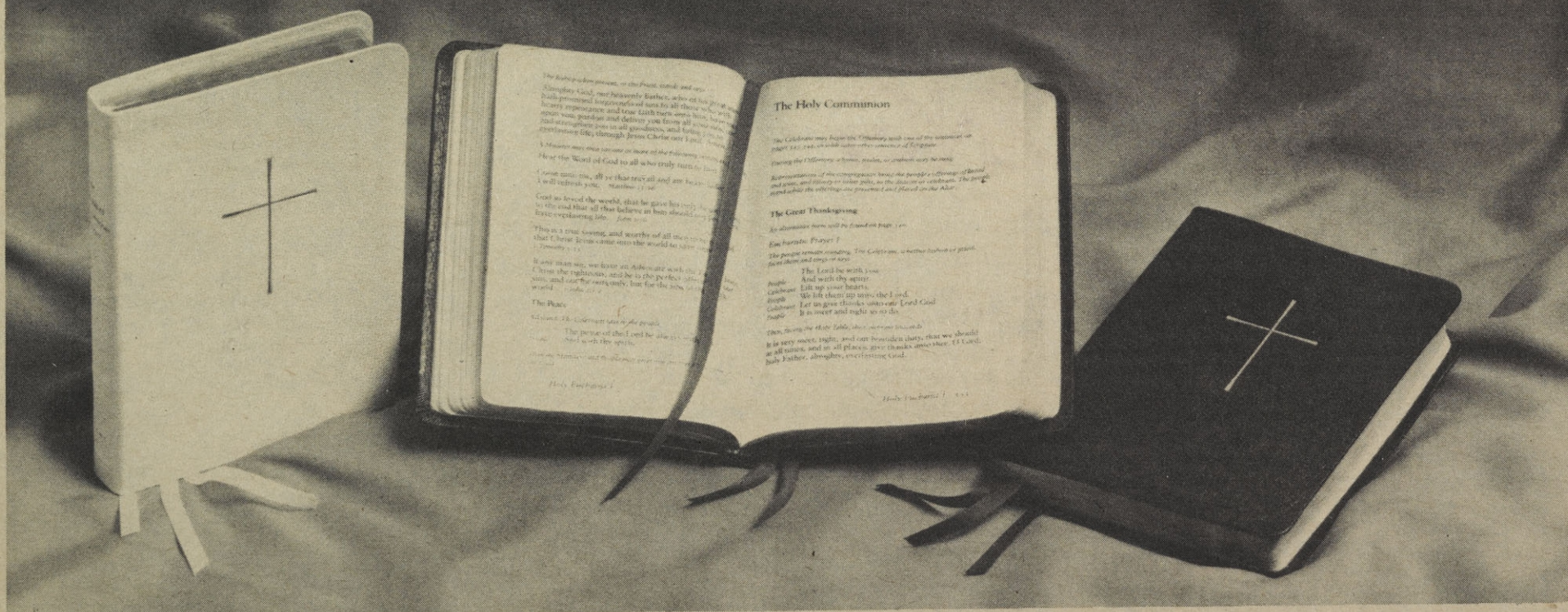
others will respond to Jackson, and three afternoon workshops will feature communications by members of the Church Center staff and the Episcopal Communicators.

On the last morning a business session will treat referred items, such as Associated Parishes' request that the *filioque* clause be deleted from the Nicene Creed.

The clause, "and from the son" in English, was added more than 200 years after the creed was promulgated at the Council of Nicea in 381. Its addition—and the Roman and Anglican Churches' retention of it—has been a block to ecumenical relations with the Orthodox. Deleted from the Church's trial eucharistic rites, it was reinstated by the House of Deputies at the 1976 General Convention.

Welcoming of new bishops, a traditional item at these meetings, will be a big task this year as 19 men have been consecrated to the episcopate since fall, 1979.

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Switchboard

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

NOT IN DIRECTORY, BUT...

C. I. Vermilye noted in the August issue that he was surprised that an earlier edition with the Directory of Services of the National Church [made] no mention of prison ministry. I assure you, the National Church is involved in a number of efforts related to the criminal justice system. We support and participate in an Interfaith Task Force on Criminal Justice [which]

deals with prison reform, capital punishment, juvenile justice, etc.

We also support a National Prison Visitation and Support System for families and inmates of Federal and military prisons. This group is often lost to support systems from their local communities.

The Episcopal Church has the highest investment of any of the denominations in our Ecumenical Minority Bail Bond

Fund. This program is intended to prevent minorities from spending long pretrial periods in prison for lack of resources for bail.

One other program not mentioned is on Families. We are developing national resources to assist dioceses and parishes in strengthening their ministries with families. The resources, hopefully, will be available in early 1981.

Woodrow W. Carter
Episcopal Church Center
New York, N.Y.

REACTIONS TO SIMCOX'S ACTION

I was somewhat amazed and pleasantly pleased that *The Episcopalian* (September issue) carried the detailed story regarding the departure of the Rev. Carroll Simcox from the Episcopal Church. For many years I have felt and proclaimed him as one of the most capable minds of the Church.

I object, though, to the headline: It

contravenes absolutely the specific action that Dr. Simcox detailed in his letter to Bishop Gaskell of Milwaukee ("Carroll Simcox leaves priesthood"). A more appropriate and truthful headline would have read: "Carroll Simcox renounces PECUSA." Father Simcox is not "leaving the priesthood"; he is simply going to continue his priesthood in an orthodox body.

He will be "deposed" according to the Canons of PECUSA, but he still shares in the priesthood of our Blessed Lord.

Gerald L. Claudius
Kansas City, Mo.

I was glad to see there are some Episcopal priests still leaving the ministry in our Church because they cannot abide the new Prayer Book, liturgy, etc. Nor can I.

People joining Episcopal churches today have not the least impression of what a real Episcopalian is, nor do they know what a true service is. It would seem the new services are geared to illiterates who do not seem to understand nor be able to tolerate the longer, more beautifully expressed language of the Bible. Since when is the Word too archaic, too deep to be understood?

N. R. Reib
Ocala, Fla.

"PAPA" WAS RIGHT

I was glad to see among your letters on "Registration and/or Draft" one sane letter. How naive can people be, thinking that waving the olive branch and citing Jesus' message as one of reconciliation will stem Russian aggression? How wise Peter Reynierse's quotation from Ernest Hemingway, "There are few things worse than war, but all of them come with defeat." I cannot see peace at any price.

Lillian Weidenhammer
Hattiesburg, Miss.

INFO WANTED

The Episcopal Church's office of Stewardship and Development would be interested in any write-ups on fund-raising activities from Capital Development through Every Member Canvasses. The write-ups should include information about strategies, organizational outlines, consultants used, successes and setbacks, and the like. Please send the information to me at 815 Second Ave., New York, N.Y. 10017.

Richard M. Lamport, Jr.
Capital Funding Officer

TOUCHING IS OK

Accolades and warm fuzzies to the man who wrote the article, "To Console, offer a Hug, not a Handshake," in the August issue.

Though it speaks of loss by death, it addresses itself equally to loss by divorce. And with divorce you must often deal with the harsh reality of running into that lost person in the company of another.

I hope everyone will read the article and will mentally file it away—and act as suggested when faced by someone in need. Don't be afraid to touch!

A reader from
Tucson, Ariz.

I'LL BE A NEIGHBOR, BUT...

I was greatly disturbed by an article in the July issue entitled "Episcopalians to help celebrate Islam's birth."

We can love the individuals who embrace the faith of Islam. We can be good and charitable neighbors. We can pray for their conversion and share the Gospel with them. But we cannot "honor" their religion. To do so would, in effect, be bowing the knee to Baal.

Kathleen S. Barney
Belgrade, Mont.

'TIS THE SEASON TO GET BUSY

I like Father Murphy's "Summer Slump" article in the August issue.

I have always wondered why the church school and the women's organizations folded in the summer.

Continued on page 15

WHY DOES THE COST OF INSURANCE KEEP GOING



Inflation is certainly a factor. It costs much more money today to repair or replace a structure due to the sharply increased expense of labor and materials. Recognizing this, churches purchase more insurance periodically to guarantee protection against the possibility of future loss.

While The Church Insurance Company works hard to anticipate future losses, their frequency and severity continues unabated and increased dollars are needed to pay these losses. Until the frequency and severity of losses can be reversed and inflation subsides, the cost of insurance will continue to rise. It is not a pretty picture, but it is the truth.

In the meantime, you can help your parish keep its insurance costs as low as possible by taking steps to minimize or eliminate existing and potential hazards. By doing so, you can effectively reduce the amount of money needed to pay losses that occur.



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PB's Open Letter

SHOULD PUPILS PRAY IN PUBLIC SCHOOLS?

Should pupils enrolled in public schools be invited to join in prayers prayed openly and aloud under the leadership of some teacher or student?

That's a question that is not only in the news these days, but also in the minds and hearts of committed Christians throughout the land. Furthermore, it is a question that is close to becoming a political football of sorts, one that is likely to be touched up on by more than one candidate seeking public office this fall. Like most questions, this one has produced some immediate and easy answers.

Some people say yes, believing that public school authorities should have the right to authorize public prayer in the classrooms under their jurisdiction. Those who say yes point out that God is addressed aloud in all sorts of public circumstances on all sorts of occasions. I know that I, for one, have been asked to lead prayer at banquets, conventions, fairs, dedications—and so have many of you. They point out that belief in God and the acknowledgment of that belief is a part of the fabric of our nation, citing the mention of God in our motto, in our national anthem, in the pledge to our flag. These advocates of prayer in the public school point out that we trust our schoolteachers and administrators with all manner of responsibility, that we rely heavily on them and put great trust in their wisdom and their sense of justice and fairness.

Advocates of public school prayers usually admit provision should be made for children who do not wish to participate to be excused from such sessions without embarrassment or any sort of recrimination. Some have argued that to have the children of non-believers be in a place where prayer is offered is actually preparing them for life in a land where prayer is so much a part of our public routine. A few have said that to restore public prayer to the public schools would be restoring "God to our schools." They are extremists, of course, for rational Christians know God is everywhere at all times, that we cannot withdraw Him from any place nor add His presence anywhere.

Then, of course, some people say no, believing that no public school system should have the right to authorize any public prayer sessions in any classroom or school assembly whatsoever. Separation of Church and state is often given as a primary reason for advocating this point of view, together with the belief that the human rights of some children could be violated by forcing them to participate in sessions of public prayer. Those who oppose public prayer in public schools note the divided state of Christianity, plus the historical and theological differences between Christianity and other monotheistic religions. They raise valid questions about what form the prayers would take.

Would, for example, a Roman Catholic teacher be able to teach her public school class the Rosary? Would an Anglican be able to use *The Book of Common Prayer*? Would a Christian be free to mention Christ in such prayers? Would a Jewish public school teacher be able to satisfy the prayer needs for a classroom of mostly Christian pupils? The sort of chaos, unrest, and confusion that opponents of prayers in the public schools predict is not hard to imagine.

I am not comfortable with many of the arguments offered for or against public prayers in the public schools, but I believe that we as a nation are better off if corporate prayer is the province of those who have gathered for such purposes and not the province of the public school classroom. Here are some reasons.

- The Church is responsible for helping each Christian to understand that Christianity is to permeate all of life and affect all of life, and public school prayer is not needed here if the Church is faithful to its task.

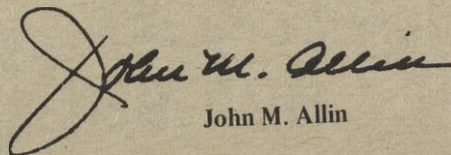
- I am concerned that the quality of teaching and learning in our public schools be as high as possible, that this educational process be carried on in a moral, fair, and just manner; but I do not believe that the offering of audible prayer by pupils is needed for this to happen.

- We should remember that prayer is offered corporately and privately, audibly and silently, and Christian people are encouraged to offer prayers in many ways as frequently as they like; hence any student or teacher can offer silent, private prayer at any time in or out of public schools.

I am a believer in separation of Church and state, but I am happy that we in the United States have chosen to interpret that tenet rather loosely. I am in favor of prayer on public occasions: in the halls of our legislatures, at the inauguration of our President, and at similar times. I am grateful that as a Christian I can be a part of the mix of society in this land of ours, identified as a Christian with the privilege of witnessing in many ways.

I do not support public prayers in public schools not because I believe that such prayers are wrong as much as I believe they are simply unnecessary.

Our public schools are important. They merit our concern, our support, our prayers, our interest. This is how we as Christians should relate to them, and this is how we can be sure everyone will receive the maximum benefit from them.


John M. Allin

VOLUNTEERS NEEDED

Prison Visitation and Support (PVS), a nationwide assistance program for prisoners in federal and military prisons, is seeking additional volunteer visitors.

An independent agency sponsored by 34 religious bodies and socially concerned organizations, PVS has access to all federal prisons, and the volunteer visitors focus

on prisoners with acute need for human contact: those separated by long distance from family, those serving long sentences, those in maximum security institutions.

If you are interested in becoming a PVS visitor, all of whom are volunteers, please contact the national office at 1501 Cherry St., Philadelphia, Pa. 19102, or call (215) 241-7117.

Menuez gets new post; Crawford leaves Center

Changes due to promotion, resignation, and new employment continue to reshape the staff at the Episcopal Church Center in New York City.

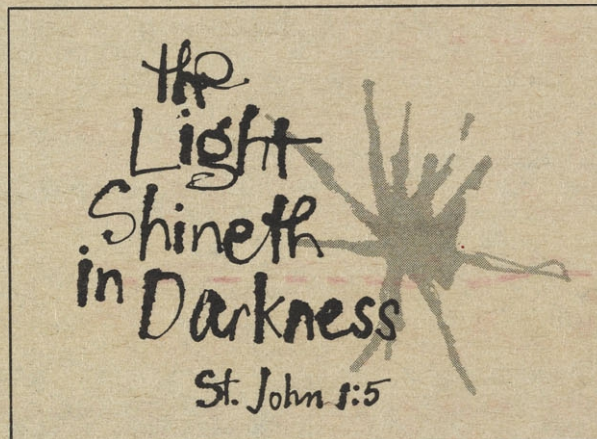
Veteran member D. Barry Menuez, formerly staff officer for lay ministry, has become the field officer for the Council for the Development of Ministry, the post Bishop Elliott L. Sorge left vacant when he became the Church's executive for education for mission and ministry. Menuez, a layman who has been on the Church Center staff since 1965, also assumes a newly created post as deputy to Sorge. In that role he will undertake special assignments related to developing total ministry support systems, research, writing, and planning as well as representing the education unit when Sorge is not available. As field

officer Menuez will provide the ministry council with staff support.

Heading toward a new career in New England, Elizabeth L. Crawford, coordinator for youth and college ministries for the past six years, resigned August 15 to assume duties as reference librarian at the Portsmouth, N.H., city library. The Church Center is searching for her replacement.

Richard Lamport's appointment as staff officer for capital development completes the staffing of the Church Center's stewardship/development office which the Rev. Thomas H. Carson, Jr., heads. Lamport will work in the area of major donor research and foundation solicitation as a colleague of the Rev. Henry J. Free, stewardship officer.

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Delaware program helps mental patients' reentry



A festive cake displayed by social worker Lee Whitman is a sample of the program's personal touch.

By Elaine Haft

In the tiny state of Delaware volunteers are tackling a gigantic project. The Cathedral Church of St. John in Wilmington supports a program to help the mentally ill and those recovering from mental illness.

The program—with the apt, no-nonsense name Socialization—brings together people to talk, laugh, eat, joke, and go on outings. It's a social club not unlike many others. The difference is that its participants, who need congenial interaction as much or more than others, are excluded from most social organizations because they are or have been institutionalized.

Ten years ago a Delaware psychiatrist determined that a group of mental patients exposed to regular social interaction fared better than another group which had none. Only 10 percent of those who had weekly social meetings returned to mental hospitals while 90 percent of those with no socialization returned. Upon learning of these results members of a women's association organized the first Socialization group. Seven others followed.

Formed under the auspices of the Mental Health Association, a private national agency, and partly funded by the government, Socialization had no religious affiliation, but used churches as meeting places. When government funding was cut off, St. John's Cathedral decided to sponsor the group which met each Monday in its Common Room. When Dean Allan Hohlt notified the group's coordinator, Martha

Shackleford, of the church's decision, she was relieved and delighted.

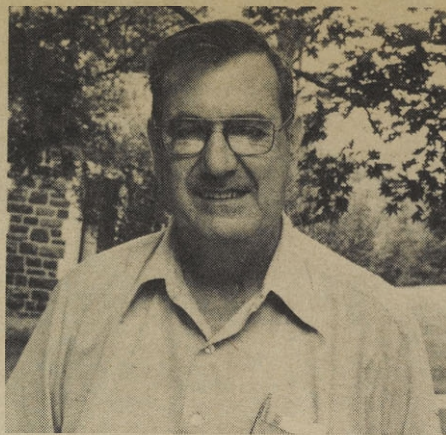
"After all it was the Church that first placed value on individuals, that healed and bound up wounds, and later built hospitals and sent chaplains into 'insane asylums,'" Shackleford, a parishioner at Calvary Church, Wilmington, who volunteers her time, says. "What could be more fitting than this new kind of ministry to the mentally ill?"

Socialization, Shackleford says, acts as a family to many patients who attend. In some cases patients' own families seem to "disappear" after their relative enters the state hospital. The program's six to eight volunteers assist released patients in their return to society, help them find housing, learn to shop again, and other such re-entry skills.

The St. John's Socialization group is geriatric in nature and the only one that includes men as both volunteers and participants. The other seven groups' activities center around crafts which volunteers found didn't appeal to men, so St. John's focuses heavily on outings, films, travel slides, speakers, lunches, and picnics.

Dining out for people who are still institutionalized—about half of St. John's group—is an incomparable treat, Shackleford says, because for many it's the only opportunity they have to choose what they would like to eat.

Each week Lee Whitman, a social worker, brings hospitalized patients to the cathe-



"It's the best thing that ever happened."

dral. "This is the best therapy I can offer my people," she says. "It gets them out into the world, the only non-segregated situation where they can be just like everyone else." Ginny and Allen Jenkin, parishioners at St. John's, often transport non-institutionalized patients to meetings in their van.

Socialization is effective too, Shackleford reports. In the St. John's group, about two patients per year—from an average weekly attendance of 16—obtain early release from the state hospital, and for another two re-hospitalization is prevented. Re-hospitalization often occurs when patients' families mistake physical ailments

Priest fined for part in Cuban rescue

by Elaine Haft

The Rev. Leo Frade, one of two Episcopal priests indicted for defying a Presidential ban on bringing Cuban exiles into the U.S. (see September issue), has been fined a civil penalty of \$433,000 in addition to having criminal charges levied against him.

Frade, who is director of the Episcopal Hispanic Apostolate in New Orleans, received notice from the Justice Department's Immigration and Naturalization Service the week of August 24 to "send remittance within 30 days." The fine constitutes a charge of \$1,000 for each of the 433 Cuban aliens transported. (Although Frade puts the number at 437, he does not plan to dispute the government's figures.)

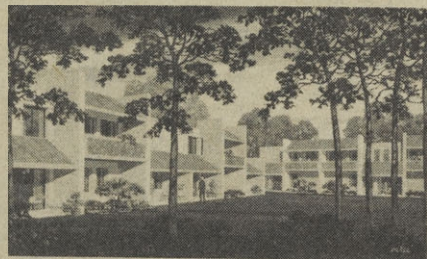
The priest was listed as captain of *God's Mercy*, the converted World War II sub-

marine chaser that brought the refugees from Mariel, Cuba, last spring. Six others, including the Rev. Joe Doss, rector of Grace Church in New Orleans where Frade works, are also charged with federal violations in the boatlift.

God's Mercy was purchased from an owner in Lynn, Mass., for \$120,000, which was mostly raised by Cuban relatives in the U.S. It has been impounded in Key West, Fla., since June 12. Although the priest cannot be jailed for non-payment of the civil fine, the boat can then be seized. Frade says payment is impossible.

Because officials refused to move the trial from Miami to Louisiana, the cost to the defendants will be even greater than expected. "We will need a legal defense fund," admits Frade, who believes the trial will begin in October.

Although they don't plan any more rescue missions and expect to be acquitted of criminal charges, the priests soberly face the possible consequences of their Cuban mission. "God's good time may be five years in the slammer," says Frade.



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Continued from page 1

early publicity about the statement, said each case will be considered separately and only those priests who "duly accept Roman Catholic doctrine and the authority of the Pope" will be accepted. Such priests must profess faith in Roman doctrine, which considers Anglican orders invalid and affirms Papal infallibility. They will also be incorporated into existing jurisdictions within the Roman Catholic Church but can retain some "elements of the Anglican tradition... in liturgical celebrations among themselves."

If married, the priests can remain so despite the Vatican's stand on celibacy, but they will not be able to remarry should their wives die. They will also not be eligible to become Roman bishops.

One Episcopal leader convinced Rome does not mean to accord uniate status to former Episcopal priests is Bishop Arthur Vogel of West Missouri, recently returned from an Anglican/Roman Catholic International Commission meeting in Venice. Vogel's opinion is based not only on documents he has seen concerning the negotiations between the former Episcopal priests and the Vatican, but on personal assurance from Pope John Paul II. During an audience with the Pope at Castelgandolfo, his summer residence, Vogel said he understood the former priests would be received individually. The Pope affirmed this, saying, "Not as a group; as individuals—yes, as individuals."

Vogel says the Commission, which is debating ecumenical matters, did not discuss the Vatican action. He thinks it will not harm ecumenical discussion.

In an August 29 letter to the Episcopal hierarchy, Presiding Bishop John Allin noted that the Vatican announcement had surprised him. He felt, however, that "our ongoing ecumenical conversations with the Roman Catholic Church should continue at all levels" and that "our goal of unity remains one toward which we should all strive."

"This decision is likely to have far more serious consequences for the Roman Catholic Church," he said, "than it will have for us." Allin believes Roman priests, living under the rule of celibacy, may have difficulty accepting the fact "that a new arrival from Anglicanism will be able to serve as a priest while married while a life-long Roman Catholic will not."

Allin also expressed doubt that many active Episcopal clergymen will apply to Rome for reordination.

Three weeks after the announcement, one American Episcopal bishop broke ecumenical contacts with Roman Catholics. On September 10, Bishop John S. Spong of Newark announced he was terminating efforts to establish joint prayer sessions in his jurisdiction. In addition to the recent action, Spong cited the Vatican's continued opposition to women's ordination, its position on artificial birth control, and its recent discipline of various Roman Catholic theologians. Spong said the Roman Church seems to be "marching firmly into the 19th century" and that these actions signal an inflexibility that makes true ecumenical dialogue difficult.

A Roman Catholic observer who also sees the conservative nature of the Vatican action was the Rev. Richard P. McBrien, chairman of the University of Notre Dame's theology department. He and others see it as a reward for conservative views on women's ordination which the former Episcopalians hold. "It would appear that the exclusion of women is a far more important principle to the Vatican than the exclusion of married people in the clergy," he said.

Final comment on the action must wait until the U.S. Roman Catholic bishops, with guidance from the Holy See, work out the details of the August statement. This may take several years.

Iran persecution of Anglicans sometimes violent, bishop says

Exiled Iranian Anglican Bishop Hassan Dehqani-Tafti says he believes Iran now has a coordinated, sometimes violent, policy of persecution of Christians. From his self-imposed London exile, Dehqani-Tafti said in August that Iranian authorities had arrested the Rev. Iraj Mottahedeh, senior Anglican priest in Isfahan, and Dimitri Bellos, the lay diocesan administrator. He said both men were detained August 8 on undisclosed charges.

On August 6, Jean Waddell, the bishop's former secretary, was arrested in Isfahan and charged with spying for Britain and Israel. A week later a British missionary doctor and his wife were reportedly seized and detained on espionage charges. Archbishop of Canterbury Robert Runcie sent

a personal plea to the Ayatollah Ruhollah Khomeini on August 13 requesting Waddell's release. He has flatly denied the espionage charges against Waddell and expressed concern for Dr. John Coleman and his wife Audrey. Three other British missionaries returned home after being given 72 hours to leave Iran.

Charges of spying were also made against Roman Catholic missionaries of the Salesian order, and all but five have been expelled from Iran. The charges were later proven to be completely unfounded, according to the Rev. Alfredo Picchioni, president of the Salesian schools there.

Archbishop William Barden, a Dominican who had spent 18 years doing pastoral work in Iran, was expelled for being

"friendly with the Anglicans." Barden said all Roman Catholic missionary priests and nuns in the country had been summoned to Tehran for personal interviews with Islamic government officials in connection with renewal permits to remain in the country. The archbishop, after interrogation, was ordered to leave Iran within 10 days.

Dr. Konrad Raiser, acting general secretary of the World Council of Churches, wrote Iran's President Abol Hassan Bani-Sadr asking adequate protection for Episcopalians in Iran.

Dehqani-Tafti, referring to the imprisonment of Waddell and the Colemans and acts of violence against Iranian Anglicans, said: "These incidents have been accompanied by a continuous campaign of slander in the Iranian press... the purpose of which is to discredit Christianity." Dehqani-Tafti fled Iran after two attempts were made on his life. His son was murdered in Tehran in May.

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Photo by Barry Fitzgerald

ference in a poor child's life.

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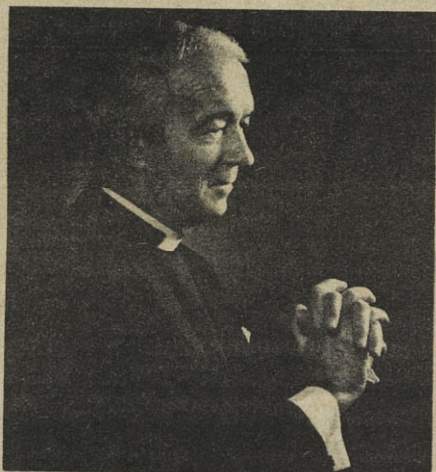
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PEOPLE

82 years of giving



Louise MacLeod was 14 in 1898 when she joined the Junior Red Cross in Tacoma, Wash. There she passed out coffee and doughnuts at the railroad station to Teddy Roosevelt's Rough Riders as they embarked for Cuba during the Spanish-American War.

Eight decades and four wars later, the diminutive 96-year-old is still working for the Red Cross in San Francisco. She doesn't think she's unique. "Just a representative of the antique department," she says with a grin.

Most of her 82-year volunteer career has been sewing with the Production Department, making layettes, afghans, bandages, slippers, and robes for disaster victims and the needy. Only once did she

leave the Red Cross; she took a year's leave of absence during World War I to volunteer her services to the YMCA as a soprano in a singing group that toured Europe to entertain the troops.

In 1943, she was Marin (California) County's first "Gallon Club" member, donating a gallon of blood for the war effort. She gave a second gallon before she was forced to stop at age 60. As part of the war work, she was a member of a Civil Defense team operating phones day and night in case of enemy attack.

Twenty years later, widowed a second time at 80, she moved to the Episcopal Residence in San Francisco. Another war, Vietnam, was in progress, and she immediately recruited the other residents at the home to join her in sewing projects. Together they helped make thousands of ditty bags, filling them with gifts which were sent to the troops for Christmas.

Louise MacLeod headed the Red Cross' Friendly Visitors program for shut-ins before she suffered two serious heart attacks and became homebound herself.

Now, despite limitations imposed by circulatory problems, by failing eyesight and loss of hearing, she is still able to do volunteer work. And still eager. She can "see" by feeling with her hands, and she can still handle scissors. "Giving is the greatest joy in the world," she says. "That is what keeps me going."

—Nancy Hoyt Belcher

Reprinted from June 3, 1980, issue of Family Circle Magazine. ©1980 THE FAMILY CIRCLE, INC.

A feeding ministry



Lucille Germany

by Velma Sumrall

For Kathryn Wilcox of Trinity Church, Houston, "feeding the multitudes" is more than a scriptural expression. As an offering to her Lord and to His Church, she's been cook and mainstay of a food service that dates to the early 1900's, and though she doesn't mind mentioning those dates, she doesn't think her more than four score years are at all pertinent.

"The Lord has blessed me and kept me going," she says. "I began working in the church when I was a girl and my mother, a member of the Trinity Guild, would bring me with her when she helped with the catering. Of course, in those days nobody called it catering. Some of the men of the parish with companies downtown needed food brought in for special events, and the members of the Guild, the 'working arm' of the women's parish organizations, decided they would fill this need and also earn money for the work of the church."

One of the fashionable social clubs held an annual midnight supper which the Trinity Guild supplied. Members prepared the food in the rectory kitchen and then carted it, along with the necessary serving dishes, to where it was served.

In 1922 Kathryn Noble married John Wilcox, at which point a Trinity Guild member suggested that as a matron she

should become a Guild member. With that she entered a service that has continued unflinchingly through the years, even beyond the Guild itself.

Tearooms were in their heyday during this period between the World Wars, and one of the most popular gathering places in Houston at noontime was the Trinity Tea Room.

"We wore colorful yellow aprons, and we were all drilled on the proper service of food," Kathryn Wilcox says. "When I cooked, I improvised so I would have enough to feed all those who helped as well as the guests." Her turkey soup, enjoyed now at the church, began as a by-product of a tearoom specialty, turkey salad.

The late Bishop Clinton S. Quin, a former rector of Trinity Church, frequently called upon the women's culinary talents. "One time he called and asked us to prepare a meal for some church event, about 300 people, he said. Then he called back and said there would be 400. Right before they arrived, we found there would be 500 people attending. We really raced around to find room for the tables and to have enough food."

Having enough to feed the extras has been cause for quick prayers on more than one occasion. Kathryn Wilcox has long since mastered the art of feeding several hundred people, more or less, at a cost that astounds those accustomed to the city's restaurant prices. For civic and educational groups and all those who are on severely curtailed incomes, the church's luncheon and banquet facilities and service, provided by the Women of Trinity, are a much needed ministry. Fittingly, an association of teachers in tribute to Kathryn Wilcox named her its valentine during a quarterly banquet held, of course, at Trinity Church.

Yet such honors rest lightly on this vital and energetic Christian who twice was entertained at the White House. How Kathryn Wilcox met Bess and Margaret Truman at a Kansas City banquet and later was invited to the Oval Office is a story she'll tell you, if you ask, as she chops celery or peppers for the next meal.

STATISTICS

Continued from page 1

continuing shift taking place at both ends of the age scale—a 37 percent increase of individuals living alone and a 0.74 percent decrease in the number of family units.

Communicant statistics usually fall behind other membership figures, he said. In 1979 these figures declined by a percentage point to 1,962,060 which Schultz attributed to a discrepancy of 7,737 between those reported at the end of 1978 and the beginning of 1979. While confirmations and restorations show an increase, losses due to deaths and removals declined.

The parochial reports indicate an increase of 9.4 percent in Easter attendance, perhaps indicating a peripheral renewed interest in religion. Attendance on three other Sundays averaged 7.3 percent higher, and weekday attendance—exclusive of Lent—rose by 5.8 percent.

Collection plate and pledge receipts show a gain of 8.4 percent—from \$4.86 to \$5.27 per household per week. Overall general receipts increased by 9.4 percent to \$400,489,766, and gross income in parishes reached an all-time high of \$654 million, up from \$502 million.

The effect of inflation may be seen in the increase of 9.3 percent in parish operating expenses which now average 84 percent of general receipts compared with 71 percent a year ago.

Schultz said contributions to work outside the parish rose 9.6 percent to reach \$74,081,469, including response to the Episcopal Church's Venture in Mission renewal/fund-raising program. However, he pointed out, this rise only kept the Episcopal Church at its usual level of giving to benevolences: 15 percent of total revenue compared with 20 percent for most main-line denominations.

While the total for outside purposes rose 9.6 percent, the giving to the dioceses and the national General Church Program rose only 8.5 percent, which is below inflation needs. Parishes are now giving 10.9 percent of their total revenue to the dioceses, compared with 11.3 percent in 1978 and 11.5 percent in 1977.

While figures from the Church's 18 overseas dioceses are incomplete, they indicate a similar percentage trend. The 1978 reports indicate about 200,000 members in the overseas dioceses.

Domestic clergy, exclusive of bishops, increased from 12,197 to 12,600. Of this number, 5,243 were non-parochial compared with 5,056 in 1978.

In 1979, ordinations to the priesthood included 274 men and 53 women. This brings the total number of women clergy to 330—as of last December 31—of whom 173 are in the parish ministry. At the end of 1979, 144 of the ordained women were deacons and 186 were priests.

Receptions of clergy from Orthodoxy and Roman Catholicism totaled 21 for the year. Depositions and suspensions dropped to 45, well below the level of the preceding years when a number of resignations were due to schism.

One of the largest segments of non-parochial clergy consists of retired priests and deacons, now totaling 1,892. At the end of 1979 the Church had 391 candidates for holy orders and 467 postulants, of whom 20 percent were women.

—Diocesan Press Service

ENERGY TIPS

Over 30,000 copies of *Reducing Energy Costs in Religious Buildings* are now in use in parishes around the country. If you'd like a copy of this 52-page "how-to" guide designed for non-technical readers, write to The Center for Information Sharing, 77 N. Washington St., Boston, Mass. 02114. Minimum orders are two copies for \$4.90, and parishes can receive discount rates for multiple orders, such as 10 copies for \$17.50 and 50 for \$70.



Cathedral window chosen for stamp

This year's holiday mail will hold special interest for Episcopalians because the 1980 Christmas postal stamp is designed from a Washington Cathedral stained glass window.

The stamp—in white, gold, deep blue, and crimson—shows Mary holding the infant Jesus on her lap. The design by Esther

The U.S. Postal Service has chosen a portion of the Epiphany stained glass window in Washington Cathedral's Bethlehem Chapel for its 1980 Christmas stamp.

Porter of the Bureau of Engraving is based on a panel from the Epiphany window in the Cathedral's Bethlehem Chapel.

Bishop John T. Walker of Washington and Postmaster General William Bolger will participate in a special ceremony at the Cathedral on October 31 to mark the first day of issue. In addition to a first-day cover, the Cathedral will release a special postcard featuring the window from which the stamp design was taken.

Whites and golds are the stamp's predominant colors. Mary is wearing a deep blue gown, and the Christ child sits on her lap on a crimson cushion.

The covers and postcards will cost \$2 each. Requests should be sent to Christmas Stamp, Washington Cathedral, Mount St. Alban, Washington, D.C. 20016. Include a self-addressed, stamped No. 10 envelope with check or money order payable to the Cathedral.

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ALLELUIA

Guilt

WHAT IS IT? WHO NEEDS IT?

The dictionary calls it culpability. One psychiatrist says Jim Jones used it to control people at Jonestown. A priest says the Church too often fosters it, and a Bible scholar calls it an early warning system.

by Judy Mathe Foley

One of my many lists of things to do dated Dec. 19, 1979, contains this notation: "Collect information for an article on Guilt: What is it? Who needs it?"

In the intervening months since I made that sparse entry, I've gathered bits and pieces of information, clippings and snatches of conversation, but mostly just more guilt at not being able to make a cohesive whole of the disparate parts. At several points I rationalized that it was an impossible task, but I felt too guilty to give up!

Conversations with friends fed this guilt since many of them seemed to suffer from it. One talked about how guilty she felt for putting her mother in a nursing home even though she knew she couldn't care for her.

Another friend, a fallen-away Roman Catholic, told me she occasionally missed the Church but that "the Church makes moral decision-making too hard. The big ones are easy—not committing adultery, murdering, stealing. It's the little sins that are difficult. I can't go back to such a judgmental Church so I have to try to avoid that big mistake that will make me fall from grace. The Church just tells you. It doesn't teach you to do it yourself. With no moral guidelines I end up feeling guilty all the time. I don't like it."

A psychiatrist says the Rev. Jim Jones used guilt to control. At Jonestown five elements operated, he says: isolation from the rest of society; degradation of the members' self-worth; destruction of a sense of individuality; suicide drills; and a keen sense of guilt and anxiety to make them "feel responsible for all the bad things going on in the world."

One can understand how people can fall victim to such control with so much guilt extant and so many bad things going on—world hunger, political turmoil, racial violence, murder, pollution. But religion often fails to intervene, says a Philadelphia priest and psychoanalyst, because it just promotes more guilt.

The Rev. Alexander McCurdy says much of religion is "judgmental, very much against the body and the whole sexual thing—and many people are suffering from it." He says he finds people at extremes: those who can't forgive themselves and those who are "puffed up and righteous" and see sin in everybody but themselves.

People need to be able to "accept the light and dark sides of themselves, to recognize that sometimes we do lousy things but to accept ourselves in spite of this." He says people need "guilt thermometers."

The subject of guilt itself seems to have a dark side—judgmentalism and control—and a light side—self-acceptance and moral guidance. Where does one find the thermometer with which to gauge?

The Bible doesn't offer ready answers. A Bible concordance is full of listings for the adjective *guilty* but none for the noun *guilt*.

Biblical scholar Mary Morrison speaks

of guilt in *Jesus: Sketches for a Portrait*. Guilt, she says, "may be the penalty of a keener consciousness just as pain is said to be the penalty of a highly organized nervous system. Just as pain protects us from physical injury, so guilt may warn us to be wary of other kinds of trouble." We may need guilt and should see it as a "natural endowment. . . instead of a pain to be avoided."

The ancient Hebrews understood this, Morrison says. "They faced straight into . . . the face of the judge and found Him ready to make a covenant with them, to be their God and call them His people."

But the covenant could be—and sometimes was—a rigid and demanding scoring system that led its adherents to the judgmentalism McCurdy cites. Jesus avoided that, Morrison says, because He also saw the covenant as "the gift of a loving God" and could offer forgiveness like "the steadying hand of a parent held out in an offer of relationship."

That relationship is a key factor. And the flip side of it—a broken relationship— theologians tell us is sin. Sin! Now there's a word that has lots of references.

Karl Menninger, for instance, explores it in depth in *Whatever Became of Sin?* "Sin is transgression of the law of God, disobedience of the divine will, moral failure."

Menninger says early Christians gathered to confess sins, accept penance, plead for forgiveness, and plan restitution. Then sins were codified into law. "Making what were once dealt with as sins into crimes rendered the designation of sin increasingly pointless from a practical standpoint. Sin as sin became a strictly personal matter, an offense contrary to conscience or moral stand, an intimate, wrongful choice of action—predominantly secret although often visible. Dealing with it was a task left to the pulpit, the confessional, and individual conscience."

The dictionary says guilt is "culpability," the kind Menninger says was codified into law. But the psychiatrists are talking about the second definition, "feeling of culpability." That's the basis of William Temple's lament: "My sins are not scarlet, they are gray—all gray." And that feeling of guilt is where individual conscience stumbles.

A phone call to the Rev. Linwood Urban, professor of religion and philosophy at Swarthmore College, adds perspective to the historic expansion in the meaning of the word *guilt*. "In the Old Testament guilt meant the court-of-law meaning—you did it; you're responsible for it; you're guilty. But in the New Testament St. Paul introduced the idea of sin as a state of being, of separation and alienation from God. When sin is a state of being and no longer an action, you open the door to the second meaning of guilt, the one you're talking about," Urban says.

"The feeling of guilt is a spiritual state, separated and alienated from God, a sense of unworthiness. People interchange the

two meanings without realizing it."

As with my own guilt at not being able to compose this article, one can't confess a sin and make restitution, as early Christians did, when no real transgression exists. Rather, one has a feeling of being unworthy, of being guilty. That state is what Morrison calls the warning system of our conscience. How then does one make the jump from this state of unworthiness to wholeness when issues are more complicated than simple culpability? What measure does one use to determine which feelings of guilt are justified?

In *Doing the Truth* the late Bishop James A. Pike offers a yardstick by turning the question inside out and using a positive approach. "Good deeds are the token of the good life we are called to lead," he says in a discussion of vocation. "Thus they stand as angels of judgment on the unconverted, ill-dedicated parts of our character and personality. The reality of goodness is the best proof of the reality of sin, and the good conscience that goes with right doing is congruent with the sense of guilt that goes with sin."

Pike also defines the relationship between guilt and sin I'd been seeking, lo, these many months. "Guilt is the measure between the *ought* and the *is*."

So at last Pike offers some how-to instructions on building that guilt thermometer. Start with the peak of pleasure at doing right and measure downward instead of starting at judgmentalism and making the difficult climb up.

The Christian message is the mercury in that thermometer, Pike says. "The Christian wants to be good because God has taken pain to enter into the hurt and guilt of his sins and has redeemed us from them."

Pike uses a medical analogy to show God's part in ridding us of guilt. A good doctor not only does surgery, but gives advice on how to stay well after it's over. God, too, not only diagnoses (the work of judgment), but saves (redemption) and channels the motive of gratitude into increasing fulfillment of Christian vocation (sanctification).

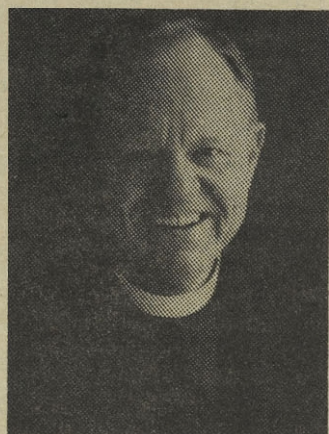
In *The Art of Being a Sinner*, Bishop John M. Krumm also spells out the partnership between God and sinners. "Human existence is strewn with the wreckage of sin. Despite it—on the basis of it—new life can arise, begotten of the divine mercy, nourished by human penitence, crowned and fulfilled by the gifts which man can trust God finally to bestow. This is the Christian faith and the Christian hope by which Christian charity gains its strength, resiliency, and power. This is the secret of the art of being a sinner."

Probably, too, it is the secret of freeing ourselves of guilt, of using guilt as a warning system, with emphasis on God's forgiving nature. In Mary Morrison's words, "We are forgiven! We are set free to love God and one another and ourselves. . . while we grow toward wholeness."

And I am free to cross guilt off my list and move on to answering my mail.



The Presiding Bishop's Fund for World Relief



"There are all sort of things that can suddenly disrupt life, threaten life, break life, and destroy life; and we are trying to respond in this world to those situations." —Presiding Bishop John M. Allin, from narrative of the film, *Yes, a Difference*.

The decade of the eighties continues to be a time of global upheaval and change. In the midst of this troubled world, the affirming words in St. John's gospel enable Christians to continue steadfast in the determination to meet the dire human need that exists in the world. Our Lord, to his somewhat perplexed disciples, stated, "You shall know the truth, and the truth shall make you free."

The understanding of truth is clearly seen in the person of Jesus Christ, in his compassion for the needy and the poor, through his own experience in his early life as a refugee from Herod's tyranny. His very birth was a fulfillment of God's promise: "He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things; and the rich he hath sent empty away."

In his own ministry, our Lord continuously stresses the important role of stewardship in our lives. He reminds us that we are stewards of a vineyard entrusted to our care. It is the offering of our total self that brings a clarity of vision and the peace that surpasses all understanding.

It is in this context that the work, ministry, and mission of the Presiding Bishop's Fund for World Relief make sense. For the Christian, stopgap emergency response is not enough. We are called every day to the difficult and often trying task of improving the quality of human life around us. The biblical basis for the charter of the Fund comes from the twenty-fifth chapter of the gospel according to St. Matthew. At the end of time, when our Lord will come in his glory, the gospel tells us that all the nations will be gathered. To those who have done his will, he calls, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was

hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."

This gospel imperative makes it abundantly clear that the mission thrust of the Church must have a service component and that, indeed, mission and development are essentially intertwined. Response to human need cannot be met in a casual way. The Church cannot accept alienation and estrangement. All of God's children must be reconciled to each other, and those with abundance are called to share that abundance of the created order with those less fortunate. Thus, the Presiding Bishop's Fund for World Relief remains the Church's unique ministry in response to global need in the areas of *relief, rehabilitation, and development*.

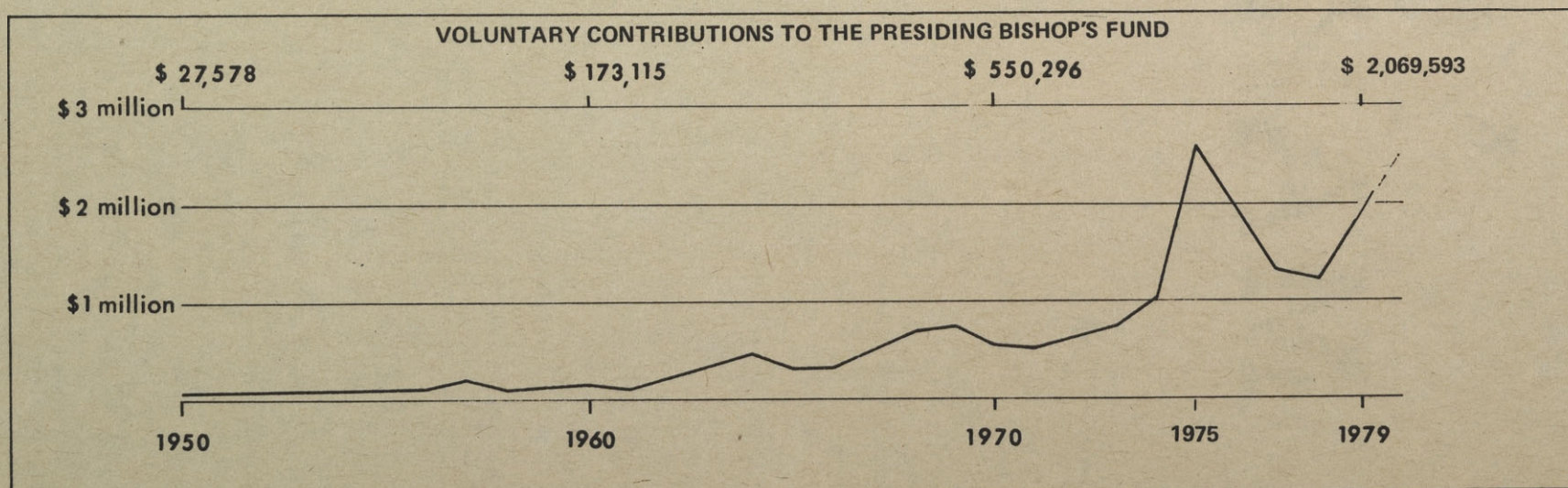
The past 18 months, with their exceptional burden of man-made and natural disasters, have taxed the resources of the Fund to the limit. Hurricanes, earthquakes, and tornadoes have been interspersed with the man-made disasters of civil strife and war; the tragedy of famine as seen in Cambodia and the Karamoja district of Uganda; the hundreds of thousands of refugees in Somalia; the Boat People from Indochina; and the recent freedom flotilla from Cuba and Haiti.

Increasingly, the Church has recognized that response to human need must be one of partnership—with many parts of our Anglican Communion, as well as with the total Christian community in ecumenical endeavor and thrust. In his narration of the Fund's film, *Yes, a Difference*, the Presiding Bishop states that this is basic ministry, that our work is not just for sentimental and well-meaning people, but that the whole Church has a calling—a calling that makes a difference.

Through your prayers and material support, the Fund continues in its work and mission to provide a haven of love and concern on behalf of the Church. The Church will continue to be faced with the growing, urgent need of a troubled global society. In the midst of that need the Church must witness to the reality of a faithful response to the Good News in Jesus Christ our Lord.

*The Rev. Samir J. Habiby, Executive Director
Presiding Bishop's Fund for World Relief*

Your Giving Makes a Difference



In the graph above, the 1975 peak is the result of the Presiding Bishop's Special Christmas/Epiphany Hunger Appeal prompted by the African Sahel drought. The fall 1979 peak is the result of the Cambodia/Kampuchea Special Appeal. The dotted line indicates giving through June, 1980, representing contributions 71 percent higher than the same period of the previous year.

YOUR DOLLARS MAKE A DIFFERENCE

The Presiding Bishop's Fund for World Relief is an official channel of the Episcopal Church in responding to human need throughout the world and within the United States. It is a *caring* ministry. It is concerned with each person who suffers and needs help, wherever he or she may be. Its outreach is bounded only by funds made available to it.

Emergency Relief

The Fund responds to disasters at home and abroad. For example, in 1975 the Church gave generously to help alleviate famine in India and the Sudan; in 1976, for victims of the Guatemala earthquake; in 1977, for medical needs in the Caribbean; in 1978, for refugees from Kenya; and in 1979, for Indo-Chinese refugees, to combat starvation in Cambodia/Kampuchea, and to assist victims of the revolutions in Uganda and Nicaragua.

Within the United States, in 1979 alone, the Fund provided emergency aid in the Dioceses of Mississippi and the Central Gulf Coast after Hurricane Frederic; and in the Diocese of Wyoming, after the Cheyenne tornado; for the purchase of water transport tanks for the Navajo Area Mission in the wake of nuclear spill; and for the support of a Youth Emergency Relief Network to help disaster victims in flood-prone Ohio and Kentucky Valleys, working through the Appalachian People's Service Organization (APSO).

Rehabilitation

Once the immediate emergency has been met, there is an urgent need to help mend lives; to help rebuild community; and to help give some basis of hope for the future. The Fund makes such grants in consultation and partnership with local churches and community leadership.

In Uganda, devastated by the brutal regime of Idi Amin, the Fund has supported pastoral programs, the rebuilding of churches, seminaries, and other schools, the purchase of buses, and new equipment for vandalized diocesan offices. In the Dominican Republic, support was given for the rebuilding of homes and churches. In Guatemala, additional funds were provided to build 500 new homes, carrying forward an effective building program following the 1976 earthquake.

Among rehabilitation programs funded in the United States was a grant to the Diocese of Western New York in support of the Ecumenical Task Force at Niagara Falls—a consortium of 16 denominations which ministers to residents of the chemically contaminated Love Canal area.

Refugees/Migration Affairs

We live in a new Age of Refugees. In fear of persecution 16 million men, women, and children are now in temporary exile near the border of their country, or literally on forced marches to unpromised lands.

Virtually all would go home if the situation changed and they could feel secure. Some 800,000 Afghans in Pakistan long to move back through the Khyber Pass to their native villages. Well over 1,000,000 Ethiopians from Oga-den and Eritrea huddle in hope in famine-ridden camps or in the bleak countryside of bordering Somalia.

The Fund contributes food, medical supplies, clothing, and shelter to these refugees where they are.

Only about one refugee in 10 is driven by desperation to seek a new homeland. Some come from Laos, Vietnam, and Cambodia; others from Cuba and Haiti; still others



at home. It sponsors food shipments and distribution programs and supports nutrition education on behalf of the deprived poor and elderly.

In 1979, for example, staff support was given for Los Ninos Hunger Project at St. Luke's Church, Long Beach, in the Diocese of Los Angeles, for feeding children in Tijuana, Mexico; for the Barwick Community Garden Project in Altro, Kentucky, to train and encourage low-income families to grow their own fruits and vegetables; for educational support to a program combating hunger and malnutrition among elderly Indians in Utah; for assistance to a Presbyterian-Episcopal Hunger Coalition in the Diocese of Olympia, Washington, which works to establish self-managed food co-ops, especially among the elderly; and for assistance to the Washington (D.C.) Interfaith Conference Hunger Task Force in support of its Infant Nutrition Project.

Medical and Health Services

The Fund provides medicines and vaccines, mobile medical units, and instruction in family planning, hygiene, and basic first aid. Such grants are always made after consultation with the community, and programs are administered by local leadership.

Recent examples include: support for Community Care, Inc. of Columbia, South Carolina, for its program to promote self-help and mutual support for elderly persons (many of whom are slightly handicapped); aid to a pilot training program at St. John's Ophthalmic Hospital in Jerusalem, through which 100 Arabic-speaking nurses are prepared for service as community health care workers; support of a Community Health and Education Center at Yellareddy, India, which cares for rural victims of malaria and leprosy; and a grant to the Grass Roots Medical Program in the Diocese of Boga-Zaire to provide clinical services and inoculations at modest fees, and to train lay readers in paramedical and hygienic techniques.

Agricultural, Community, and Technological Development

The Fund helps people to help themselves by supporting irrigation, animal husbandry, and agricultural training programs in many Third World countries. It also supports programs of basic literacy education, legal assistance, and vocational skills training to encourage other countries to work toward economic independence.

These short-term development projects are undertaken only after extensive preliminary study, and each is followed up in post-grant evaluations. Efforts are made to fund pilot projects which may elicit financial support from other sources (governmental or private) or may prove worthy of replication elsewhere. Each grant, however modest, should be capable of generating many times its original dollar value.

Examples of grants in this category in 1979 include: support for the Kamaosi On-the-Job Training Project in the Solomon Islands; a grant to the American Friends Service Committee for a project in the

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The Fund contributes food, medical supplies, clothing, and shelter to these refugees where they are.

Only about one refugee in 10 is driven by desperation to seek a new homeland. Some come from Laos, Vietnam, and Cambodia; others from Cuba and Haiti; still others from Iraq, Central Africa, or Eastern Europe.

The Fund ministers to these refugees in resettlement programs, through parish sponsorship, and in follow-up social service programs.

In 1978, parishes in the Episcopal Church sponsored 300 refugees; in 1979, 3,000; and in 1980, an expected 6,000. *In the first seven months of 1980, some 301 parishes in 61 dioceses sponsored refugees.* Several parishes have sponsored a series of families; after one family has settled into the community—has learned enough English, knows how to shop, can use modern appliances, and finds employment—another family is welcomed.

There is abundant evidence that sponsorship is a two-way ministry; the parish helps (gives), and the parish learns (receives). At Mt. Kisco, New York, St. Mark's Parish sponsored its first family from Cambodia; the pregnant wife soon bore a son, named Mark (after the parish); layman Richard Townsend, a wine importer from New York City who chaired the parish committee, reports that the experience was of "immense" importance and did much to "bring people together."

In some cases, the sponsored families join in parish worship. When a young couple from Cuba reached St. Peter's Church in Salisbury, Maryland, this summer, the Rev. David Manning at once called the Episcopal Church Center for a copy of *La Santa Eucaristia*, recently translated from the 1979 Prayer Book.

The Presiding Bishop's fund has come full circle: it was established in 1940 to help refugees from Nazi Germany; today it again opens hands, hearts, and pocketbooks for the displaced and dispossessed.

The Fund provides an active network of clergy and laity to advocate the cause of refugees and to coordinate the ministry of sponsorship. The Fund represents its views on refugee policies in international forums such as the United Nations, in federal programs at the State Department and the Department of Health and Human Services, and before many Congressional Committees.

The Fund also represents the Episcopal Church on several ecumenical committees of the National Council of Churches and the World Council of Churches. The chief agency here is Church World Service, the relief and development arm of the National Council of Churches. The Fund also has ecumenical ties in the administration of refugee camps all over the world and maintains an important relationship with the American Council of Voluntary Agencies.

Refugees are now assured of a comprehensive Government policy which treats each refugee equally, without regard to race, sex, economic, or cultural background.

Domestic Hunger Response

The Fund works through Episcopal dioceses and ecumenical agencies in confronting hunger and malnutrition

"There's only so much resource on this earth. We'd better learn how to share it, how to conserve it, how to develop it. And sharing means giving to one another. I don't believe anyone experiences human dignity who doesn't have the experience of being able to give something. It's that basic." -- Presiding Bishop John M. Allin in "Yes, a Difference"



"I think we need to recognize the uniqueness of every individual. It's not a matter of saying, 'We'll take the best and let the rest go.' We need to learn a great deal about sharing. We don't have to go very far to see need." -- Presiding Bishop John M. Allin in "Yes, a Difference"

only after extensive preliminary study, and each is followed up in post-grant evaluations. Efforts are made to fund pilot projects which may elicit financial support from other sources (governmental or private) or may prove worthy of replication elsewhere. Each grant, however modest, should be capable of generating many times its original dollar value.

Examples of grants in this category in 1979 include: support for the Kamaosi On-the-Job Training Project in the Solomon Islands, through which students are trained in lumbering and construction; support for a hydroelectric power project in the Diocese of Southwest Tanganyika (Tanzania); assistance for a lay readers' training program in the Diocese of Haiti, in which men will be able to do agricultural and paramedical work as well as represent the clergy in liturgical or educational roles; and support for the Integrated Pilot Farm Project in the Diocese of the Northern Philippines, a land development and demonstration center for cattle, rice, coffee, coconut, and cacao production.

Occasionally, similar projects are supported in poverty areas of the United States. Over the past year, a grant has been made to the Diocese of Lexington, Kentucky, for the Knott County Citizens for Social and Equal Opportunity, now at work on a project to repair and build homes in a strip-mined area; for the CHOICE project in Lansing, Tennessee, training community leaders for family counseling in low-income areas; and for the East End Community Center in Cincinnati, Diocese of Southern Ohio, now developing an adult education program and vocational training classes in a depressed area of this city.

Cooperative Efforts

As the text of this special *Episcopalian* section indicates, the work of the Presiding Bishop's Fund for World Relief is carried out not only through Episcopal dioceses and the Anglican Communion, but also through selected ecumenical and voluntary agencies.

The principal agencies include: *Church World Service* (CWS), the world relief arm of the National Council of Churches; CWS also acts as the American agent for the relief efforts of the World Council of Churches through that Council's *Inter-Church Aid, Refugee and World Service* (CICARWS); *CROP* is the community hunger appeal of Church World Service; *Heifer Project International*, based at Little Rock, Arkansas, upgrades livestock in developing countries; *Technoserve*, of Norwalk, Connecticut, provides technical assistance for local projects, offering production and marketing know-how with which local businessmen can work effectively; CODEL (*Coordination in Development*) is a consortium of Episcopal, Roman Catholic, and Protestant mission agencies which coordinate development work in countries in which these Churches are present; *Interchurch Medical Assistance, Inc.* acts for some 16 member denominations in providing and distributing medical supplies for overseas use at a low cost, often contributed by pharmaceutical companies; *Bread for the World* is an advocacy group for world hunger needs; and *Agricultural Missions, Inc.* works directly with farmers in underdeveloped countries. The Presiding Bishop's Fund also works with agencies such as the *World YMCA*, which encourages local educational and training projects and ministry to refugees, often in parts of the world (such as Nepal) where Christian Churches are not represented.



Reprints of this special section are available in quantity and without charge from the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, New York 10017.

Brief History of the Presiding Bishop's Fund

- 1940—Fund founded to provide relief for war victims and displaced persons
- 1946—Episcopal Church is one of the founders of Church World Service
- 1948—Presiding Bishop Henry Knox Sherrill's Lenten radio appeal—\$1,500,000 raised for ecumenical "One Great Hour of Sharing"
- 1973—Following special report of Bishop Warnecke Committee, new emphasis given to rehabilitation and development
- 1973—Board of Directors appointed, accountable to the Executive Council
- 1974-75—Presiding Bishop John M. Allin issues Christmas/Epiphany global hunger appeal prompted by African Sahel drought—contributions jump from \$733,747 in 1973 to \$2,644,290 in 1975
- 1975—Diocese of Rochester gift of \$911,000 received
- 1976—National Hunger Officer appointed
- 1977—Special report completed, reviewing total operation of the Fund—new Charter for the Fund approved by the Executive Council—staff strengthened
- 1979—Uganda and Cambodia special appeals—premiere of the film, *Yes, a Difference*, at the Colorado General Convention
- 1979-80—New emphasis given to refugee and migration concerns—staff reorganization—Charter amended—Board membership increased to 22—long-range plans developed, including strengthening of diocesan/parish "network" support

Note: The Fund reports its program and finances to the Executive Council of the Episcopal Church through the Standing Committee on World Mission in Church and Society.

Board Members of the Fund

The Presiding Bishop's Fund for World Relief 1980 Board of Directors

- The Rt. Rev. John M. Allin, *chairman, ex officio*
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- Mr. Richard Wheeler, *chairman, executive committee*
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- The Rev. Samuel Van Culin, Jr., *member, ex officio*
Executive for World Mission in Church and Society

*Member, Executive Council of the Episcopal Church

For information about other resource material in support of the work of the Presiding Bishop's Fund for World Relief, write the Fund at the Episcopal Church Center, 815 Second Avenue, New York, New York 10017.



Resources

The new motion picture, *Yes, a Difference*, is available from the Episcopal Film Library, c/o ROA Films, 1696 North Astor Street, Milwaukee, Wisconsin 53202. (Call toll-free: 800/558-9015; Wisconsin residents call collect: 414/271-0861.) There is a service charge of \$7.50 for this 28-minute color film, which is narrated by the Presiding Bishop and offers on-the-scene documentation of the work of the Fund both at home and abroad. Coverage includes the barrios of Juarez, Mexico; the blizzard which swept New England early in 1978, emergency and short-term development projects in Guatemala after the 1976 earthquake, aid to refugees from Southeast Asia, support for an Episcopal parish in the ravaged South Bronx, and the Fund's involvement in a Heifer Project International program. A guide for parish discussion of this film is provided. Posters, illustrated below, are also available.



The Ministry of Refugee Resettlement is a new, illustrated 20-page orientation manual for Episcopal congregations. It is the first in the *Anchor of Hope* series of publications which will provide informative and specific assistance for parishes which are sponsoring refugees in their communities. It is available through the Presiding Bishop's Fund.

Let Your Christmas Gifts Make a Difference

In many parishes, a new and more meaningful kind of Christmas gift has had a growing popularity: contributions of money to the Presiding Bishop's Fund, with a card to family or friends (see illustration) indicating that they have been especially remembered in this way.

*The Light
Shineth
in Darkness
St. John 1:5*

The Staff of the Presiding Bishop's Fund

The Rev. Samir Jamil Habiby, Executive Director of the Presiding Bishop's Fund, is a Palestinian Arab refugee who was born in Haifa. Anglicanism in his family dates back to 1850.

As rector of St. Anselm of Canterbury Church in Orange County, California (Diocese of Los Angeles), from 1970 to 1978, he established and directed the St. Anselm Refugee Center. He was also West Coast Coordinator of the national refugee program of the Church.

Father Habiby, who holds the rank of Commander serving as a Chaplain in the United States Naval Reserve, had two tours of combat duty in Vietnam and was awarded two Bronze Stars with Combat "V" and a Purple Heart. He was appointed to his present post in 1978, is married, and he and his wife Kathy and their children live in Greenwich, Connecticut.

During a July, 1979, visit to Uganda immediately after that country's liberation, Father Habiby visited retired Archbishop and Mrs. Erica Sabiti at their country home outside Mbarara. The Sabitis' residence in that city was heavily damaged during the war. Archbishop Sabiti was the predecessor of the late Janani Luwum.



Miss Marion E. Morey (seen here during a recent field trip in Peru) was appointed Assistant Director of the Fund late in 1978. Under Father Habiby's direction, she has oversight of grants for rehabilitation, and short-term development, as well as administrative responsibilities.

Miss Morey is a native of Evanston, Illinois. She is an active member of Holy Trinity Church in New York City.

Before accepting her present post, Miss Morey had experience as a teacher, case worker, writer, and publishing production manager.



Mrs. Robert (Marnie) Dawson joined the staff of the Fund as Assistant Director for Migration Affairs in February, 1980. She has been active in refugee work since 1973. Her prior position was Assistant Director for Church and Agency Relationship, Lutheran Immigration and Refugee Service.

Mrs. Dawson has primary responsibility in the area of refugee sponsorship in the Episcopal Church and with Father Habiby represents the Church with governmental and voluntary agencies in the development of appropriate migration and refugee policy. Principal advisors include the National Field Officer, the Rev. John Huston; the Legal Advisor for Migration Affairs, the Rev. John M. Corn; and two regional officers, the Ven. Courtland Moore, Dallas, Texas, for the Southwest and Southeast; and the Rev. Fletcher Davis, Garden Grove California, for the West Coast.

Mrs. Dawson, the wife of a management consultant, lives with her husband and two children in Greenwich, Connecticut, and is a member of Christ Church there. She is shown above, left, with Mr. Paul Hartling, United Nations High Commissioner for Refugees, at a recent meeting of the American Council of Voluntary Agencies.

John and Harriet Goodbody have recently joined the staff of the Fund as network officers. They plan to support and encourage a strong network of Fund advocates both on the diocesan and parish level and to offer communication assistance to the Fund. John Goodbody recently retired as Executive for Communication at the Church Center, and Harriet as Associate to the Executive Director of the Mental Health Association of Westchester County, New York. The Goodbodies reside in South Carolina, and serving as "anchor" for them at the Fund's New York office is Miss Cheryl Steiner.

Sewanee dean advises Church to avoid 'mindlessness'

by Isabel Baumgartner

"The best thing the Episcopal Church can do right now, for the whole Christian enterprise, is to be the Episcopal Church." With these words the Very Rev. Urban T. Holmes, III, dean of the University of the South's School of Theology, calls for a return to historic Anglican principles as a major way to avoid the "mindlessness" he sees afflicting Episcopalians today. "Some of us seem to be contravening our threefold Anglican grounding in Holy Scripture, tradition, and reason," he cautions, "and acting as if to think about our faith is to lose it. I know, for a fact, that that's not so."

The dean is gravely concerned by "the virulent disease of anti-intellectualism, a mistrust of the theological enterprise in particular and the whole intellectual enterprise in general. . . coupled with a denial of the value of history, a denial which constitutes spiritual suicide."

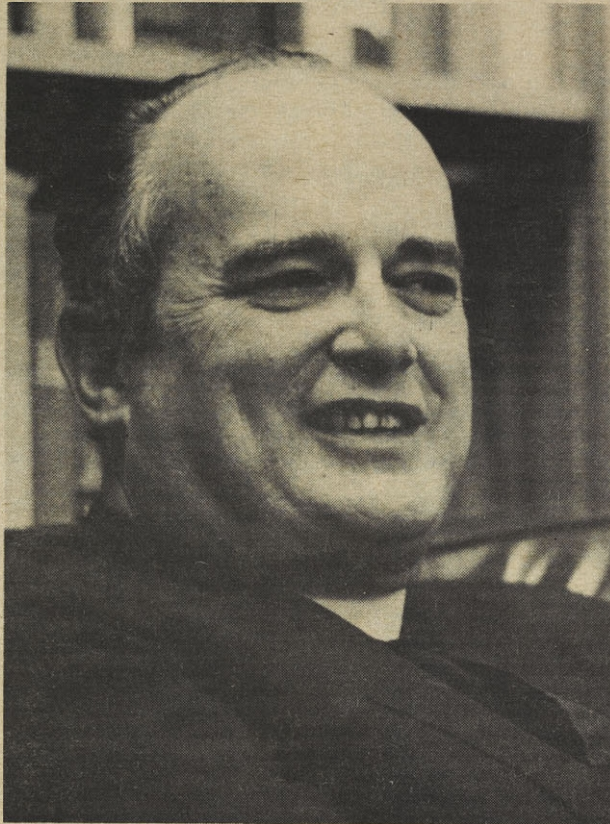
He itemizes some of the symptoms:

- "a kind of sentimental Christianity which manifests few roots";
- "the individual interpretation of Holy Scripture which, by disregarding tradition and reason, tends toward the demonic"; and
- "new manifestations of a revered heresy called quietism, which shows up when people who've undergone some religious experience react to it by saying, 'Now I understand; all I've got to do is leave everything to God.'"

"When people see some religious expressions current among us," he continues, "they feel unchurched. They came into the Anglican Church because they wanted a mode of Christianity that speaks to them in their total life, and now they find themselves hounded by things from traditions alien to our own. I have no objection to our being enriched from other traditions. But when we don't know our own tradition, to bring things in from sources alien to us creates a kind of ersatz, phony Anglicanism which I don't think is the real thing at all."

The dean confesses that "sometimes those of us who are called intellectuals—and that's not a dirty word—can cause the very mindlessness about which I have such deep concern. In our eagerness to divorce ourselves from what we perceive as naive and simplistic, we can be seen as denying a sense of the Spirit's presence. This should not be our intent. I think faith is deepened by a rigorous intellectual pursuit, but that pursuit must be open-ended and subject to the Spirit's intervention."

Holmes notes that "the word evangelism, for example, conjures up for Episcopalians certain images they don't like, perhaps of the 'Brother, are you saved?' approach. So they reject the basic Christian task which I've taken to calling evangelization. We are children of an established Church, not a sect—and that is not to use 'sect' pejoratively. Our approach to evangelization is inevitably colored by the particularity from which we spring, by our strong sense of the social reality of the Church. When we ignore this corporate nature of the Church, we have only one other option: that marriage of a Reformed, individualistic theology with a desire for immediate, observable results—which marriage we call pietism, as seen in the revivalistic movements of the 19th century. Countless other



Dean Urban T. Holmes

ways of evangelization are, in my opinion, a whole lot more effective because they are inclusive of our total lives and do not rely upon one aspect of the private self. That's why I say the best thing the Episcopal Church can do is to be itself."

Holmes insists that mind as well as feelings are involved in church renewal in the true sense of that term. "Renewal means repentance; the New Testament word for repentance, *metanoia*, means precisely a change of mind as well as heart. When people who are baptized in the Holy Spirit know their Anglican roots, they don't have to become biblical literalists or preoccupy themselves merely with good feelings. They understand where that experience of the Spirit logically belongs. As to the epiphenomena—certain types of prayer, levitation, speaking in tongues, strange utterances—Christian masters all through the centuries have been leery of them. They're not a condition of spiritual growth; they're not proofs of anything. Maybe they're gifts, to help us along the way, but ultimately the experience of God is the experience of a great silence."

The dean believes the seminaries have a key role to play in keeping Scripture, tradition, and reason in balance. "Seminaries should be the principal agents in the renewal of the Church. We don't yet live up to that vocation as effectively as we must if the Church is to experience kinds of renewal less mindless and more nearly authentic than those just mentioned."

Another seminary role—that of being the normal route toward ordination—remains in the forefront of the dean's thinking. He views it as a mistake for the Church to support and establish "a whole series of alternate routes to the priesthood." This attitude on the part of seminary people is sometimes seen as self-serving, he admits, but he disclaims such a judgment. "If it would serve God's purpose for His Church, I'd be willing for us to close every seminary tomorrow."

"The point is accountability," he explains. "The accredited seminary is our only such institution which is held accountable by people other than ourselves—other

Clergy can buy homes even during inflation

Canon William F. Geisler and Robert M. Adams, Jr., of the Diocese of California are anxious for all ordained persons to give maximum consideration to home ownership. Please write to them in care of the Diocese of California, 1055 Taylor St., San Francisco, Calif. 94108, if you wish documentation of this article or further information.

Several years ago we wrote an article for *The Episcopalian* explaining the advantages of clergy owning their own homes. In the Diocese of California 80-90 percent of full-time clergy now provide their own housing. House prices, however, have sky-rocketed to the point that we must reexamine how to enable clergy to continue to acquire home equity.

The Diocese of California has an acute problem because housing prices have risen at least 500 percent in 10 years. A house that 10 years ago was \$20,000 today costs at least \$100,000. Obviously few clergy can afford to buy a \$100,000 house. The problem is particularly acute in towns where no houses are for sale at prices below \$250,000 or \$300,000.

We have designed a method of helping clergy to buy a house which takes this problem into account. It is best explained by the following illustrations: A cleric with compensation (salary plus housing plus utilities allowance) of \$20,000 is called to a parish where a suitable house will cost him \$100,000. He has \$10,000 in equity from his last house. The church sold the rectory several years ago and has \$50,000 in the rectory fund. The cleric can borrow \$40,000 from a bank (twice his annual compensation). He wants to own his own house so his equity can grow. The church also would like its equity to grow so that five years from now its present \$50,000 will have the same relative purchasing power it does today.

Solution

(1) The church buys the house for \$100,000, using \$50,000 from its rectory fund, and immediately turns and sells the house to the cleric for \$50,000. The cleric buys the house from the church by putting \$10,000 down and borrowing \$40,000 on a first mortgage from a bank.

(2) The church and the cleric execute an agreement (not an option) which guarantees that the cleric will sell the house back to the church for 50 percent of the then market value when he ceases to be rector. The cleric would also have the opportunity to buy the church's interest in the house if he so chooses. The percentage is determined by dividing the cleric purchase price by the church's purchase price (\$50,000 divided by \$100,000 equals 50 percent).

(3) This agreement would be exercised at such time as the cleric sells the house or ceases to be employed by the church, whichever comes first. The cleric insures and maintains the house and is the owner of record.

(4) The cleric leaves five years after buying the house. The house is now worth \$150,000 on the open market. A buyer is interested. The church buys the house from the cleric for \$75,000 (half the market value) and simultaneously sells the house to the new buyer for \$150,000. Thus the church has \$75,000 (including the \$50,000 originally invested), and the cleric has \$75,000 minus whatever remains on the \$40,000 mortgage.

Note that when the next cleric comes the church now has \$75,000 to invest. The departing cleric has at least \$35,000 in equity (\$10,000 original down payment plus \$25,000 profit) for his next house.

The value of half the house provided (in effect) by the church's investment should probably be reported to the I.R.S. as additional housing subject to Self-Employment (Social Security) Tax. The value of housing provided is not subject to Federal Income Tax.

While the example used above assumes a 50/50 participation on the part of both cleric and parish, the percentages are not required to be 50/50. If the cleric made major capital improvements on the house, this investment would increase his investment percentage and decrease the church's.

Canon William F. Geisler, C.P.A.
Controller, Diocese of California

Robert M. Adams, Jr.
Chancellor, Diocese of California

Continued on page F

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What clergy can expect from a diocese

by James L. Lowery, Jr.

The Episcopal Church is episcopal. How redundant that sounds! But this statement means some basic things to clergy. The Church has three sources of power and influence: the congregation, the clergy, and the bishop/diocese/judicatory. While all of these swing a mean bat in our game, the bishop/diocese is especially influential for us. We clergy hold membership in a diocese, not in a parish or congregation or special ministry agency. With this membership come some responsibilities, and with it come some special expectations on our part.

Insurance

The first thing we clergy expect of our diocese is provision of a good health and insurance package. While the Church Pension Fund provides the best denominational pension and disability coverage, pressure from the dioceses can be effective in helping the CPF move in new directions. Many clergy do not realize that fire, liability, and owner's and tenant's insurance is available at one-fifth to one-fourth less than most commercial rates to individual clergy for homes they personally own or rent. These services of the Church Pension Fund and its subsidiaries are most important.

Health plans vary. The official church plan is only one of many possibilities. For example, in the Massachusetts Bay area the choice is between the official church plan, two kinds of Blue Cross/Blue Shield coverage, and three sorts of health maintenance organizations. What we look for is a diocesan office and liaison person who can keep abreast of the various options and help with the necessary paperwork, as well as a diocesan policy of allowing clergy a choice of coverage. No matter where we clergy are, we have options if an effort is made. Sadly, such an effort, with some competence and caring, is not uniformly present. For further information, contact any of the 20-odd diocesan clergy associations or the Enablement office in Boston.

Dental insurance (to include orthodontia, oh ye fathers-in-fact!) is increasingly available. Does your diocese offer it?

And then there is life insurance. The Church Insurance Corporation offers it to all clergy through their dioceses. Some dioceses pay for it for all clergy. Some only pay for it for the active ones. Some pay for it for all parochial and diocesan-house clergy. And some simply offer it, leaving payment to parish or agency or individual clergy-person. We all look to the diocese to be a helper and advocate in the health-pension-insurance area.

Helpful Feedback

The second thing clergy expect of the diocese is helpful feedback. While a parish and its pastor have a certain amount of independence under the American canon law version of Anglican polity, in a real sense the bishop is the priest's boss and the diocese the level above the parish. One of a superior's functions is to give the subordinate a sense of how he/she is doing in his/her position. The wise priest then checks the feedback on performance against the perception of professional peers, key laity in the parish, and other professionals in the town for an impression in some depth. A helpful procedure is contained in *A Guide to Continuing Growth*, available to paid-up members from the Academy of Parish Clergy, P.O. Box 86, Princeton, N.J. 08540. "O wad some Pow'r the giftie gie us to see oursels as others see us!" says the canny Scotsman. And feedback on how the pastor is doing is one of the things we look for from the bishop or his staff as they deal with us and others.

Career Development/Continuing Education

Closely related to feedback is career development/continuing education, a third kind of service clergy expect from the diocese. Together they could be called help in continuing growth. Many dioceses have policies on regular contact with one of the dozen and a half church-related career development centers every so many years. Dioceses may have their own continuing education events, recommend those near or outside, or be brokers

to such events. While the responsibility for continuing growth remains with us, we clergy look both for help in finding resources and funding for continuing education either in the diocesan budget or by the judicatory requiring parishes to make such provision. We are encouraged to plan an intentional ministry. And the diocese is looked to for brokering, providing, or helping find services in these areas.

Career Advice

Clergy also look to the dioceses to give career advice. The bishop has much influence, and the diocese has a pipeline to knowledge and resources. The bishop is concerned with the universal Church, the whole of mission, and the big picture. When clergy reach a fork in the road of life and have options from which to choose, the diocese and/or bishop can be a real help. This function is more likely to be connected with the bishop himself than with others, but it is distinct from pastoral services or deployment help. Career advice deals with the long run and the whole of life planning.

Deployment Services

A fifth service clergy expect from their dioceses is deployment. It might be called the matching function—matching positions and people for mutual good. The Church has three kinds of deployment systems. The first is called the open system, and it is characteristic of congregational polities, such as the Baptist, Congregationalist, United Church of Christ, and Disciples of Christ. Essentially it is an open and free covenant arrived at between pastor and congregation with no one else involved. A second arrangement is called closed deployment, which the Roman Catholic Church and United Methodists practice. The bishop fills positions by appointment. In between, in the mixed deployment system, are such ecclesiastical species as Presbyterians and Episcopalians. For a match to be made, for a covenant to be reached, the clergyperson, congregation, and judicatory (in our case the diocese) must be in agreement.

Increasingly in the last decade, with the founding of the Church Deployment Office, deployment officers are being trained and used in the majority of dioceses. These persons have responsibility toward parishes and agencies seeking clergy. Specifically for the clergy, they assist with updating profiles and passing on the listings of open positions. They also assist clergy in setting concrete objectives for future career movement and in helping them make contacts and arrange tactics for future directions. The responsibility for the future is ours, but we look to the diocese for such services.

Pastoral Care

Classically Anglican clergy look to the diocese, and



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy ministry development agency which provides executive services, among other things, to the National Center for the Diaconate. Lowery also serves on the Church Deployment Board, the Council for the Development of Ministry, and is a New Directions consultant for the Standing Commission on Churches in Small Communities. He welcomes feedback and criticism re this column at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

specifically to the bishop, for pastoral care of themselves. We are very fortunate in this respect for such denominations as the Roman Catholic and United Methodist look upon the bishop in a completely different way. One Episcopal bishop I know has two clergy days per month when he is available at set times in certain places in the diocese. Or sometimes he invites clergy in groups. Another bishop has certain times at his office reserved for clergy and lets them know of it. Still another, in a diocese geographically large enough, makes a point on his visitations of staying in rectories to get the pulse of that family life, the diocesan counterpart of the rector's visiting his parishioners. Still another bishop visits rectories and officers unexpectedly, but on a fairly regular basis so the clergy know this is likely to happen. Another ordinary delegates this kind of pastoral work to an assistant for clergy relations since he sees a conflict of interest between the bishop as pastor and the bishop as boss.

During an episcopal residence in my own rectory, when I was a parish priest, my bishop saw I was overworking and helped me and my wife work out practical ways to take regular time off while maintaining satisfactory pastoral coverage of the parish. This kind of pastoral competence and caring might be balanced against another bishop who set a bad example by calling most clergy meetings on Mondays. He could commandeer their presence, but it shot to pieces the usual clergy day off!

Crisis Care

Finally, clergy look to the diocese for care in crisis. The ordained ministry in the last two decades has become increasingly a lower-status, higher-risk occupation. For physical and mental breakdowns to appear is therefore a norm. And for clergy to expect proper support in this situation is appropriate. Clergy look for adequate mental health and medical coverage (mentioned before) and for the diocese to be a broker of good resources (and a raiser-up of them if they do not exist). For the diocese to be a knowledgeable user and monitor of crisis care services is also important. "Booze, broads, and boys in the choir" are often symptoms of stress and deprivation as well as moral situations. We look to the bishop and diocese for help in the underlying long-term causes as well as short-term dealings with symptoms. To observe which diocesan offices send clergy to drying-out tanks and transfer them quickly out and which pay attention to the underlying "stinking thinking" and spiritual malaise when alcoholism, for example, rears its head is indeed illuminating.

Summing Up

I have described seven service areas for which clergy look to the diocese. Clergy have expectations of diocesan competence in these areas, but the ability to provide the services may differ widely in different jurisdictions and in different eras. Some years ago, in times of many vacancies, some clergy could actually look to the diocese for placement in parishes. No one does so realistically now. Help and competent services in presenting oneself to carefully chosen places is more realistic.

Some dioceses may not think of themselves as "providers of services to clergy," but they should recognize, for their own well being, that clergy see them as such. Clergy use their past satisfaction with such services as one criterion in deciding how hard to press for full and prompt payment of parish assessments and quotas to the diocese. One diocese I know of had a bit of a failure with its centennial capital funds campaign. The bishop, at a clergy conference, put a major part of the blame on the clergy. He was right. The diocese's parsons had been laxly provided services, and they had sent back an outspoken message. All quite neatly done beneath the surface. Such is life, whether we like it or not.

Addendum

Of course, these remarks do not cover everything on services and expectations. What the parish expects of the diocese and what the diocese has a right to expect of its clergy are other areas. We simply say these are separate questions and pass the buck. This column's subject was simply the seven services clergy expect from the diocese.

Books we recommend...

Liberation Preaching, by Justo L. and Catherine G. Gonzalez. Nashville: Abingdon, 1980 (126 pages), \$4.95.
The Person in the Pulpit, by Willard F. Jabusch. Nashville: Abingdon, 1980 (126 pages), \$4.95.
The Preaching Moment, by Charles L. Bartow. Nashville: Abingdon, 1980 (126 pages), \$4.95
Church Growth: Strategies that Work, by Donald McGavran and George Hunter. Nashville: Abingdon, 1980 (124 pages), \$4.95
Preaching and Worship in the Small Church, by William H. Willimon and Robert L. Wilson. Nashville: Abingdon, 1980 (126 pages), \$4.95.
The Multiple Staff and the Larger Church, by Lyle E. Schaller. Nashville: Abingdon, 1980 (142 pages), \$4.95.
Creating the Caring Congregation, by Harold H. Wilke. Nashville: Abingdon, 1980 (110 pages), \$3.95.

During the first months of 1980, packets of "review copy" books began arriving at my desk from Abingdon in Nashville almost as fast as I could read them. Among these books were what I judge to be some of the most helpful paperbacks for parish clergy to come off anybody's press in a long time. Listed above are the ones I want to call to your attention.

There are some reasons why all these books are suited to that person who may exist only as my own vision: the average Episcopal priest. The books are about 125 pages in length, books for quick use in the all-too-short time slots these clergy have for reading. The books are well written and tightly constructed. I suspect this is due, at least in part, to good editing in Nashville. The books have few wasted words and a minimum of churchy gobbledegook. They are all written by people who know their stuff. The writers are experienced, and they are good storytellers. And all the volumes are in a price range suitable for most clergy.

Church Growth: Strategies that Work and *Preaching and Worship in the Small Church* are in Abingdon's Creative Leadership Series. Lyle E. Schaller, the well-known director of the Yokefellow Institute, is editor. In the latter book, authors Willimon and Wilson make the valid assumption that smallness enables some congregations to be more imaginative in preaching and worship than would be possible for larger flocks. They give models built on this assumption and weave in good theology, liturgical advice, and homiletical examples. The church growth volume assumes that all congregations *can* and *should* grow—or at least that they should not be designated static places until some things are tried. The authors suggest what some of those things might be and assume that church growth is a task for all church members.

Liberation Preaching, *The Person in the Pulpit*, and *The Preaching Moment* are in Abingdon's Preacher's Library. Taken as a trio, these little books will refresh all preachers about what they should be preaching, how they should be preaching it, and how preaching should relate to their other tasks. I was helped by testing some of my own preaching habits and assumptions against the ideas of these authors. *Liberation Preaching* is a good introduction into liberation theology, and *The Person in the Pulpit* gives an interesting historical perspective to preaching.

The Multiple Staff and the Larger Church is not a book for multiple staff clergy alone. The whole Church will be helped if clergy who serve alone in smaller places come to understand better the problems and dynamics of large congregations, and this book is a way for that to happen. (Likewise, I think clergy in larger congregations should consider *Preaching and Worship in the Small Church* to be must reading!) The book provides good insights into

the large congregation's needs and opportunities and speaks with candor about how multiple staffs can work more effectively in these situations.

Creating the Caring Congregation is subtitled "Guidelines for Ministering with the Handicapped." Please note the *with*! A one-word summary of its contents would be "alterations." Alterations are needed in attitudes toward handicapped persons; alterations are needed in how we allow ourselves to be ministered to by the handicapped; alterations are needed in the fabric of some church buildings to enable full participation by handicapped persons. This book does not relate as much to special congregations of handicapped persons (a mission for the deaf, for example) as it does to the inclusion of handicapped persons in the regular mission and ministry of the Church. If you think you have no need for this sort of book, you ought to read it at once!

I commend Abingdon for publishing these particular volumes, and I hope more like them are now in the planning stage. I commend you for ordering them now and for reading them. You'll find they are well worth it.

—R. J. A.

* * *

Clergy & Clients: The Practice of Pastoral Psychotherapy, by Ronald R. Lee. New York, Seabury Press, 1980 (174 pages), \$9.95.

Some clergy see themselves as pastoral psychotherapists. Some see this role as but one important function or responsibility. Some shy away from pastoral psychotherapy entirely, preferring to be a helping person in other ways or to refer parishioners to places where adequate clinical help can be obtained. This book will be of interest to all of these clergy. It's language is general enough to allow it to be a good first volume for clergy who have yet to give consideration to pastoral psychotherapy, yet will also be of interest to those who have had special training and who have special interest in this area. The author writes as an informed and well-qualified person, yet he does not talk down to his readers. The book will help clergy to be better therapists and/or help them to understand more clearly what others are doing in this field.

—R.J.A.

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On selecting candidates

by John L. Kater, Jr.

Like a great many Episcopalians, both clergy and lay, I have had occasion over the past years to be part of the process by which my diocese (New York) selects candidates for the ordained ministry.

As I have participated in this solemn process, I have come to believe we often do so without clarity about our purpose. Out of my own reflection and many conversations, I would like to offer some thoughts which have come to guide my own decisions. I offer them in the hope they may be of use to others. They are not meant to be dogmatic affirmations, but working hypotheses which Christians involved in such a process might consider.

The first hypothesis is this: *Vocation is not a private affair between me and God because my relationship with God is not a private affair.*

Anglican Christians have always considered the Incarnation—the Word made flesh—to be the key to what we believe about God. Perhaps we don't always push that foundation as far as we might. If we carry it to its conclusion, it becomes a powerful tool for understanding not only God, but the nature of the Christian community, the Church as Body of Christ. If in fact God has come to dwell among us, and if in fact the Church is the Body of Christ, then I think the Church ought to be the primary point of reference when we go looking for God.

That doesn't mean we have no individual dimension to our relationship with God; after all, we are part of the Church, part of the Body, and we are also members of the human family who bear in ourselves the very image of God. But God does not deal with us as if we were separated from the Body, but as part of it. God's dealings with me, and my dealings with God, take place within the arena and the context of the Church. They are part of the Church's life; but more important than that, what I do within the Church is also part and parcel of my life

with God, who chooses to take flesh in our Body. It seems to me that that is the basis of the way Christians behave toward one another and toward the whole human family. How we act toward those who bear God's image turns out to be *how* we love God; loving God and loving our neighbor turn out to be the same thing. Surely that is what St. John was hinting at when he wrote, "No one of us has ever seen God. If we love one another, God dwells in us, and His love is made complete in us."

Here's a second hypothesis: *Ministry is the only thing the Church can do which identifies it as the Body of Christ.* Of course, it isn't the only thing the Church does. It has a much more checkered record than that; it also sometimes legitimizes violence and has been known to dehumanize people for all kinds of reasons. But when it does those things, we all know it is not behaving as the Body of Christ. And when we ask, "How do we know it is the Body of Christ? How do we know that God's loving Word has taken flesh among us?" then we have to point to those times and places when the Church is practicing *ministry*: bearing one another's burdens, strengthening one another.

That brings me to the last hypothesis I want to propose. *God calls us to be ministers; the Church calls us to be priests.* If what has been said to this point has any validity, then the Body of Christ as a whole, I believe, identifies the peculiar gifts—peculiar in every sense of the word—that make some Christians into priests. Vocation is really a matter of recognizing gifts. We recognize the healers among us because people are healed. We know who are the teachers among the Body because we can't miss them—wherever they are things start making sense. We know who are the administrators because where they are the mess disappears. And if the Body is being itself, the Church will call the people it recognizes as priests to that particular role in the Body.

Sometimes being a priest is exciting and even fun. If you pushed me, I would readily admit that in a curious way my own life is fulfilled in priesthood; if I weren't a priest, a kind of emptiness would nag me in the night. But that's really beside the point. The point of priesthood isn't my personal fulfillment, or the enrichment of my spirituality, or my gainful employment, or any other private needs, however important they may be for me. The point of being a priest is to do what priests do *for* the Christian community and *in the name of* the Christian community.

God calls us to ministry. The Church calls us to priesthood. The process of identifying the priests among us isn't anyone's exclusive task. It's certainly not a question of some people's judgment of the virtue or the value or the skills of other people. Rather, the process by which candidates are chosen for ordination involves recognizing gifts and helping each other to recognize what form our ministry should take.

How the Church calls us to priesthood is not necessarily simple. One's own suspicions must be taken very seriously; after all, we usually know ourselves as well as anyone else knows us. But the Church as a community knows what its priests are *for*, and that's why we must listen to the collective wisdom of its members. We need to understand vocation as something which happens within the Body because it affects the life of the Body. And because we believe God's Word is made flesh among us and in this Body, we must trust the Body, knowing it can make mistakes but knowing also that the love of God is lurking there if we can only notice it.

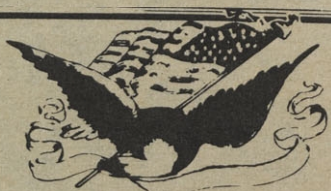
God calls us to ministry; the Church calls us to priesthood. In our life together, we may find clues to the gifts God has entrusted to us so we may offer them more fully in the only ministry worth doing—the ministry of the God of Love.

The Rev. John L. Kater, Jr., is rector of Christ Church, Poughkeepsie, N.Y. This article is adapted from the address to a Conference for Applicants for the Ministry in the Diocese of New York.

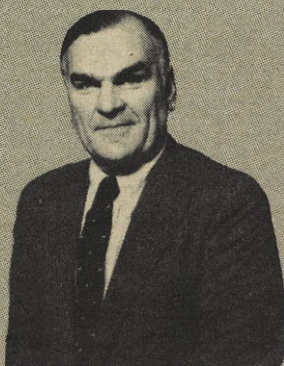
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A ministry of accepting and understanding

by Mark H. Webb

As I looked back over three years of seminary, the weeks of Clinical Pastoral Education emerged as the most continuously bright highlight of my training.

As I served two missions and specifically was called to respond as a pastor to many needs of parishioners, I strongly sensed that I was about our Father's business. Then serious illness first nudged and finally drove me from the parochial ministry and, with the sure support of my bishop, into becoming chaplain in a nearly 400-bed medical center.

What I am learning as a priest who functions as a chaplain has implications, I believe, for many in the ranks of the ordained ministry, parish clergy included. And what follows is the result of much thought and reflection over a year and a half of experience.

Descriptions of many kinds of work focus on ideas of production, of processes and procedures, of quantity and quality as measured against accepted norms. A characteristic of many persons engaged in this work: They do things—to things and to people.

Doctors, nurses, and most of a hospital staff do lots of things to people.

- They examine a patient by touch, sight, and hearing.
- They examine a patient with all sorts of instruments, sometimes looking down and sometimes looking up.
- They prescribe and administer all kinds of therapy and all kinds of medicine, administered by capsule, tablet, or injection, to name only three ways.
- Starting with a knife, these professionals sometimes open a person's body to remove a diseased part or to rearrange parts that somehow are out of whack.
- Sometimes they invade a person's body to replace with a mechanical device a part which no longer works and is causing a lot of trouble.

People doing things to people, and it is necessary and good.

An ordained person may see his or her role to be like that of those professionals. If so, he, too, will have to do things to people.

- He may make sure they are saved—and never mind that salvation is God's doing from beginning to end.
- Or he may want to bring the Lord to patients—and never mind that the Lord was there with them and working before he ever arrived.
- Or he may assume he must speak the Word of God to them because the Word, as it is found in the Bible, provides answers to their situations in life—and never mind that the answers are dispensed before the questions are put into words or even understood.

I am convinced that what a chaplain does best depends on the needs and desires of the patient and his family as they themselves describe them or as they, more often than not, are able only to hint at. What happens to a person being cared for in a hospital provides a clue to those who have ears to hear.

All sorts of feelings and thoughts bubble up inside the patient. A clergyman can help a person put into words what is going on inside himself. This is important because as we articulate our thoughts and feelings, we are better able to understand and to accept ourselves and, therefore, better able to deal with ourselves and our situation in life. As we sense that another person is trying and, in some measure, really is understanding and accepting us just as we are, we are better able to do the same for ourselves.

(Note: The names in what follows have been changed, but the conversations occurred substantially as reported.)

Ted, 65, was in trouble. He could not pass urine without the two catheters that reached up into his kidneys. Someone relayed to me a request from his wife that I visit him. Ted was not one for going to church, and he needed help, the wife had said. She was worried.

When I arrived at Ted's room, his wife Marjorie was there. Physicians had decided that surgery was necessary, they said, and it was scheduled for the next day. The outcome was unpredictable, the couple had been told, but

surgery was necessary to clear or to bypass the clogged tubes that led from the kidneys to the bladder.

Both Ted and Marjorie talked quietly, with Ted's eyes either looking down or off into the distance somewhere. Occasionally he half-grunted, half-laughed about the fix he seemed to be in.

After a while, I asked, "Ted, how do you feel about tomorrow?"

Taking a few moments, he looked at me and said, "Could be the end."

As a friend or spouse often will do, Marjorie immediately moved to sit on the edge of Ted's bed and, putting her arm around Ted's head, she said, "Don't talk like that! You'll be just fine."

I said, "I'd like to know how you feel, Ted, not how you think I think you ought to feel, but how you really feel inside."

He looked at me, then slowly shielded his eyes with a hand. Then a cry of anguish pierced the room, coming from the very depths of that man.

I did nothing except to try to feel and to know what he had revealed about himself.

The surgery was successful.

A day later, I called on Ted. The catheters were gone, and, though he was hurting, he obviously felt different from the last time I saw him.

We talked for a quarter-hour. With eyes that spoke of rest and relief, he said to me, "You've got pull."

"Pull?" I asked.

"You know," he said, raising a hand with index finger pointing skyward.

"Ted," I teased, "I haven't any more pull than anyone else!"

He said, "Maybe not for yourself. But for others. . . ."

Barbara, in her mid-20's, was involved in a tragic auto accident. Two young men riding in the front seat were killed outright when the car slammed into a huge tree. A woman, riding with Barbara in the back, was treated for a couple of days in a hospital and then released.

Barbara suffered many injuries. Both legs were broken, each in more than one place. After long surgery and intensive care for several days, she began the long road to recovery. She was in pain for a long time. But she learned to walk again.

Over the perhaps six weeks before she was released, Barbara and I became friends.

And then she went home.

But after only a week, she returned. She again faced surgery and had to deal with the prospect of wearing a stainless steel "halo" brace which would be screwed into her skull in several places, with the brace supported by a harness resting on her shoulders. She would spend six weeks in the halo for every minute of every day—that or be somewhat disabled always and perhaps suffer further spinal cord injury.

Two days before she was again scheduled for surgery, I visited her. And to express her frustration and anger and sadness, she complained—about everything. For some 15 minutes I listened as she complained about the doctors, the food, her room and bed, about the nursing care. How she complained!

Finally I said, "Barb, keep this up, and you can turn into a real bitch!"

Just then three friends arrived from her home town. As good friends will do, one asked, "How you doin'?"

Barbara looked neither at them nor at me. Then she said dully, "I feel like a bitch."

After surgery I held her hand and kissed it more than once as she trembled and softly cried. But she made it and did go home, brace and all.

Some weeks later, as I was going down a corridor at the medical center, I heard a woman's voice calling: "Mark!"

I turned, and there was Barbara. She was with her father, and she walked without help at all. She looked and sounded and was just great.

Ted and Barbara share something in common with many of the persons I meet. Trouble, even danger, con-

cerning their health brings them to the hospital where they are cared for in many ways. They eventually regain health and leave, ready to take up their lives again. Often they are better, even more mature, for what they have experienced.

For others such is not the case. They do not and are not going to "get better."

Burt, nearly 60, was a successful farmer. He had cancer, a lot of it. On my second visit to him, I said, "Burt, I don't know you at all. I'd like to know who you are if you care to tell me."

For the next 15 minutes or so, he told me about his wife and about their three children. The latter were grown and had moved from home, starting their own lives as adults. As I recall, the children had successfully completed college. As Burt spoke softly of his family, there was more than a hint of the pride he felt for them.

Then I said, "You certainly speak well of them. In light of that, how do you feel about your condition and what's ahead for you?"

He said nothing immediately, gazing at nothing in particular.

Finally, he said, "Well,"—and with a flourish of his hand away from his forehead—"I'm on the way out!" The sound accompanying those last words was very different from the voice with which he had told me about his family. It was as if anger propelled them.

I wondered later whether that was the only time Burt could express to another person that part of how he felt inside.

I had met Audrey when she was recuperating from surgery. A lung had been removed.

Now she had returned for what would be her final trip to the hospital. She was 52. And over six weeks I became better acquainted with her and with the family. She was a life-long Episcopalian, and once a week I brought the Sacrament to her and to some others of the family.

One day as I arrived on the floor, someone said to me, "We can't get a pulse or blood pressure on Audrey."

I went immediately to her room, and the family went out to the solarium, leaving us alone. I sat by the head of the bed. We spoke few words.

After a while, I asked, "Would you like your family here?"

She nodded.

I went to the door and told the others of Audrey's wish. We gathered around the bed, I at the foot.

I asked the daughters, "Have you said good-bye to your mother?"

One nodded, but another shook her head.

"Maybe it's time," I said.

Then, beginning with her husband and followed by her three daughters, her mother, and her brother, each said good-bye with a hug or with a kiss or with both.

As one daughter left her mother's side, their hands still touching, Audrey's lips said to her, without sound, "I love you."

When I moved to the head of the bed and touched her face, Audrey heard from the Church those ancient and awesome words, "Depart, O Christian soul, out of this world. . . ."

And then a daughter gently implored her, "Go, Mom. You'll be at peace."

Audrey had heard two very important things. She heard from her family and from the Church that no one would try to hold her back and that she had, in fact, permission to die.

Moments later she did.

As a priest and chaplain, I believe, I am called to understand and to accept those I meet.

I am not to do something to them, but to do something with them, namely, to discover with them who they really are and where they are going.

And that may well be the chief justification in the Church for the ordained clergy.

The Rev. Mark H. Webb is a chaplain at Theda Clark Regional Medical Center in Neenah, Wis. He is a graduate of the University of Wisconsin-Oshkosh and of Nashotah House Theological Seminary.

Sewanee dean advises ...



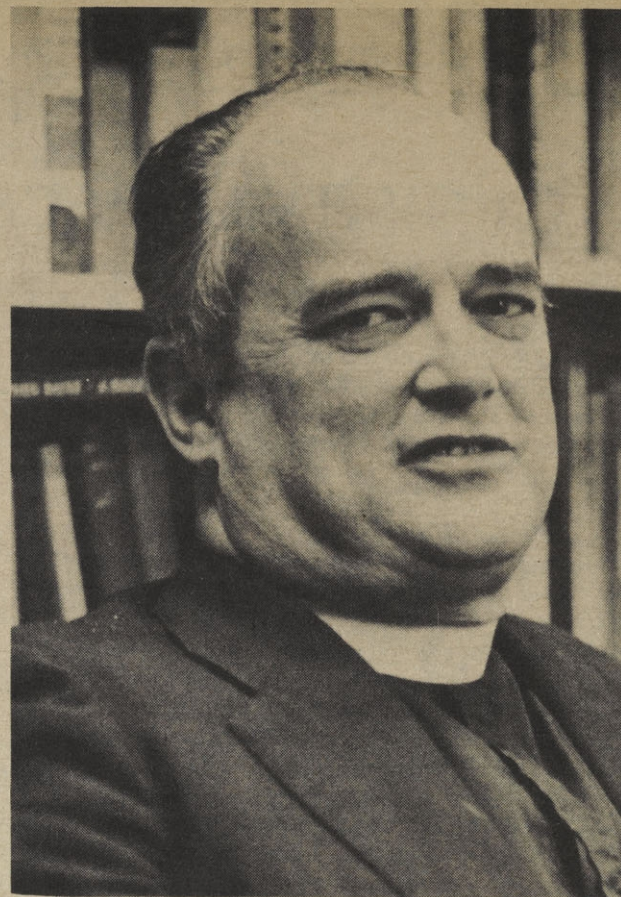
Continued from page A

than the dean of the faculty, other than the student body, other than the alumni, even other than the Episcopal Church. The Association of Theological Schools demands that we live up to the highest standards of theological education. That kind of accountability must take place for sound education."

He regrets that, even in this time of clergy surplus, the Episcopal Church suffers from "a shortage of really top-quality priests—as people who become involved with clergy deployment soon discover." He is convinced that less rigorous preparation for ordination can only exacerbate the problem.

Of the Canon 8 route toward the priesthood, Holmes observes, "These procedures need undergirding. Granted, in certain situations the Canon 8 priest can be valuable, when he or she is appropriately restricted in function. What we need as a safeguard is a faculties canon which would specify that a given person, now ordained presbyter, is prepared to officiate at the altar but is not immediately ready to do everything else: hear confession, do pastoral counseling, preach, prepare people for holy matrimony, and so on. Such a canon would cause these people to be tested before they're permitted" to add functions to that of celebrant. "Let's make sure our Canon 8 people, licensed only to celebrate, don't attempt other things they're in no way equipped to do. In theory, this is the way Canon 8 works, but in actuality we don't enforce that limitation strictly enough."

Asked to discuss the development of total or mutual ministry, the dean replies (with a regretful shake of his head) that the theological schools are not doing well toward that end. "We're all fully intellectually committed to the mutual ministry idea," he says, "but no seminary I know of is doing very much to equip future priests for



it. We're facing two problems; confused expectations and the very characteristics of the people who seek ordination."

Expectations a person has, on entering seminary, derive from "the Church he or she knows, where the prevailing system still reflects the 16th and 17th century notion that the Church is divided into doers and do-ees. Most people come to seminary to become doers. And a lot of us in the pews still tend to envision the priest as somebody who knows more than the rest of us, and therefore



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we expect him or her to do the telling while we do the listening. Both these attitudes work against total ministry."

As to personal traits of theological students, Holmes notes that widespread psychological testing "has turned up very few common factors" among people seeking holy orders, "but one which appears with frightening frequency is the need to dominate. Screening committees probably consider it an asset when a person exhibits competence and leadership skills. People who are effective in the priesthood are people who have a high dominance need, which of course works against total ministry. And when seminaries push a collaborative style, that eats at our ego strength, the need to feel we're in charge."

The problem goes even deeper, in the dean's opinion. "The Church at large lacks a clear idea of what priesthood is, partly because we priests have gathered about ourselves a whole lot of functions which have no necessary relationship to the ordained ministry. And the system rewards these very functions—being a good administrator or a counselor in the secular sense or a community organizer—far more highly than it rewards the true work of priest."

"The priestly vocation is, in its essence, that of being a visionary, opening new possibilities to people, proclaiming the Word in ways that free us and make us new and enlarge our possibilities. The priest is intended to illumine the minds of others, not so much by his own power as by the ways God uses him. He's meant to be a bit strange, marginal, what I like to call liminal. That stance makes the system uncomfortable so it's not rewarded well."

Looking at the question in historical perspective, Holmes observes, "The more we talk about the priesthood of all believers the less we do about it. That's been true for centuries. The medieval Church experienced more total ministry by far than the Church ever has since. In that time, with all its horrors, there was broad expression of total ministry. The people expected their priest only to say Mass every day, baptize their children, marry them, and bury them. Laypeople did everything else we call ministry. In fact, the Roman Catholic Church at the

Council of Trent sought to wrest from the laypeople the power they'd achieved. And Anglicans and Protestants went through equivalents of the same process."

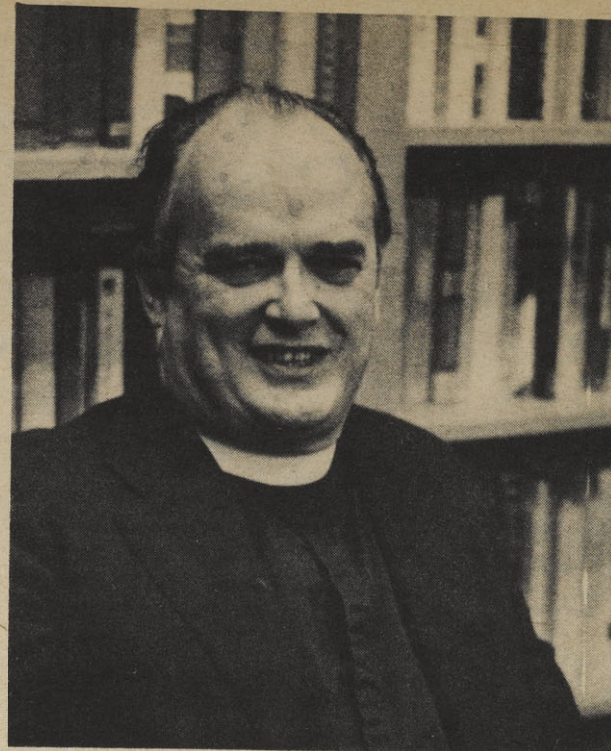
In the 16th century the picture began to change. "Then we moved away from the priest as sacramentalist to focus all kinds of functions on him, because he had the most education, and to pay great attention to the sermon. There was very little caring for the sick, or hospitality to strangers, or visiting of those in prison. The Church became pretty insensitive to human need during those centuries."

The dean views the education of laypeople, today, as a promising step toward total ministry and away from mindlessness. "When we have a better educated laity," he says, "they simply won't sit still for some of the fringe kinds of religious expression I've been describing. The serious intent of laypeople to deepen their Christian roots is evidenced now in many ways, one being the phenomenal response to this seminary's Theological Education by Extension program which we now call Education for Ministry."

He favors, too, a more rigorous preparation for confirmation than is presently the norm. "I believe in the concept of each baptized person making, at the time of confirmation, a commitment to a particular ministry chosen in the light of particular gifts. But we need to be intentional about such ministries and undergo sufficient preparation so we can make ministry decisions wisely—and really own our faith. Reviving the two-year catechumenate wouldn't be a bad idea at all."

Returning to his starting place, Holmes concludes, "By sound learning, by reclaiming our Anglican heritage of Scripture and tradition and reason, we bring ourselves back into balance. We prepare ourselves for a joining of heart and mind."

"The history of Christian spirituality teaches us that momentary good feelings are nice but not to be trusted. Let's not trivialize those good feelings into an 'Oh, isn't this wonderful; Jesus loves me!' kind of thing. Authentic



Christianity has a lot of other kinds of feelings in it: terror, intense joy, ecstasy, fright, passion in the sense not just of great sexual excitement, but of great suffering.

"Religious experiences, I believe, constitute a first invitation to go on a risky, ambiguous, treacherous, and promising pilgrimage which involves a lot of heavy intellectual work."

Isabel Baumgartner has been a communicator in the Episcopal Church for more than 20 years. She edits The Tennessee Churchman for her own diocese and is a board member of The Episcopalian, Inc. She is a founding member of Episcopal Communicators and is author of the Statement on Mission which the House of Bishops adopted in 1971.

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MILLER, Robert C., to St. John's, Lafayette, IN
O'BRIEN, Donald R., to Redeemer, Sarasota, FL
RAISH, John W., to St. Andrew's, Fort Lupton, and St. Elizabeth's, Brighton, CO
RICE, Mary, New York Theological Seminary, New York, NY
RIDER, David M., to St. Alban's, Indianapolis, IN
RIETMANN, David J., to St. Paul's, Kennewick, WA
RODGERS, Stephen M., to Heavenly Rest, New York, NY
SANDERS, Martha, to Grace, Detroit, MI
STRIMER, Peter F. M., to Trinity, Columbus, OH
WATSON, Chester F., to Diocese of California, San Francisco, CA

The Preacher Sat in the Pew

Recently I was out of town for the weekend. I attended incognito (without collar) a church near my motel. I came away with a startling new insight: It's much easier to preach a sermon than to listen to one!

For one thing, there is the contrast in physical settings. The preacher is free to move: to stretch the arms, shake the finger, bend the knees, twist the head. The listener is pinned between two other captives; the most one can do is slump.

Then there is the difference in levels. The people are not seated around a table where they can look the preacher in the eye as in a conversation; they must look upward. They are at a distinct disadvantage gravitationally; the ponderous phrases come rolling downhill and there is nothing to dodge behind.

One also feels like the dental patient: the mouth full of three immense instruments while the dentist gives a lecture as to why pastors should spend more time praying than reading *The New York Times*.

Finally, the person in the pulpit asks too many questions which one has no chance to answer. The preacher asks the question, then, without pausing for a response from the pew, proceeds to answer it. In the first place, I wasn't interested in the question posed; in the second place, I had several questions to ask, but I was never given an opening.

Thank goodness, I won't be in the pew next Sunday. I'll have it easy. I'll be preaching!
—Eldred Johnston

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WATSON, Faith E., to Grace, Ellensburg, WA
WEDDERBURN, Derrick, to Diocese of Jamaica, Kingston, Jamaica
WILSON, C. Bradley, to St. Paul's, Salem, OR

RECEPTIONS

GALLAGHER, Gerald J., from the Roman Catholic Church by Suffragan Bishop J. Stuart Wetmore of New York
LITTMAN, Valentine J., from the Roman Catholic Church by Bishop James W. Montgomery of Chicago. He will serve St. James' Cathedral, Chicago, IL

RETIREMENTS

CARNEGIE, Kenneth D., from editor, Jamaica Churchman, and lecturer, United Theological College of the West Indies, Kingston, Jamaica. He is assisting at Holy Cross, Decatur, GA. His address is: 2658 Cherylton Ct., Atlanta, GA 30034
SCHMAUS, William H., from Trinity, Woodbridge, NJ, on September 1
TURKELSON, Richard W., from Ascension, Hickory, NC, on July 31
WHARTON, Willard D., from Transfiguration, Indian River, MI, on September 1. His address is: 3895 Greenman Point Rd., Cheboygan, MI 49721
WOOD, Charles E., from administrative assistant, Diocese of Spokane, WA, on July 1. He will do hospital ministry in Spokane. His address is: E. 2910 13th Ave., Spokane, WA 99202

RESIGNATIONS

HAWKES, Daphne W. P., from Trinity, Princeton, NJ
HITCHCOCK, Edwin E., from St. James, Cashmere, WA
KOERNER, Travers C., from Cathedral of St. John the Divine, New York, NY, on August 1
LAIDLAW, Gilbert E., from St. Luke's, Jamestown, NY, on August 15
SAULSBURY, Alfred W., from St. Andrew's-by-the-Lake, Harrisville, MI, on June 25
SUMMERS, Charles R., from Grace, Pemberton, NJ, on August 31

DEATHS

BALDWIN, John S., OHC, age 83
CAFFREY, Mark A., age 77
EASTBURN, Fordyce E., age 75
GILSON, Charles Packard, age 80
GRACE, Homer E., age 91
KEMPSELL, George F., Jr., age 58
KRACKE, Irvin F. A., age 74
LUNDBERG, Hugo B., age 74
MacARTHUR, Lee M., Jr., age 65
MINNICK, Chauncey F., age 62
SHIRES, Henry M., age 67

Changing jobs? To keep this column up-to-date, send us the form below, please!

To: Clergy Changes
The Episcopalian
1930 Chestnut St.
Philadelphia, Pa. 19103

Name _____ moved ☐
has resigned ☐ from
retired ☐

Church or other position _____ City and State _____
to _____
Church or other position (if appropriate) _____ City and State _____

New address _____

Date of change _____ Signed _____

Please type or print in ink. If your address is changing and you enclose the mailing label from this issue of THE EPISCOPALIAN, we'll inform our Circulation Department for you.

God is not dead, but He sure is somnolent from June to September.

Harriet Titus
Santa Rosa, Calif.

ED. NOTE: Maybe it's His people who are somnolent?

WHY EMPHASIZE SIZE?

I would like to comment on the statement by Bishop Robert Anderson of Minnesota that "evangelism which stresses bringing more and more people to Christ and the small church emphasis which stresses people-to-people relationships may be on a collision course."

I am a communicant in a small parish that has recently revitalized itself not through some great planned program, but through a strong evangelistic outlook, biblical preaching, and a strong sense of the worth of each person brought to or renewed in Christ through person-to-person relationships. Evangelism and people-to-people relationships are not foreign to each other, but rather complement each other.

The individual caring within the Body of Christ is stressed many times in the Bible. The early Church was certainly evangelistic and related to individuals as well.

Irene F. Townsend
Vanceboro, N.C.

Exchange

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

UNNEEDED HANDBELLS?

Does anyone, group or individual, have a set of handbells to give to a small parish that wishes to involve young people in its music program? If so, please write to the Rev. Arnold A. Hiltz, Church of St. Alban, 6769 Ridge Ave., Roxborough, Pa. 19138.

WANTED

The Episcopal Congregation in West Berlin, Germany, a small dedicated group of Americans, has a dynamic ministry in music, serving the entire American community there. The congregation would like to acquire a peal of handbells and will pay shipping and insurance costs, plus a modest purchase price. Please write to William F. McMillen, Box 48, USAFS Berlin, APO New York, N.Y. 09742.

The Holy Nativity Episcopal Day School needs 12 copies each of *The Church Grows* by Drusilla McGowen and *The Promise* by Paul Thomas. If you know where these are available, write to Holy Nativity Episcopal Church and School, 1005 2nd Plaza, Panama City, Fla. 32401.

St. Mark's Church in Lincoln, Neb., is preparing an alumni list. Names and current addresses are requested of former students at the University of Nebraska (Lincoln) and Nebraska Wesleyan University who worshiped there [or at its predecessors—the University Episcopal Church or St. Luke's Chapel]. Send information to the Rev. Simon Long, St. Mark's on the Campus, 1309 "R" St., Lincoln, Neb. 68508.

Brother Christian, BSG, requests your help in distributing used vestments and chancel supplies to needy religious and missions. He asks you to search your vesting drawers and closets and to send unused supplies to him at The Brotherhood of St. Gregory, 106 Lowell St., Manchester, N.H. 03104.

For any congregation to place its identity in its size is paying attention to the wrong thing—itsself. The caring of a congregation comes from Christ and not from the goodness of the people who happen to live in and be a part of that community.

Small churches that don't want to grow need to be stirred and challenged, not justified for being small.

I am neither against nor for small or large congregations. Some congregations may be destined or called by God to be small in order to do a particular piece of work. What is the piece of work God has

in mind for you and your congregation?

Ben L. Somerville, II
Mayo, Md.

IN RE: CAPITAL PUNISHMENT

I just had to tell you how unfair you are. You show pictures of a convict in an electric chair, but not victims of murders.

Charles C. Michael
Philadelphia, Pa.

The founding fathers of our country knew how to deal with vicious criminals. I suspect these fathers are turning in their graves because of the coddling and pampering of criminals by misguided sentimentalists at the present time.

So long as killers remain alive, even though temporarily in prison, no man, woman, or child in this country is safe. The killers must be terminated, humanely if possible, but in any event swiftly and surely.

Robert J. Poorman
Bloomington, Ill.

As one who believes most of us are quick to criticize but often silent when there is cause to praise, I wish to commend the editors of *The Episcopalian* for the articles on capital punishment (June issue).

Indeed, I would like to see articles that confront moral and ethical issues in a substantive way become a regular part of the format.

Charles W. King
Tucson, Ariz.

WHAT KIND OF PEOPLE SPONSOR REFUGEES?

People with fears of the unknown. People like the members of Harbor Baptist Church.

When they first considered refugee sponsorship, they had many questions: Where will the finances come from? Who will teach them English? How do we find them jobs? What will we do if they get sick? And how do

we help them get over the loneliness of a homeland they'll never see again?

They rationalized: "We know the refugees need help, but with only 67 members in our congregation, there must be other churches that could do a better job."

But, they couldn't escape the

stories in the newspapers and on television. People forced to run for their lives. Atrocities. Refugee camps. They knew they had to respond.

"Five days after we sent our application to World Relief, the phone rang and our family was assigned," Pastor Jack Smith relates. "One month later our family arrived at North Bend Airport. With their first smiling 'hello,' our great adventure began. Thank God we did not miss this opportunity."

In the months that followed, sacrifices had to be made, but there were never any regrets. While they were teaching the refugees how to adjust to a new culture, the

refugees were teaching them some things about appreciation and how to maintain dignity while relying on others. Harbor Baptist Church was learning about cross-cultural communication. And they were becoming missionaries without leaving home.

What kind of people sponsor refugees? Those who see more than statistics, who see real people in need, and who care. People who understand the ministry of unconditional love, who are willing to run the risk for Jesus' sake, who have the confidence that God will meet every need in His own wonderful way. People of love. And people of faith.

More than ever before, we need people who will provide a new start for a refugee family—churches, Sunday school classes, businesses. People like those in Harbor Baptist Church who cared enough to make it happen.

Experience the joy of being a missionary without leaving home.

Dear Jerry,

I want to help!

☐ Please send me more information on how our church can experience for ourselves the joy of being a missionary at home by sponsoring a refugee family.

☐ I'd like to know more about Harbor Baptist's experience with the Luu's. Would you arrange a personal phone conversation with members of the church for me?

☐ I cannot sponsor a refugee family now but would like to contribute \$_____.

☐ We'd like to schedule the film "Strangers at our Door" for showing in our church on

(date) 1st choice _____

or (date) 2nd choice _____

Church _____

Address _____

City _____

State _____ Zip _____

Name _____

Church position _____

World Relief 

Jerry Ballard, president
Box WRC, Wheaton, IL 60187

The International Relief and Development Arm of the National Association of Evangelicals.



Harbor Conservative Baptist Church
Winchester Bay, Oregon

The Sanh Luu family

Jack S. Smith, pastor

Evangelism News

N.E.S.T. IN ALASKA

By the Rev. Jean Dementi

"Scattered, hurting, despairing people. . . our own people. Is there anything we can do to help? We have no funds, no way to cover the distances, no expert answers. All we have are concerned hearts and a willingness to share our faith."

At a meeting for the training of Church Committee members in Beaver in 1979 several Alaskan Native people began to talk and pray together. Was there anything they could do to help village people come to know the Lord, to claim some victory over their problems, to believe in God's everlasting love for them?

The situation seemed bleak. Personnel and money were limited. Distances are vast. As the crow flies it is 600 miles from the westernmost Indian villages covered by the Episcopal Church to the eastern limit. In a small plane the mileage would be doubled; no crows fly over Mt. McKinley, for example. Who has the time or the resources to help bring about the trusting relationships needed between those who hurt and those who might be able to bring healing into their lives? The Diocese of Alaska had already established a Gospel Mission program which is a series of five nights of teaching about our faith and practice. Native people are involved in the planning and teaching and witnessing which go on during those sessions. But those in Beaver felt that something more personal was needed.

They began to explore the idea of going into the villages to share the Good News of Jesus as they had experienced it. It would be a personal spiritual witness, with a chance for the hearer to respond, to challenge, to show hurt and anger, to ask for help. Clergy go into villages from time to time for a day or two, bringing Holy Communion and other sacraments, and this is necessary. But as Native people who know the realities of village life, those in Beaver realized that they would be able to relate to villagers in ways that outsiders never could, no matter how long their stay in the "bush."

The dream began in Beaver. Those who responded to the dream include the Rev. Helen Peters, deacon from Tanana; the Rev. Anna Frank, deacon from Minto and Fairbanks; the Rev. David Salmon, priest from Ft. Yukon and Chalkyitsik; Bessie Titus, lay leader from Minto; and Pauline Simmonds, clergy wife and lay leader from Minto now living in Fairbanks. That's an impressive roster to anyone who knows their capabilities and their devotion. They made the decision to approach Bishop David Cochran with their dream, asking only for approval of the idea since the diocesan budget was already strained to the limit.

It was decided to name the proposed program N.E.S.T., for Native Evangelistic Support Team. Funds would be free-will offerings, support solicited through publicity in the diocesan paper, and from villagers wishing to participate.

Team members wrote to village Church Committees offering N.E.S.T. visits. As time went on, requests came in from places which had heard about the program. To date 10 villages have been visited. Usually all team members go, occasionally fewer when someone cannot keep the schedule.

During the day team members visit in people's homes, pray with them if asked, talk over their problems and concerns. One team member is available at the mission house for those who drop in. Every morning the team meets together for prayer. At this time they are usually given a Scripture passage to use in the evening. In the evenings there is an informal service of praise, singing, prayer and shared testimonies. This service may last up to two hours. Then there is a closing prayer for those who wish to leave, but others may stay if they want and as long as they want.

Visits usually last four days and three nights. On the last evening there is a traditional Episcopal service with Holy Communion. The team finds it hard to say goodbye. They have found new friends; they wish they could stay longer.

There are constant challenges and occasional rewards. An elderly woman in Grayling made a public acceptance of Jesus Christ as her Savior. She had been waiting a long time to make this kind of witness in the Episcopal Church. In Tanana a person came to realize that God is always speaking, always calling his people, whether or not they

have always been in the church. In Minto, Bessie's father felt the power of God at work during the services. He received words of encouragement to go on, no matter what might happen.

The team members have been very aware of the Holy Spirit working in them and through them, helping them to grow as they reach out to others. They dream that more Native people will become leaders in the church as a result of their efforts. "If they can do it, I can do it, with or without an education." They dream of gathering others to make visits with them. They pray for more men to be involved. They have found out that working and living together in the closest intimacy is very difficult, made possible only by the power of the Holy Spirit.

Their future depends on the sacrificial giving of others who see the need for this deep sharing of faith and love. N.E.S.T. will not be financed by the diocesan budget. N.E.S.T. will survive by the actions of those who "let love make them serve one another."



Representatives from Allakaket, Fairbanks, and Minto arrive for a N.E.S.T. visit in Huslia, Alaska.

Iowa Walks the Second Mile

By Mary Halstead

There is a sense of excitement in the Diocese of Iowa these days—a sense of excitement created by a diocesan-wide program for evangelism, renewal, and church growth.

The program is not new, but the excitement continues to grow as more people and churches reach out to their communities.

In November of 1976, the Rt. Rev. Walter C. Righter, Bishop of Iowa, challenged diocesan convention-goers to stop talking about sliding statistics and start doing something about them. He then outlined a five-phase program, "The Second Mile," as a way of meeting the challenge. With an enthusiasm that seldom enters convention proceedings, the delegates discussed and then adopted that plan. And, in January, 1977, the diocese took its first steps in the Second Mile.

Basically, the plan called for education and then applying that knowledge for evangelism, renewal, and church growth. The final phase would be evaluation and celebration.

The first two years consisted of a series of seminars across the state. Each topic was repeated in five locations. A variety of clergy and lay people from outside the diocese led the seminars.

The first year focused on *Faith Foundations*: what faith is; the reason for faith; what faith requires of us; and how that faith—that personal ministry—can be lived out.

The second year was spent gaining knowledge of the church. It was time to upgrade one's knowledge of the Episcopal Church. The seminars that year were on sacraments, the Bible, church history, and liturgy.

With the seminars under the belt, the diocese turned to phase three, *Teaching the Teachers*. The first two years had provided knowledge, and now the emphasis turned toward teaching the art of spreading the Good News.

In January of 1979, 35 persons attended the Evangelism Training Workshop sponsored by the Episcopal Church. The workshop was held at Colfax in central Iowa and was attended by many dioceses. Iowa's delegation, two-thirds lay persons and one-third clergy, took time out of their usual work-day schedules to attend that meeting.

These people continue to give a portion of their time and talent. Now they are sharing what they learned at Col-

fax with others in the diocese. They are presenting evangelism overviews and workshops and serving as growth partners.

To date 47 churches (that is, two-thirds of Iowa's parishes and missions) have had an "Overview of Evangelism and Church Growth." Several more are scheduled for this fall. Those evening sessions look at the state of Christianity in the world, in the diocese, and finally in the individual community.

After the overview comes planning. Fourteen churches have had a 10-hour Growth Planning Workshop. (These workshops are spread over two or three days.) At that time the spotlight is on the local situation: local leadership and a plan tailored to that community and congregation begins to emerge. Participants find that the work is exhausting and the promise of what is to come exhilarating.

At this time the role of *growth partner* comes into play. The growth partner attends the workshop and becomes a consultant for the local church, helping them measure progress and make further plans. These meetings are quarterly. One lay leader termed the meetings a celebration, "a celebration of where we are and where we are going!"

What are the reactions in the individual churches? Among the variety of positive reactions are these two.

The Rev. Calvin Hedelson, priest-in-charge of St. Thomas Church, Algona, says that there is renewed enthusiasm in that northwest Iowa mission of 45 families. "It has created an awareness that our job is evangelism and church growth."

Since the March workshop a number of goals have been met and others are being approached: a prayer group and a prayer chain have been formed, another Bible study group is being formed, a plan to call on all newcomers to that community is being developed. . . the list goes on and on.

Across the state in southeast Iowa St. Michael's Church, Mount Pleasant, is another witness to that enthusiasm. That parish of about 90 families has experienced a slow, steady growth throughout its life. In fact, it is the only church in the diocese with that kind of record. Why are they planning for growth? Roger Williams, evangelism chairman, answers that the parish members have been active in Cursillo, TEC (Teens Encounter Christ), and at the diocesan camp and conference facility. "We felt that it was time to look at what we are doing in the community." Since the December workshop, lay people have taken over the program of calling at nursing homes and the state mental hospital, a greeter system is in operation, youth and Christian education programs have been revamped. Of course, that's just the start of the list. Some committees are already working on goals that were set for three years.

What's ahead? Five more 10-hour workshops have been scheduled for the fall. One church will be having a one-day follow-up workshop. To date there are no figures to tout, but the diocese is looking forward to the fourth phase of turning out to the world and bearing strong witness by word and deed to Christianity and the Episcopal Church.

NETWORK NEWS



At a workshop of the Union of Black Episcopalians, the Rev. Junius Carter, Rector of the Church of the Holy Cross, Pittsburgh, Pennsylvania, and member of the Executive Council of the Episcopal Church, said an essential part of evangelism is being a model people want to follow.

Commission works toward new hymnal

Since 1973 the Standing Commission on Church Music has served the Church "in matters pertaining to music." In 1979 the 66th General Convention directed this Commission to present a collection of hymn texts for an updated Hymnal to the 1982 General Convention.

Coordinated by Dr. Alec Wyton and chaired by Dean William Hale, the 12-member Commission is now working on this task. Early this year the Commission chose Raymond F. Glover, organist and choirmaster from Richmond, Va., to be general editor. In an effort to discover what the Church's music—an integral and vital part of worship—might look and sound like in the future, we consulted Glover to learn the answers to some frequently heard questions.

The Commission was charged with revising the 1940 Hymnal, and part of that task was to evaluate present hymns for retention. The Commission conducted two surveys—one of parishioners and one of clergy and musicians. What did you discover in that process?

I think it fair to say the replies to the first questionnaire indicated not many Episcopalians know their Hymnal thoroughly. An example of this was the answers to the question, "What hymn not presently in the Hymnal would you like to see there?" A number of people suggested "A mighty fortress," which has been in the Hymnal since 1874, and even "Holy, Holy, Holy," which was also introduced in 1874. A large number of respondents also requested "How great thou art." This is now included in *Songs for Celebration*, fourth in the Church Hymnal Series published by the Church Hymnal Corporation.

A significant number of clergy and musicians answered a second survey. Generally speaking, it showed a high standard of perception in the choosing and singing of hymns. Such hymns as "Come down, O Love divine," "Praise to the Lord, the Almighty," "Lord Christ, when first thou cam'st to men," which were put into the Hymnal for the first time in 1940, ranked high in the overall rating.

Another reason for Hymnal revision was to meet the needs of the new Prayer Book. What general categories do those needs fall into?

The new Prayer Book has a three-year lectionary and a greatly expanded group of pastoral offices. This in itself will make a heavy demand on our hymnody if the Hymnal is to be, in fact, a companion to *The Book of Common Prayer*. The text committee prepared a list of categories for which we need new hymns. Among its 15 general headings are Advent I, First Sunday after Epiphany, Lent, Fifty Days of Easter, Holy Days, Baptism, and the Celebration and Blessing of a Marriage.

Will any present hymns be omitted from the new Hymnal?

If the Hymnal is to contain hymnody to satisfy the needs of the new Prayer Book and a Church about to enter a new century,

THE CHURCH'S TOP TEN

A Music Commission survey shows the following hymns are "most used":
 "Come, thou long expected Jesus"
 "Jesus Christ is risen today"
 "O come, O come, Emmanuel"
 "O come, all ye faithful"
 "Hark! the herald angels sing"
 "Praise to the Lord, the Almighty"
 "The strife is o'er"
 "O God, our help in ages past"
 "Angels we have heard on high"
 "Now thank we all our God"

Note: "O come, all ye faithful" and "Hark! the herald angels sing" tied for fourth place.

then a certain number of hymns will have to be deleted. Of the omitted hymns, many will be those found to be theologically untenable and some which our studies have found to be seldom if ever used. Among the latter, for instance, is "O Paradise, O Paradise," which was at the bottom of the list in the survey.

What is the Commission's criteria for inclusion or exclusion?

Theological soundness, good literary style, and significance for our time. This is true of all texts regardless of age. Tunes must have musical integrity, be singable, and, of course, playable.

Among criteria used for texts are popularity, theological truth, beauty, poetic integrity, clarity of thought, usage, theological orthodoxy, and, in the negative, avoidance of individual and personal piety and sentimentality, imperialistic missionary theology, and racist and sexist language.

Will any attempt be made to make the new hymns singable by congregations, or will the music be for trained voices in the choir?

The Hymnal is a book of music for a congregation. It is not a choir book although some hymns will need stronger leadership than others. The book is intended for all Episcopalians.

What efforts are you making to assure inclusive imagery and/or language, which was another of the Commission's tasks?

Inclusiveness of language is at the top of the Commission's thinking. Sensitivity is the guiding rule whether a text is historic in nature and well known by a congregation or one new to our tradition. An examination of texts in *Hymns III* or *Songs for Celebration* will indicate the direction in which we are moving.

Continued on next page



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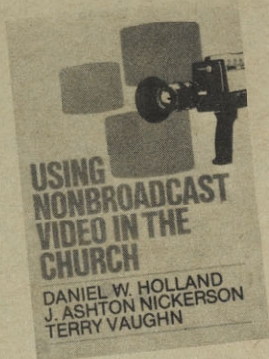


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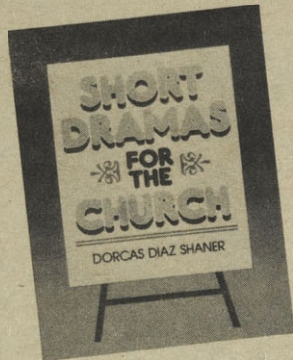
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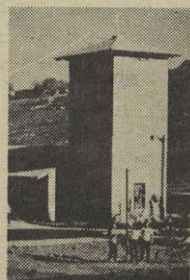
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Can you give an example of a language change?

Well, for example, the Ghana folk hymn contained in *Hymns III*, "Jesu, fill us with your love," included the phrase "neighbors are rich men and poor." Now "men" has been omitted.

Will you be eliminating any second or third settings to long-time standard favorite hymns sung largely to a first musical setting?

Decisions on tunes have not been made, but I think it's safe to assume that if second or third tunes are found to be seldom used, they may be deleted. And new second tunes may be added.

We've heard a rumor that "Onward, Christian soldiers" will be omitted and "Kumbayah" added. Is that true?

Only General Convention may decide what is included and what is excluded. The Commission acts as an advisory body. If Episcopalians want "Onward, Christian soldiers" dropped and "Kumbayah" added, they should first communicate this to the Commission and then, most importantly, to their diocesan delegates to Convention.

In the survey, how did the two hymns fare?

We received few requests to include "Kumbayah." "Onward, Christian soldiers" was in the middle third of the hymns in rate and rank of usage. It is not used as much, nor is it as popular, as in the past. Though we've had no groundswell of letters asking for its elimination, there is a strong feeling about eliminating military images.

How does the Commission serve as liaison with professional musicians and diocesan music commissions?

The Commission publishes an annual newsletter sent to every bishop, diocesan liturgical and music commission chairman, and member of the Association of Anglican

Musicians. Also, the coordinator, Commission members, and I travel extensively presenting workshops and speaking on the Hymnal revision process.

What is your job as general editor?

My job is to coordinate the work of the committees and act as liaison between the publisher, the Church Hymnal Corporation, and the Standing Commission on Church Music. I will be responsible—with the Commission and the Church Hymnal Corporation—for the style and format of the book.

What is your current timetable? How far have you progressed in it?

A theological committee has thoroughly studied the texts of *The Hymnal*. Clergy and musicians have been surveyed on its use in their parishes. The evaluation on retention or deletion is almost complete.

The Church Hymnal Series I-V has been produced and is indicating directions for the inclusion of new hymns and service music for a revised book. By April, 1982, all proposed hymn texts will be ready for the printer, and the book of texts will be sent to all Convention Deputies.

When the Commission brings the Hymnal before the 1982 General Convention, what are the options? Will it just be voted up or down, or will there be a period of "trial use"?

The Commission's report to General Convention will include all texts proposed for inclusion in a revised Hymnal. This report will be in the hands of bishops and deputies several months before the actual event, allowing time for study. There will be no period of trial use although all Commission publications, *More Hymns and Spiritual Songs*, *Hymns III*, and *Songs for Celebration* are in the nature of trial use. A number of parishes are engaged in trial programs and are reporting their congregations' reactions to the Commission.

Pick A Biblical Bill of Fare

In a collection of games, dramas, and songs to explore the problem of world hunger, Patricia Houck Sprinkle has gathered activities for almost any group and time period. This one is from the chapter on Bible Games.

(Reproduce a copy for each participant.)

Jesus often talked about food. In fact, if we deleted all His references to food and money, we would have very few teachings left! Below are some food teachings. How many can you complete?

- You are the _____ of the earth. (Matt. 5:13) a. fruit
- Woe to you who are _____, for you shall _____. (Luke 6:25) b. vine
- I am the _____ of life. (John 6:35) c. mustard seed
- [People do] not live by _____ alone. (Matt. 4:4) d. salt
- I am the true _____. (John 15:1) e. full, hunger
- The kingdom of heaven is like _____. (Matt. 13:33, N.E.B.) f. bread
- The _____ stands for the children of the kingdom. (Matt. 13:38) g. bread
- You can tell a tree by its _____. (Matt. 12:33) h. fishers of [people]
- I will make you _____. (Matt. 4:19) i. yeast
- If you have faith no bigger than a _____, you can move mountains. (Matt. 17:20, N.E.B.) j. good seed

PROCEDURE: Use this quiz to spark a discussion or begin a study of hunger by pointing out that just as Jesus knew food is important, so we, too, know it is important. Jesus fed the minds, hearts, and bodies of the hungry. If we follow Him, how can we neglect any of the three?

Answers: 1. d; 2. e; 3. f; 4. g; 5. b; 6. i; 7. j; 8. a; 9. h; 10. c

HUNGER: UNDERSTANDING THE CRISIS THROUGH GAMES, DRAMAS & SONGS by Patricia Houck Sprinkle, Copyright John Knox Press 1980. Used by permission.

THE EPISCOPAL CHURCH LOOKS AT ISSUES: HUMAN MIGRATION

Unless we understand the inner dynamics of the global pattern of human dislocation, we cannot begin to understand the nature of the immigrant and refugee problem in our own midst, which is like the visible portion of an iceberg floating above water: under it are the stubborn realities of social, political, economic, cultural, and racial factors that keep the problem alive.

The church, which had learned in the past from the experiences of the Jews—the Exodus, the Babylonian captivity and diaspora—as well as the experiences of the persecuted early Christians, must today learn once again, by sharing the agonizing experience of the contemporary immigrants and refugees the profound religious meaning of human existence in the midst of the chaotic state of human society.

The global phenomenon of human dislocation in our time is not simply a political phenomenon but is the manifestation of the human spirit in that various peoples are determined to escape oppression and poverty, and that God has been at work among them in ways past our comprehension to bring about "release to the captives and recovery of sight to the blind, and to set at liberty those who are oppressed."

— Joseph M. Kitagawa, Dean, Divinity School, University of Chicago, (Addressing Episcopal Church Consultation on Refugees, 1978)

"The Episcopal Church Looks at ISSUES" series is produced through the cooperation of The Episcopalian and the Public Issues and Communications Offices of the Episcopal Church Center. This third article in the series was written by the editor of The Episcopal News, newspaper of the Diocese of Los Angeles.

THE 80'S: PEOPLE ON THE MOVE

By Ruth Nicastro

The history of the human race is a story of people on the move. Long before recorded history there is ample evidence of large migrations of people over vast distances, and stories of such migrations are included in the earliest records of mankind. These mass movements took place for the same reasons they occur today—famine, war, persecution, a desire to better one's lot in life. The pattern is familiar.

Yet sociologists tell us that we are living in a period unprecedented in human history, a time they say will be known as the "decade of migrations."

The U.S. Committee for Refugees enumerates, country by country, 16 million refugees and displaced persons in the world right now. If we add to this those living persons more or less permanently resettled

elsewhere who were displaced from their homes by earlier upheavals (i.e. the Russian Revolution, the Communist revolution in mainland China), those living in foreign lands because of job necessity, and the undocumented, the number is closer to 45 million. Nearly every country in the world is either a sender or a receiver of refugees, and some countries are both. Sometimes this phenomenon is going on within a single country, where for political or military reasons groups of people are relocating in different areas of the same country.

The numbers stagger us. The recent arrival of 118,000 Cubans on our shores has sent shock waves throughout this country. Our minds cannot handle a figure of 16 million, much less 45 million. But the fact of life in the 1980's is that we cannot escape from the knowledge of these num-

bers, and we cannot refuse to deal with their impact.

It is no longer possible for us to isolate ourselves from any other corner of the globe, however remote. Through television a hundred million Americans witnessed the Vietnam war nightly in their living rooms. We have seen and heard interviews with Afghanistan citizens fleeing the advance of Soviet soldiers. We have been present in refugee camps in Malaysia and Thailand. We have watched student riots in Paris and Tokyo and Teheran. Roving cameramen have taken us inside Burma and Tibet and China, even when these places were supposedly closed to Western visitors. We have been inside igloos near the Arctic Circle and grass huts in Africa. We have watched revolutions and we have seen starvation.

At the same time, through these same electronic marvels, many of these far-away people have been learning about us. Television sets may be rare in the Third World, but they do exist. Cities have movies. Radios are increasingly prevalent. And there are travelers who bring back amazing stories of what they have heard on the small box and seen on the big and little screens. In Africa and in Cambodian jungles there are people who know that

the promised land is only 10 hours away by air.

We are no longer remote from any other place in God's world nor isolated from any others of God's people. We can no longer ignore turmoil or suffering or upheaval in any part of the globe, not only because it is against God's commandment to do so but also because that turmoil and suffering and upheaval directly affect us and directly bear upon our daily lives and our way of life.

How then do we cope with the millions?

Coping requires first our *understanding* of the imperative that we do so. On two counts we have no other choice: as Christians we must obey our Lord's command that we love one another; as inhabitants of this world at this time, we know that everything which occurs in one part of the world has a direct consequence in the rest of the world.

It requires also some theological reflection on the Biblical history of migrations—of sojourners in strange lands and of our own lives as sojourners.

Finally, it requires some *commitment* from us, not only to ease the suffering of displaced persons here and elsewhere in the world, but also to seek alleviation of the conditions which cause people to flee their homelands.



Stephanie Young

I. Learning to Understand

It is beyond the scope of this paper to deal with migration in and out of every country or area of the world, but through a few examples it is possible to show that situations and events interact, causing ever widening circles of reactions.

The Refugees

All of the familiar causes of migration have been at work in the Indochinese exodus—war, persecution, famine, and a simple desire for a better life.

As of August, 389,000 Indochinese refugees had been accepted into the United States for resettlement since 1975—a fact of which Americans are well aware. We are not so well aware that the Indochinese exodus has been felt in many other countries as well.

A total of 450,000 Indochinese have been resettled in other countries during the same period. The Peoples Republic of China has accepted 240,000; France has absorbed nearly 60,000, in addition to 40,000 who had fled there in 1952 after the fall of Dien Bien Phu; Canada has taken 42,350; Australia, 37,750; Zimbabwe 1,000. Nineteen countries have accepted 1,000 or more of these people, and many other countries have taken smaller numbers.

The result of this far-ranging dispersal of persons is the accompanying dissemination of an ancient, rich, but previously not very widely known culture. We can note this in the sudden appearance of Vietnamese, Laotian and Cambodian restaurants in American cities; in a row of post-Victorian houses turned into Vietnamese Buddhist temples along a Los Angeles street; in Vietnamese nightclubs on major American boulevards. More subtly we find ourselves affected by what we observe of these newcomers' traditions and lifestyles—their dedication to family, their equanimity in the face of adversity, their ingenuity, their generosity even when they appear to have lost everything.

Persons set down upon foreign soil, in the midst of an alien culture, may have left all their worldly goods behind, but they bring with them something of home in their memories and traditions, and they harbor a great need to preserve that which they remember. By design or by accident they share what they preserve, and those with whom they share find their own horizons broadened, their own culture enriched.

It is a fact of our times that in Zimbabwe and in Sydney and in Paris, as in Garden Grove, California, something of the proud and ancient culture of Indochina survives, the gift of the refugees to their hosts.

Official UN statistics place the number of refugees and displaced persons on the African continent at more than 4 million. Those figures are deceptive, for they do not include the so-called "internal" refugees—those missing or displaced in their own homelands.

In the "1980 World Refugee Survey" published by the U.S. Committee for Refugees, AFRICARE's C. Payne Lucas writes:

"The situation is much more complex than one in which some nations are generating refugees while others are giving them asylum.

Often a nation is both a source of conditions causing citizens to flee and a recipient of exiles from nearby nations. Besides geographical proximity, factors of ethnicity and religion usually account for this paradox. The 600 ethnic groups which comprise the more than 40 nations on the African continent are often split by national boundaries into minorities within several adjoining states, each unit becoming a magnet for fleeing kinsfolk when trouble arises next door. Occasionally tribal affiliation has

Drought and war victims are indistinguishable from each other—all are destitute and suffering from malnutrition. A young girl carries her grandmother as they flee their war-torn homeland north of Saigon.



RNS Photo

determined religious commitment, adding a new dimension to unstable relations among the ethnic groups."

Lucas lists several circumstances which force or prod citizens to leave their homeland, and notes that these are often multiple and overlapping: racial oppression, repressive government regimes, liberation struggles, international conflicts, tribal rivalries.

Complicating the African situation is the general poverty of most of the continent. The "asylum" nations which take in refugees from neighboring countries are so poor themselves that they have no resources even to keep the refugees alive, much less provide medical help, education and training.

Somalia, on Africa's Horn, bordering the Indian Ocean, has the worst refugee situation in the world at present. Since 1977 that country, about the size of Texas, has been torn by

its continuing war with Ethiopia over control of the Ogaden desert, a war in which Ethiopia has generally had the upper hand. One out of four inhabitants of Somalia is a refugee. Nearly 700,000 refugees are living in some 25 camps, mostly on the Ogaden border; at least another 500,000 have made their way across the border to friends and relatives or are merely roaming the countryside. Nearly 90 percent of these are women and children, the men having stayed to fight in the wars.

The situation was drastically intensified by the drought which began last winter and still continues. Live-

have multiplied. A UN team which surveyed the situation last December estimated Somalia would need 160,000 tons of food during 1980; so far 90,000 tons have been firmly pledged—73 percent by the United States.

An appeal was made to the United States for additional emergency food in May, but as of mid-summer, none had been sent. Kenneth Schlossberg, former staff director of the Senate Select Committee on Nutrition and Human Needs, writing in the Los Angeles Times in July, explained that "the American food-aid program—Food for Peace—has been paralyzed by the congressional battle to achieve a balanced budget. Whether the budget will actually be balanced a year from now is dubious. What is almost certain is that thousands of Africans will die because our country, the greatest food producer on earth, could not act in time to send 35,000 tons of food required during the last month."

It is obvious, then, that internal conflicts in this country are having a direct effect upon the inhabitants of that region of Africa half-way across the world. Similarly, the Ethiopian wars have direct repercussions here and in the Soviet Union, since the two super powers have lined up on opposite sides. Ethiopia is involved in another long-running war with Eritrean secessionists on her opposite border, in which the United States is supplying arms to Saudi Arabia which in turn arms Eritreans. More than a million Ethiopian refugees from the Eritrean conflict are presently in the Sudan, severely straining that country's meager resources. Large numbers have fled to other countries around the world, including the United States.

The two-front Ethiopian wars have produced more refugees than all Southeast Asia.

Arms budgets, aid programs, and diplomatic relations are affected in both the super-powers and to a lesser degree in all those nations within their spheres of influence. Since all these nations are involved in the United Nations, their own conflicting allegiances affect their support of UN relief efforts.

The "Guest" Workers

The situations discussed so far, in Indochina and Africa, involve refugees, defined by the UN and by the new United States Refugee Act as persons outside their country and unwilling or unable to return to it because of persecution or fear of persecution.

There are also vast numbers of persons in the world who live outside their homelands because of economic necessity—there are no jobs at home so they go where the jobs are. Such economic migrations shifted the populations of European countries in unprecedented numbers in the years following World War II. Some 12 million Europeans resettled across national borders during the post-war years and have remained on alien soil.

Guest worker status, by whatever name it is called, has become increasingly a factor in the economic picture in many other parts of the world. There are for example one million expatriates from the Yemen Arab Republic (North Yemen) in the labor force in Saudi Arabia—a country whose population is only 5 million. The normal population of North Yemen is 7 million. Understandably

stock was completely wiped out in several districts of the Ogaden, and some tribes were forced to leave the country en masse.

The country has no resources to deal with this influx of persons, all in desperate need; yet the Somalis have attempted to accommodate the refugees to the greatest degree possible. The government has spent about \$15 million in caring for them, incurring serious debt problems and nearly exhausting its reserves of foreign exchange. The UN and individual countries, most notably the United States, have sent substantial aid. Still the camps are crowded, and health services, sanitation and clean water are almost totally lacking.

Somalia regularly imports about one-fourth of the food supply used by its normal population. The drought has severely cut food production at the same time that the food needs

the relocation of such a large block of persons has had a sizable impact upon the relatively small populations of both the sending and receiving countries.

In Saudi Arabia the Yemenis are the construction workers, street sweepers, servants. They come from one of the few agricultural countries among the Arab states, from mountainous highlands to the oil-rich desert. Mostly males who hope eventually to return home and who send a great deal of their incomes home, they live as impoverished villagers in their new land, forming a disenfranchised proletariat. Their absence is sorely felt in the tribal society they have left behind, where high value is placed on the family unit, and where women are now doing many jobs the society has considered only appropriate to males, without the education and consciousness raising taking place in many other parts of the world.

The lure of Saudi paychecks might not have been so great had the country not been exhausted and impoverished by nearly two decades of war, first as an international battleground for a series of Arab wars, then for a prolonged civil war with the People's Democratic Republic of Yemen (South Yemen). And those wars most certainly could not have gone on without the support of the super powers—the Soviet Union siding with South Yemen while keeping a keen eye on its principal industry, the refining of petroleum; the United States siding with North Yemen in a fruitless effort to promote stability in this quarter of the volatile Middle East.

The Undocumented

The third major category of homeless people are the undocumented—those who slip across borders at night hoping to lose themselves among the resident population while they seek some way out of stifling poverty or oppression at home. Hong Kong and Singapore have large numbers of undocumented persons, as do some other parts of the world. But the situation is assuming crisis proportions in the Southwestern

As the debate continues some interesting facts are coming to light. A recent report by Leonel Catillo, former Commissioner of the U.S. Immigration and Naturalization Service, said that research indicates that undocumented people tend to be the "best and brightest" of the young Mexicans: "By definition they are adventuresome, young, talented, eager, bright hard-working, and willing to strike out on their own. They are a tremendous resource for the U.S."

A study completed this past summer by California State University sociologists Reynaldo Baca and Dexter Bryan indicates that, contrary to the belief of many Americans, most Mexican illegal immigrants do not desire citizenship, permanent full-time residence, or political participation. They come to earn money and hope and plan to return home as soon as they have accumulated enough to do so. They do not favor the North American culture and reject permanent ties with it even if they stay in this country for extended periods.

Another increasingly obvious factor is that certain types of industry depend upon the undocumented, and that many of these exploit their workers, who dare not complain. Statistics compiled by the California State Division of Labor Standards Enforcement reveal that 80 percent of Los Angeles garment industries—a heavy employer of undocumented—do not pay the minimum wage and/or over-time; 31 percent of them do not carry Worker's Compensation Insurance for their employees. In the restaurant business, another large employer of illegals, 63 percent of those inspected do not pay the minimum wage and/or over-time.

Castillo cites another situation in El Paso, where an overzealous INS border guard stopped a bus carrying undocumented maids into the city early one morning: "By mid-morning there were complaints from all over El Paso. American women could not get to work without their maids/babysitters; the Chamber of Commerce was up in arms. By day's end,

"The promised land is only 10 hours away..."

ple into the country to compete for already scarce jobs. Since jobs are scarcest among minority populations, racial tensions have been aggravated in communities where minority persons, particularly blacks, have felt their own economic security threatened by the newcomers.

Yet in 1978 a group of 90 black leaders from civil rights, labor, business, community and professional organizations issued a joint statement in support of refugee legislation which said in part "The battle against human misery is indivisible. If our government lacks compassion for these dispossessed human beings it is difficult to believe that (it) can have much compassion for America's black minority, or for America's poor."

An article in the June 23 *Business Week*, probing the consequences of a new wave of immigrants, pointed out that we need this new labor pool: "The urgency of dealing with immigrants today has blinded almost everybody to the need for a policy that will fit the long-term U.S. conditions as well. The truth is that at a time not too distant the U.S. will need immigrants to buttress the labor supply if the economy is to grow."

The article quoted noted management theorist Peter F. Drucker as saying that all developing countries are facing the "massive reality" of labor scarcity, and that the mass migration from Mexico should give American manufacturers a competitive edge over their European counterparts such as they have not held for quite some time. In fact Drucker predicted that the Southwest "may be the only region in the developed world to show a sizable growth in traditional manufacturing industry over the next 20 or 25 years."

"They're ruining the economy"

What we forget when we worry about all those new people coming in is that almost the moment they hit the shore they become consumers and taxpayers. Though they may need lots of help at first, and their food and clothing and household goods may have to be given to them at the beginning, all of those items are purchased by someone; most of them are taxed, too. As soon as the immigrants find their way into the labor market, they pay more taxes. The net result has proved to be, in the long run, a boost for the economy rather than a drain on it.

The Los Angeles Department of Health Services estimates the cost of health care for undocumented residents of that city from 1975-77 at \$8 million; the County Administrative Office estimates tax revenue received from undocumented persons during the same period at \$11 million.

As 118,000 Cuban refugees flooded Miami early this summer, that city was suddenly strained far beyond its capacity to meet the emergency needs of the newcomers. Cries of reaction, of anger and fear, from many of Miami's citizens were heard loud and clear across the land.

Carlos J. Arboleya, president of the Barnett Bank of Miami, writing in the *Miami Herald* on June 8, sought to allay those fears, pointing out that the earlier Cuban influx of the 60's



UN/J.K. Isaac

had proved to be Miami's "explosive blessing."

Today the Latin community of Dade County—600,000 strong, generates income of over \$2.5 billion. "They are no longer the poor refugees fleeing from communism," Arboleya wrote, "but a socio-economic bloc, very significant in the economy of Miami. Probably the most dramatic evidence of well-being in the Latin community has been the surge in family income, which grew from an average of \$10,000 in 1975 to \$15,000 in 1979 . . . In two decades they now own more than 18,000 businesses in Dade County . . . account for about 25,000 garment workers (and) large numbers of aircraft repair and maintenance people . . . There are 16 Cuban-American bank presidents . . . They own more than 60 new and used car dealerships, have 500-plus supermarkets and 350 drug stores . . . own companies engaged in real estate, manufacturing, cigar making, boat building, sugar processing, etc."

Of even greater significance, Arboleya noted that the Cuban community, through its cultural and language links to Latin America, had been largely responsible for Miami's booming international trade, now grown so large that 100 national corporations which deal in the Central and South American market have established their regional or primary offices in the Miami area. This has resulted in a 500 percent increase in air passenger service in the past five years and well over 250 percent in air cargo, making Miami's one of the fastest growing airports in the country.

All of this growth has benefited the rest of Miami's citizens as well as the Cubans, and has made Miami a new bilingual and bicultural city.

"They're all on welfare"

It is popular to assume that refugees are crowding the welfare rolls, thereby increasing taxes for the working population. Some need temporary cash assistance, to be sure; some may need it for considerable lengths of time because of individual hardship situations. But it is absolutely contrary to the intent and methods of most of the voluntary agencies (VOLAGs), upon whom the government depends to resettle the refugees accepted into this country, to make these persons dependents.

Church World Service, the VOLAG through which Episcopal Church refugee resettlement is carried on by the Presiding Bishop's Fund for World Relief, as well as the other religious VOLAGs (Lutheran Immigration and Refugee Services, US Catholic Conference, and HIAS, a world-wide Jewish immigration agency) resettle refugees through congregations who assume responsibility for the

"The battle against human misery is indivisible"

United States as undocumented people, mainly from Mexico but also from other Central and South American countries, stream into Texas, New Mexico, Arizona and California.

The governors of the ten border states—four United States, six in Mexico—met recently for the first time to try to grapple with this as well as other border problems. They could not agree on such specifics as whether or not to grant the undocumented "guest worker" status, whether to import Mexican workers on a quota basis, the possibility of temporary "equity visas" to illegals already employed here, etc. But on one thing the governors from both sides did agree: the undocumented workers must be treated in a "humane American tradition."

The four American governors also agreed that undocumented workers already in the United States should have their status legalized in some way. Three years ago President Carter's immigration proposals sent to the Congress included amnesty for illegal aliens after five years. Those proposals are still being debated by the legislators.

there was an American demonstration against the Patrol at the border. El Paso cannot operate without its thousands of maids. I say, let's regulate that traffic."

As increasing numbers of the world's homeless make their way into this country, seeking the same welcome which has traditionally been extended to immigrants here, it is inevitable that problems arise. Many of these are real and severe, and require extreme patience and compassion as well as cooperation of government, churches and other volunteer agencies, and the citizenry. Solutions depend upon analyzing the facts as they are, with some historical perspective, and without perpetuating certain common myths about immigrants.

"But they're taking our jobs"

As long as there are millions of unemployed Americans, heavily concentrated in certain portions of the country, questions are bound to be raised—and heatedly—about our admitting huge numbers of new peo-

newcomers until they become self-sufficient. The congregations are expected to provide alternatives to direct cash assistance, which is seen only as a last resort.

There are several reasons for the religious VOLAGs' insistence on their model of resettlement. One is their deep concern for the long-term well-being of the refugees, to which the continued sponsor-sponsee relationship is essential. Another is their similar deep concern for the rest of the society, particularly other needy persons in the community, and their caution against causing any sort of backlash against the refugees. Thirdly, the VOLAGs recognize the general ability and inclination of the refugees to be self-sufficient.

Refugees are survivors. They have already managed, against often unbelievably difficult conditions, to leave their homes and get here. As a group, they tend to have tremendous inner resources for coping with

adversity and finding a way to prosper. They also tend to have great concern for each other, and extend considerable help and support to each other and to newcomers from their homelands.

The Indochinese, for example, have formed a large number of Mutual Assistance Associations which provide national networks for all kinds of help to refugees. Often these work closely with local and national government agencies. It is also increasingly common to find 1975 Vietnamese refugees who are now economically independent, sponsoring new refugees on their own.

When the present Cuban influx hit Miami, the previously established Cuban community generated \$2.5 million in a 13-hour marathon fundraiser to aid the newcomers. In Dallas, Cubans from the 1960 resettlement era sought the help of the Episcopal Diocesan Resettlement Office in designing their own sponsorship program.

II. The Christian as Sojourner

Recognizing the absolute inevitability of having to deal—intimately and personally as well as nationally and transnationally—with the fact of the world's homeless, we turn to Scripture for perspective.

The Bible, through passage after passage in both the Old and New Testaments, says three significant things to us about this subject. The first is that God's chosen people are wanderers and sojourners. The Bible is filled with the accounts; more importantly, the accounts show the moves as directed by God and followed by his people in faith: The Lord directed Abram to leave his country and kindred and go to a new land, and in return He promised great blessings upon Abram's descendants. Similarly God directed Moses to lead His people out of bondage. It was an angel of the Lord who said to Joseph, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you."

The next thing we learn, in countless passages of Scripture, is that we are to welcome the stranger, even as Abraham welcomed the three strangers by the oaks of Mamre. We are given repeated directions to do so: "You shall not wrong a stranger, or oppress him." (Exodus 22:31) "Love the sojourner therefore; for you were sojourners in the land of Egypt." (Deuteronomy 10:19) "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares." (Hebrews 13:2)

Time and again in ancient scriptures people are judged by how they welcome strangers. In St. Matthew's Gospel we learn from our Lord's exhortation the full dimension of these commands: "Inasmuch as you do it to one of the least of these my brethren, you do it to me."

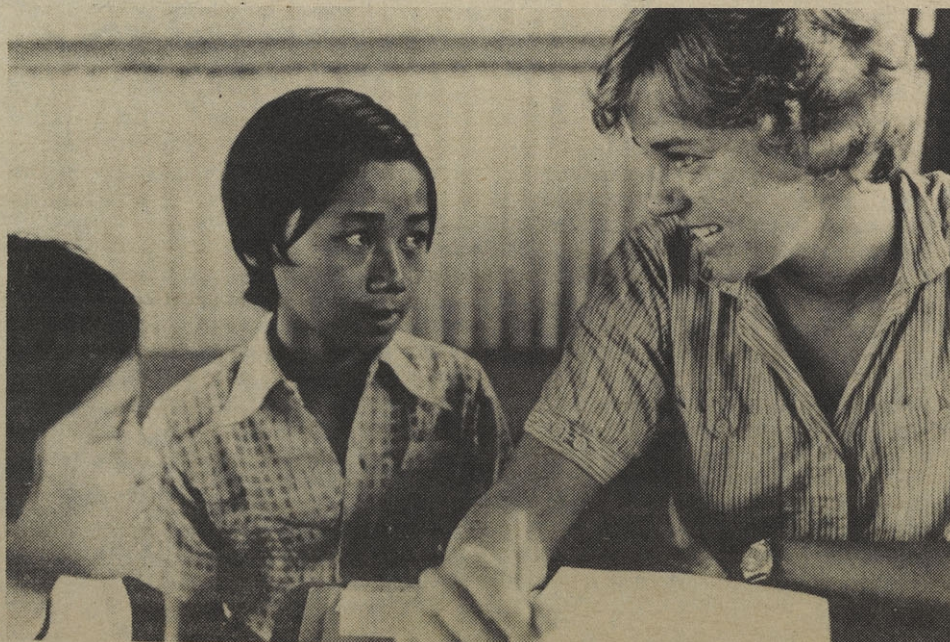
Finally the Bible reminds us repeatedly that we are *all* sojourners, pilgrims in search of the promised land: "For we are strangers before Thee, and sojourners, as all our fathers were." (1 Chronicles 29:15) "For you are strangers and sojourners with Me." (Leviticus 25:23) Paul's letter to the Hebrews recalls the faith of the ancients, all having died in faith, . . . "not having received what was promised, but having seen it and greeted it from afar, and having

acknowledged that they were strangers and exiles on the earth."

The pilgrim life of God-made-man began when His parents could find no room in the inn. It is to culminate when all of God's people are reconciled one to another, no longer strangers and sojourners, but fellow citizens with the saints and members of the household of God (Ephesians 2:19).

In a short essay published last year by Church World Service, Jorge Lara-Braud, Assistant General Secretary of the National Council of Churches, concluded: "In our day the primary truth of faith as we consider immigrants and refugees is that Christ has made another appearance among us, as Himself an immigrant and a refugee in the person of political dissidents and foreigners on the run. We should be moved to embrace these people simply on account of their beleaguered existence, and of the benefits they generate for our country and theirs. Beyond that for Christ's sake, we should welcome them as beloved fellow pilgrims who renew in us the search for that city yet to come, with foundations of love and justice whose architect and builder is God."

Refugees are survivors. What they need is a helping hand to begin a new life.



UNHCR/D. Dahmen

III. Commitment "Unto the least of these . . ."

As the pilgrim church of God, as individual Christians, as inhabitants of a shrinking globe we must then find ways to help the homeless and to alleviate the conditions which cause them to leave home. The church's traditional models of sharing, study and advocacy provide a place to start.

Presiding Bishop's Fund

Wherever there are refugees in the world the Presiding Bishop's Fund for World Relief is there, either under its own auspices or through its affiliation with Church World Service, providing food, medical supplies, clothing, and pastoral care.

Episcopal Church refugee resettlement is carried on by the Fund, which provides assistance to individuals and parishes throughout the country as they respond to the church's appeal to become sponsors.

Of even greater importance in the long run, the Fund has also worked throughout the world to change conditions which produce refugees. Fund grants have drilled wells where there was no clean water; imported tools and shown unskilled farmers how to use them; helped scientists develop seeds and grains adapted to particular areas to increase agricultural production; taught uneducated natives about nutrition and helped them to change their dietary habits to include some available but previously unused food sources; lobbied with other agencies for the establishment of world food banks as reserves for bad crop years; and in countless other ways sought to eliminate famines which devastate the poorer nations of the world.

As the Fund's work expands, its need for money steadily expands also. A pledge to the Fund is one way to raise one's hand on behalf of the homeless.

Becoming Involved

Sponsor. Sponsorship remains a critical need. If your church has not been involved in sponsoring—or even if it has—consider sponsoring a new family. Consider joining with nearby churches of other denominations to sponsor a group of families. Start exploring the possibilities with a small group; your own interest will stimulate others in your parish to join.

Send for a copy of the booklet "How to Sponsor a Refugee Family" from

your diocesan resettlement office or the Presiding Bishop's Fund, 815 Second Avenue, New York, NY 10017.

Study. Becoming informed is vital to making appropriate decisions regarding all the diverse factors which affect migrations around the world. A parish study group is a good place to reflect upon what is printed in the daily press and weekly news magazines.

An overview to begin with is the "1980 World Refugee Survey" published by the United States Committee for Refugees. It is available at \$4 (\$3 each for 3 or more copies) from the Committee at 20 W. 40th Street, New York, NY 10018.

Join forces. Church groups can work effectively with many public agencies on behalf of refugees, immigrants and undocumented persons. For example, those in border areas can work with the Border Patrol to make sure their activities are humane. They can look into detention facilities to help bring these up at least to the levels required by the Bureau of Prisons.

Many church groups are involved in jail chaplaincy work, but according to Leonel Castillo almost none is working with detention facilities, where some people are held for months. "You can get a Bible in a Holiday Inn, you can get a Bible in jail, but you cannot get a Bible in a detention facility. Nor can you get any reading material at all," says Castillo.

Lobby. In election years senators, congressmen and other officials are especially receptive to invitations to speak—to church groups as well as others—and in the typical follow-up question period they also listen to their constituents. They read their mail, too, and keep track of public response to legislation before them.

Your voice will be heard. This country passed a new refugee law in March 1980, the first comprehensive legislation on this subject the country has ever had. It came about as the result of direct pressure from the citizens of this country to recognize the fact of homeless people in our time and to update our immigration policies to deal with them. When the government declined to apply this new law to Haitians crowding into Florida at the same time Cubans began arriving last spring, direct pressure from the citizenry forced the government to grant them temporary legal status, expected to lead to asylum status.

In the Spring of 1979 the dramatic flight of the "boat people" captured the hearts of people all over the world. Their insistence that something be done compelled this government and many others to demand that the United Nations address the subject. As a result the Geneva Conference on Refugees and Displaced Persons was held in July of that year.

The enormous challenge of the world-wide phenomenon of human migrations affords the greatest opportunity the Church has ever had to work toward that City of God envisioned in the scriptures. How we respond is a measure of our willingness to become fellow pilgrims en route to that city.

General design of this series is by Allan Troxler, Diocese of North Carolina.

Mission Information

BY ONELL A. SOTO

The Ven. **Philip Shilongo**, Archdeacon of Odibo in Namibia, Southwest Africa, has been released by South African authorities after being detained for 25 days. His arrest was the second he had experienced within a year; and as on the previous occasion, it was made under a law allowing people to be held in solitary confinement for up to 30 days without any charge being brought against them. The archdeacon returned to his home after celebrating a thanksgiving Mass in the chapel of Bishop James Kauluma.

"From Aba to Zululand" could be an appropriate title for the recent list of **Anglican dioceses around the world** prepared by the Anglican Consultative Council in London. At present the communion has 403 dioceses grouped into 28 Provinces or national Churches. The list also includes the names of all Anglican primates together with the names of mission agencies and ecumenical organizations. Unfortunately, circulation of the list is limited "due to the high cost of postage." I believe you can obtain a copy if you enclose a small contribution with your order. For information, write to Anglican Consultative Council, 14 Great Peter St., London SW1P 3NQ, England.

Max Warren, the famous late general secretary of the Church Missionary Society of England, reminds us in his book, *I Believe in the Great Commission*, that "the whole challenge of the ministry of Jesus was in line with that of the great prophets of the Old Testament in their witness to the rule of God and the demands of His righteousness. The ethics of Jesus were not just personal, designed for individuals. They had social and political implications. As a matter of history, He died as a social and political subversive. The fact of history has its own significance for history, then and now."

A General Synod of the **Episcopal Church of Brasil** rejected a motion that would have permitted the ordination of women to the priesthood. The motion failed to achieve the required two-thirds majority. Out of the six bishops, only one voted against ordination.

There and Here, a publication of the New Zealand Anglican Board of Missions, reports on the situation in **Pakistan**: "The Church in Pakistan is hard-pressed, with Communists on one side and newly-aggressive Islam on the other. The Islamic Code provides for cutting off hands and floggings. Sunday is no longer a day of worship. Christians get few job opportunities. The Council of Churches in Pakistan recently called on the government to take steps to stop the increasing isolation of the Christian community."

Gray Plunkett, a music teacher from St. Martin's-in-the-Fields, Atlanta, Ga., is serving as a Volunteer for Mission at Holy Trinity School, Port-au-Prince, **Haiti**. He describes a typical day at a music camp in the small town of Leogane where he recently worked: "Camp starts at 6 a.m. when Mademoiselle Rose blows the whistle for everyone to get up. At 6:45 we have flag raising and morning prayer, followed by breakfast. The morning is devoted to

group lessons, theory classes, and ensembles. After lunch, there is recreation until 3:30 when it's time to take showers. At 4:00 p.m. there are rehearsals for all groups. At 5:45 we gather to lower the flag and say evening prayers. Three evenings a week there are rehearsals for the first orchestra and on Wednesday nights student recitals. On Friday nights there is a dance. At 8:30 the whistle blows for the younger children to go to bed and at 9:30 everyone else, with lights out at 10:00."

A clergy conference of the **Church of Uganda** urged all the members of the Church to "bring back to the Lord the people of Uganda and to revive in them the love and justice lost during the past eight years." The 1,300 priests and bishops from the Church's 17 dioceses urged all people of good will to restore peace in the country. Three governments have held power since Idi Amin was overthrown 19 months ago. Serious political and economic problems plague the nation. The Church of Uganda seems to be the only voice that can speak with courage and moral authority in this time of crisis.

The Rt. Rev. **David E. Richards**, sometime Bishop of Costa Rica and present director of the House of Bishops' Office of Pastoral Development, has issued a statement about alcohol education in the Episcopal Church, in which he says in part: "Beverage alcohol has always been referred to as 'spirits,' and this should help make it obvious to us that the person who develops a drinking problem and falls victim to this form of chemical dependency is actually using 'spirits' as a way of helping him to resolve his own need to grow in the Spirit. Alcoholism is clearly a spiritual disorder. In all of its long history the Church has failed to recognize that religious forces uniquely possess the key to solving the problem and, even more importantly, religious bodies possess the means for preventing and controlling this particular disease."

What are Christians doing to combat institutionalized violence and injustice around the world? Hear this challenge from **Orlando Costas**, Latin American missiologist and writer: "The kingdom of God, of which we are part and whose message we have been called to proclaim, demands that we side with love, not with hate; with justice, not with inequality; with peace, and not with aggression. Since this is the case, we have no alternative but to marshal our forces to denounce institutionalized violence and to affirm the right of the poor and oppressed to live and to commit ourselves to programs that place the human being above the state and its institutions. To do anything different would be to turn coward and to deny our duties as first-fruits of the new order of life."

The **Taiwan Episcopal Church** wants to offer its services to any diocese or church organization that desires to order lapel pins with its own emblem and colors. The pins are made with the best craftsmanship characteristic of Chinese art. For more details write to Bishop P. Y. Cheung, 1-105-7 Hangchow S. Rd., Taipei, Taiwan 100, R.O.C. Minimum order 500. Customers are requested to wait 60 days for delivery.

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Martin Townsend

Ho, ho, am I going to have fun at the YPF Hallowe'en party!"

Under the headline, "High Holy Days Services," the *Sarasota* (Fla.) *Herald-Tribune* ran the notice of the meet-the-candidates-night sponsored by St. Boniface Church. Perhaps the fact the candidates planned to set up booths as for the Jewish holiday of Succoth is what threw the newspaper off.

Editing manuscripts sometimes brings rewards beyond those from discovering a fine piece of writing. Fred Graver, a senior editor for New York's M. Evans publishing house, used tips on surveillance gleaned while editing a thriller about the CIA to help police nab a professional book thief who was shoplifting from Manhattan bookstores and then retailing his loot—at cut-rate prices—on the sidewalk.

WINNERS. . . . The Rev. **Austin Cooper** of St. Andrew's, Cleveland, Ohio, received the Black Religious Leadership Award from that city's branch of the NAACP. . . . Seabury-Western Theological Seminary recognized the ministries of two alumni, the Rev. **Joseph A. Howell** and Archdeacon **Erwin M. Soukup**, with honorary D.D. awards. . . . Canon **Kermit L. Lloyd** was chosen to head the statewide institutional chaplaincy program for the Pennsylvania Council of Churches. . . . Kanuga Conference Center's Board of Directors has elected Bishop **Thomas Fraser** of North Carolina to be its president. . . . Dean **Frederick H. Borsch** will change coasts when he moves from Church Divinity School of the Pacific to his new post as dean of Princeton University Chapel. . . .

A memorial Professorship of Anglican Studies at the Episcopal Theological Seminary of the Southwest has been established to honor the life's work of the late Bishop **J. Milton Richardson**. . . . The Rev. **Barbara Schlacter** of White Plains, N.Y., has been named consultant to the Church Deployment Board and is working closely with the Clergy Deployment Office on the first *Directory of Women Clergy*, which will be published in 1981. . . . Furniture industry leader **Charles R. Sligh, Jr.**, of Grand Rapids, Mich., will be honored for 31 years of service to the Laymen's National Bible Committee when that organization celebrates its 40th anniversary.

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