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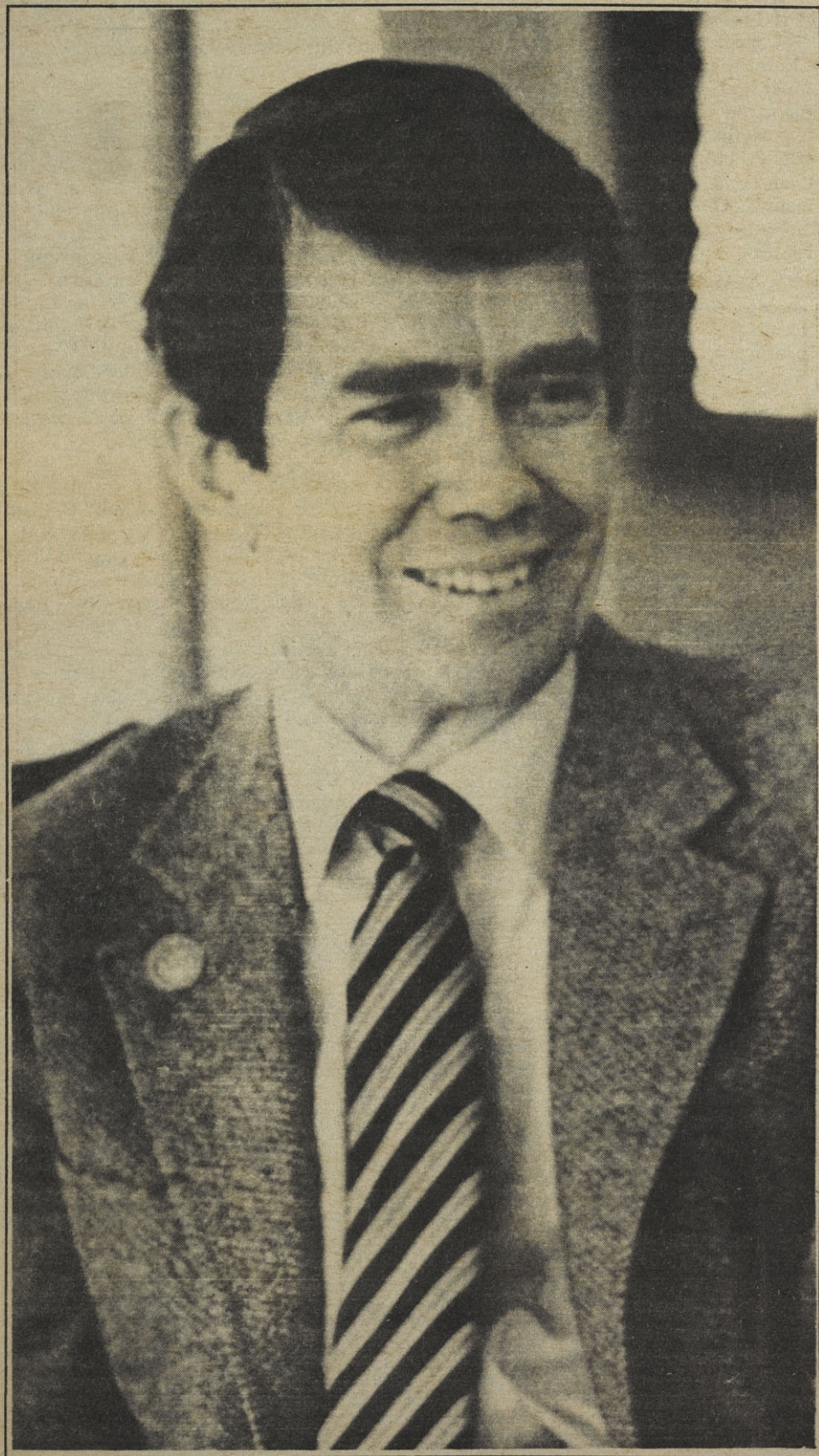
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EDITION

APRIL 1981

THE Episcopalian



Bruce Laingen: 'We were afloat on prayer'

by Henry L. McCorkle
Judy Mathe Foley

"The Lord is at my side, therefore I will not fear; what can anyone do to me?" Four hundred and forty-four days is a long time to weigh that assurance from Psalms.

St. Paul's "faith is the substance of things hoped for, the evidence of things not seen" takes on special meaning when one is kept from colleagues whose fate is unknown and for whom one has responsibility.

"God is our refuge and strength, a very present help in trouble," is solace to someone held political hostage, denied freedom, separated from family.

A proud country, angered by injustice, helpless to change a frustrating and complex situation, can in 14 months turn to a power beyond presidents and politics. The Americans who waited for the 53 held hostage in Iran used that power to become a caring, concerned, and praying community.

"We were afloat on prayer, awash with prayer," says L. Bruce Laingen, 58, charge d'affaires of the U.S. Embassy and highest ranking diplomat seized in Iran. "Every letter I received referred to prayer."

"Millions of people actually believe in prayer," Laingen says quietly, pondering it, still not fully comprehending the outpouring of emotion that greeted the 52 Americans when they came home.

"Yellow has become the color of caring," he says when visitors mention all the ribbon-festooned trees on the streets

surrounding the Laingens' Chevy Chase, Md., home.

"I have great belief in prayer. Not that you'll receive specific answers, but to make living your life possible," says the wiry, soft-eyed, brown-haired diplomat who served as chief spokesman for the returning Americans.

Laingen and two other American diplomats who were held in Iran's Foreign Ministry until they were moved to prison solitary for 12 days were not as isolated as Embassy personnel held elsewhere. "We were a close group, and I constantly felt frustration that we were treated better than our colleagues and couldn't do anything about it," Laingen says.

Laingen, Victor Tomseth, and Michael Howland saw the *Tehran Times* and—until the war with Iraq—the international *Herald Tribune*. The Swiss ambassador made weekly visits, and the three "had a way to get our opinions back to Washington." They could send and receive mail and even had phone conversations with their families.

Laingen had a biography of St. Paul—*The Man Who Shook the World*—the British ambassador sent and a Lutheran wor-



The Laingens display one of many offerings they received from school children.

ship book. He read the Psalms, as did his colleagues. Laingen found St. Paul's view of faith as the evidence of things unseen one of the "best expressions of faith." He also savored a Persian expression sent by the Spanish ambassador: "Patience is a bitter cup that only the strong can drink."

Three things, Laingen says, helped him through the ordeal: confidence in his country's support ("Though sometimes we did think, 'My God, have we been forgotten?'"); strength from knowing his family was carrying on; and his religious faith.

Laingen was reared a Lutheran in Odin, Minn., a farming community of 144 people where "the church is the center of life. It's not fundamentalist, but farmers look to the sky for everything." In February Odin honored its famous son with a parade

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How to cope with vigilantism

Can we devise discussion rules
across the new battle lines?

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Bringing hope to Texas streets

William Muniz' arrival lights up
Mexican-Americans' lives.

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Meet the Anglican Communion family

Representatives of the worldwide
Church will gather here in April.

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World News Briefs



WASHINGTON

His Royal Highness, the Prince of Wales, is scheduled to read a lesson during one of the services planned at the National Cathedral during the meeting of Anglican Primates late in April. Archbishop Walter P. K. Mokulu of Central Africa will preach at this service, at which members of the diplomatic corps will be honored guests. Earlier in the same week, Archbishop of Canterbury Robert Runcie will preach at the regular 11 a.m. service at the Cathedral on Sunday, April 26, and will open the Primates' meeting with a Festival Evensong at 4 p.m. that afternoon. Runcie will also address the National Press Club in a speech to be heard over public radio and will be featured with other prelates in a special television program, hosted by Edwin Newman, which the National Broadcasting Company (NBC) will air May 3.

PHILADELPHIA

The American Friends Service Committee, with headquarters here, has nominated Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches, for the Nobel Peace Prize. The Friends' committee was a 1947 co-winner of the award. In announcing the nomination, the Friends said Tutu "speaks out courageously against the system of apartheid. . . [and] shows his great compassion for those, both black and white, who are caught in a repressive system."

TOPEKA-GREAT BEND

The two Episcopal dioceses in the state of Kansas both elected bishops on February 14 in meetings in these two cities. In Topeka, the Diocese of Kansas elected Richard F. Grein, 48, on the fourth ballot. He's pictured being announced as winner by Bishop Edward C. Turner, who plans to retire when Grein is consecrated. In Great Bend, the Diocese of Western Kansas elected the Rev. John F. Ashby, 51, from a field of five candidates on the sixth ballot. He will succeed Bishop William Davidson, who is now Assistant Bishop of Ohio.

GREENSBORO

Six congregations, including Holy Trinity Episcopal Church, in this North Carolina city are holding a series of meetings to discuss community concerns resulting from the slaying of five Communist Worker Party members and the acquittal of six Ku Klux Klan members charged with the slayings. The meetings brought white and black churchpeople together with state and local political leaders who discussed the city's "image" in the wake of the slayings, the need to involve people who feel left out of the system, and the possibility, suggested by a state senator, that churches will have to assume responsibility for programs being cut by the federal government.

OLYMPIA

Rite II of the Episcopal Eucharist will be used for the ecumenical Easter sunrise service held in the Rotunda of the state of Washington's legislative building in this capital city. In the past, no particular service had been used, but a new tradition will begin this year with a particular denom-

ination being asked to bring its early morning service to the Rotunda. The Rev. James Blundell, rector of St. John's, will be celebrant this year.

MINNEAPOLIS

A jazz Mass which uses a honky-tonk piano to express the world's hedonism, electronic noises for the world's materialism, and sirens to illustrate its brutality had its premier here with the Minnesota Orchestra. A 162-voice chorus from the choirs of Bethel College and Mount Olivet Lutheran Church sang the work of West Berlin composer Heinz Werner Zimmermann. Zimmermann said his *Missa Profana* seeks to express the Christian faith through the voices of the chorus and soloists and the world's conflicting messages through the instrumental score. It is a model, he said, of "how to sing the Lord's song in a strange land."



Photo by Susan Page

See Topeka-Great Bend

GREENWICH

Seabury House, located in this Connecticut community, will not be sold to Life Care Services of Des Moines, Iowa, to build a life-care retirement community. Life Care officials announced that due to community opposition, they were terminating a sale agreement with Seabury House trustees. The Seabury House property, which the Episcopal Church decided in 1980 to sell, has six buildings located on 50 acres.

SEOUL

The Government of South Korea granted amnesty to 5,221 government critics and minor criminals to herald the inauguration of President Chun Doo Hwan, but amnesty was not extended to the country's leading dissident, Kim Dae Jung, a prominent Roman Catholic. His death sentence was commuted to a life term after the U.S. government brought pressure, calling the charges against Kim "far-fetched." Amnesty International and a number of American churchpeople have scored Kim's trial and imprisonment and hope for his eventual release.

NEW YORK

St. Clement's Church in midtown Manhattan reopened nine days after the New York Fire Department had ordered it closed for fire and building code violations connected with its theater company. Serving both as a church and a mission theater, St. Clement's ministers to the city's theater district residents. The Rev. Martha Blacklock, vicar, who celebrated Communion outside while the church was closed, said improvements had been made which apparently satisfied Fire Department regulations.

PHILADELPHIA

A grandmother from this city's Germantown section is credited with launching the idea of wearing green ribbons as an expression of concern for the children who have been murdered in Atlanta. Georgia Dean's project has received the support of Philadelphia's City Council and has also expanded into a fund-raising effort for the families of the slain youngsters. Funds collected here are being sent to the Committee to Stop Children's Murders, in care of the Southern Christian Leadership Conference in Atlanta. Dean said she chose green because the color stands for life.

ANAHEIM

Under the chairmanship of Billy Graham, Christians will gather in California on May 9 to honor W. Cameron Townsend, founder of Wycliffe Bible Translators. The event is the golden jubilee of Townsend's translation of the New Testament into the Cakchiquel Indian language and his 85th birthday. Wycliffe scholars have subsequently translated works into more than 700 languages and have completed 125 translations of the New Testament.

MOROTO

The Anglican Church of Uganda has asked an English clergyman to become Bishop of Karamoja in northern Uganda. If he accepts, the Rev. Howell Davies, presently vicar of Old Woking in Surrey, will be Uganda's first white bishop since 1977 when the Idi Amin regime expelled whites. Ugandans fleeing the terror in their homeland met Davies in Nairobi, Kenya, where as dean of All Saints' Cathedral from 1974-1979 he gave them aid and advice.

NEW YORK

Late in February 200 office workers picketed the National Council of Churches' headquarters here in a contract dispute over wages and benefits. Striking workers, members of Staff Association, cite the 8 percent wage increase the ecumenical agency offered would be an "intolerable sacrifice" on the part of the largely female and minority workers whose salaries range between \$9,500 and \$10,500. The two sides are closer on health and pension plans, and management has agreed to exempt office workers from performing personal tasks for executives. While the Council's workers have been organized since 1953, union activity is accelerating now in other church organizations. Workers at the United Methodist Board of Global Ministries hope to affiliate with the United Automobile Workers.

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Commission continues work on new hymns

The Episcopal Church's Standing Commission on Church Music has so far reviewed more than 8,000 texts for possible inclusion in the new Hymnal. The texts come from *The Hymnal 1940* as well as from its supplements, other major English-language hymnals, material submitted by clergy and laity, and the work of past and contemporary poets and hymn writers.

The 12-member Commission is charged with reviewing and evaluating texts (but not music) to be presented to the 1982 General Convention for its approval as a revised Hymnal. Each text is examined for theological orthodoxy, inclusiveness of language with attention toward eliminating sexist and racist terminology, stylistic consistency, and avoidance of imperialistic missionary theology.

The Hymnal 1940 contains 600 hymns, not including music for the Eucharist and other services. Raymond Glover, general Hymnal editor, says the Commission will strive to limit to 600 the number of texts it will present to Convention. The Commission will recommend deleting about 200 texts from the present Hymnal and including an equal number of new ones.

Much of the new material will address the liturgical requirements of the 1979 *Book of Common Prayer* with hymns for baptism, marriage, and other services as well as for major saints' days and other feasts of the Prayer Book's expanded calendar.

Glover says the Commission will soon send texts to the reader consultants each diocesan bishop will appoint for his diocese. The Commission will review the consultants' comments prior to publishing its report to Convention. Final selection must be completed by next January so texts can be printed and distributed to bishops and deputies several months in advance of the General Convention which will meet in New Orleans in September, 1982.

James Litton, professor of music at Princeton Theological Seminary and chairman of the service music committee, told a Commission meeting in Cambridge, Mass., in February that because the 1979 Prayer Book contains rites and canticle texts in both contemporary and traditional language, the revised Hymnal must make similar provision. Music for the Eucharist and Morning and Evening Prayer must include settings for both Rite I and Rite II. Litton also reported that a new Anglican Chant Psalter, which the Church Hymnal Corporation will publish later this year, is almost complete.

At the Cambridge meeting the Commission heard an Episcopal Women's Caucus report on the use of sexist language in hymnody; urged the Church Hymnal Corporation to produce a Hymnal companion and concordances to both the Prayer Book and revised Hymnal; and discussed possible Hymnal format, including a full music or "singer's" edition with harmonizations for most hymns and melody lines for service music as well as a special accompaniment edition for organists with full index material.

Members discussed an outline for a series of Hymnal study materials for parish and diocesan use and recording of two cassettes, in cooperation with the Episcopal Radio/TV Foundation, of selections from *The Book of Canticles* and *Congregational Music for Eucharist*.

If the 1982 General Convention approves the Commission's report on texts, it may then authorize publication of the revised Hymnal. Glover estimates that total production time, including music engraving, will be about three years. The revised Hymnal would then appear in 1985.

Easter is not a season, but a truth



by John M. Allin

Easter does not come and go. It comes and stays. Liturgically, it is more than a day: It is a season. Spiritually, it is more than a season. Resurrection is the concept that embraces and supports our life in Christ, His living presence among us and our communal sharing through His Church.

So when I extend to you that age-old Easter greeting: The Lord is Risen! He is Risen indeed! I am not greeting you for Easter Day or even Eastertide. I am greet-

ing you in the name of the Lord who lives among us.

We've called it Low Sunday, that Sunday coming a week after Easter Day. Some still do. What did Low Sunday bring to mind?

Letdown, after the excitement of the big congregations, special music, potted lilies, and general bustle of Easter Day.

Conclusion of the liturgical and spiritual momentum that had been developing during Lent, reaching its climax on the Feast of the Resurrection.

Inactivity, with many clergy and others taking post-Easter holidays.

All of which seems to me to be out of order. Happily, our Lectionary now refers to those Sundays after Easter Day as Sundays of Easter. Not "after Easter," mind you, but "of Easter," stressing the truth that Easter is a season and not merely a special day, the "Queen of Seasons" as we sing in that hymn, "Come, ye Faithful,

raise the strain. . . ."

What do the Sundays of Easter bring to mind?

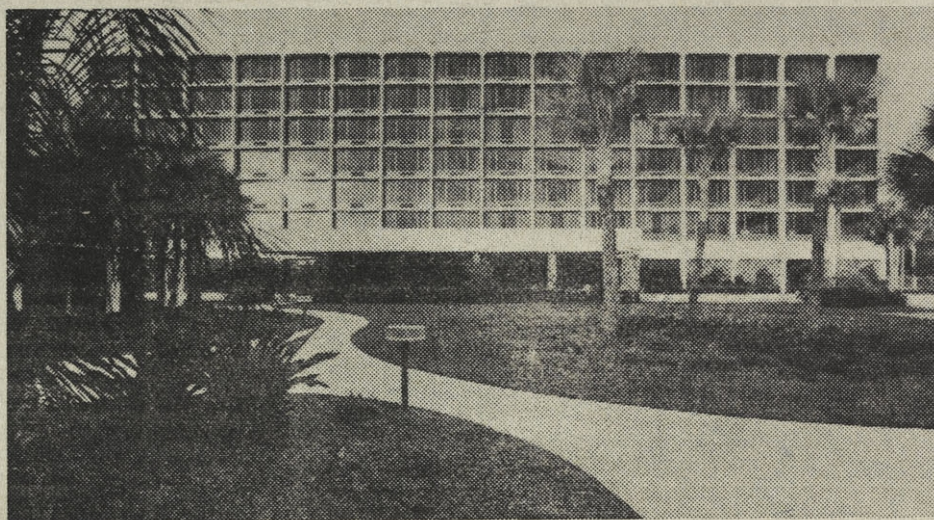
Continuation of the experience, the spirit, the message, the joy that result from proclamation of Christ's Resurrection.

Activity, including, possibly, some personal visits to those "Easter-only people" to talk with them about their lives and the New Life we have heard about on Easter Day.

Enthusiasm resulting from the knowledge that by our baptism we have been incorporated into the life of Christ through His Church.

Easter is not just a day, but a season. Easter is not only a season, but a truth that lives with us each day of our lives. So once again we share with one another the Easter greeting: *The Lord is Risen! He is Risen indeed!*

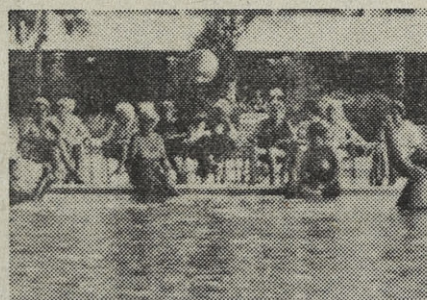
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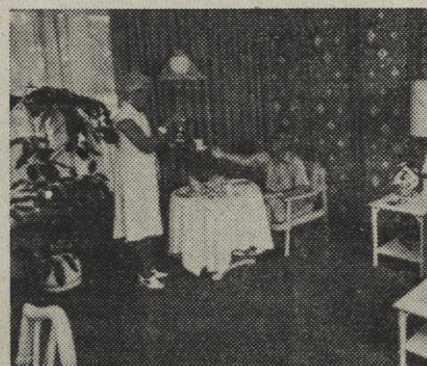
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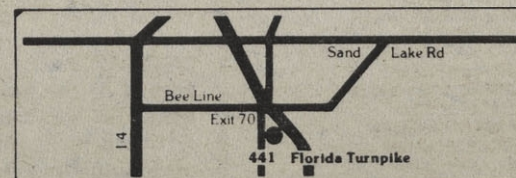
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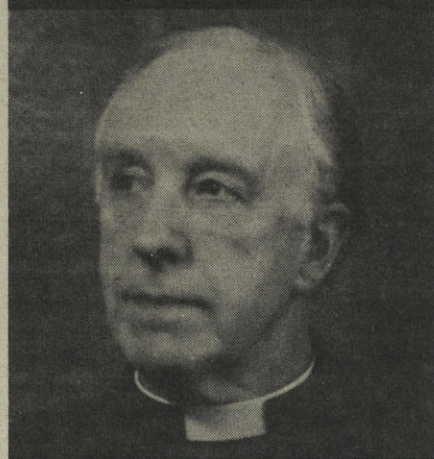
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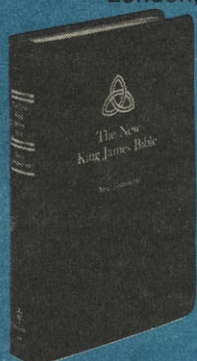
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Switchboard

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

WHAT WOULD YOUR ANSWER BE?

The February issue contains three cheap shots against the "unchurch" or "electronic Church" by parish clergy or [Episcopal] Church Center staff. Our own diocesan paper included an item showing these ministries received \$500 million in contributions.

May a puzzled layperson ask a fundamental question or two? Why, considering this nation's apathy and unbelief, does the Church not welcome all Christian ministry? Why [do] attacks come not from the ignorant nor those openly contemptuous of religion, but from those who should be allies and helpers of all who would preach the gospel of peace?

Perhaps it is time to put aside recklessness and abusive, clever language, time that our pastors-teachers state clearly their doctrinal objections to the "electronic Church," time that we who seek guidance toward truth be allowed to compare dispassionately the fruits of the mass ministries with the fruits of their detractors, time to learn where—precisely and in what theological terms—these TV ministers' teachings are so contrary to the faith of Jesus Christ and particularly to our own articles of religion.

Frankly, I am hard pressed to [understand] such attacks. The people who make them are unwilling to confess with grace the work they were called and ordained to do is being done better by others.

David Burkett
Bethlehem, Pa.

ED. NOTE: See article on page 10.

OUT OF THE FIELD INTO THE WOOD

In the February issue we incorrectly identified the author of an article on the "Unchurch." The correct name is Hal Greenwood, not Greenfield. He has recently become associate rector of St. John's, Tulsa, Okla.

SCAT

How much longer must we put up with The Episcocats? They have become unbearably boring and never belonged in a supposedly serious and dignified publication. You seem to assume all people are besotted about cats. Many of us are not.

Dorothy Miller
Jacksonville, Fla.

VIVE LA FEMME

I would like to express heartfelt thanks to *The Episcopalian* for its consistent support of women in ministry. I am a member of a denomination which has always ordained women. Occasionally fundamentalists ask me to qualify my calling or to prove its validity. Two such Christians even broke fellowship because they deemed me to be a heretic. Once a Christian bookstore owner questioned me as to why I wanted to purchase books applicable only to ministerial studies. He then asked me to prove my calling.

For each episode of this kind, there are equally supportive brothers and sisters who lift me up in prayer. I thank God for them and for *The Episcopalian*.

Karen L. Onesti
Drexel Hill, Pa.

Exchange

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

AVAILABLE

St. Dunstan's Church, 750 Skippack Pike, Blue Bell, Pa. 19422, has about 30 choir/acolyte vestments available—from small sizes on up—in good condition and free. Please write or call the church (215) 643-0522 or Paul Longcope, who is charge of

acolytes, (215) 646-4304.

St. Francis' Episcopal Church, 1205 Pine Ave., San Jose, Calif. 95125, has a beautiful purple burial pall. Shipping costs only. Please write to the Rev. A. Richard Bullock.

Free newsletter for church musicians. "Music Ministry" is about contemporary worship and music for use with *The Book of Common Prayer*, *Lutheran Book of Worship*, and Roman rituals. Written for and by liturgy/music directors. Order from: Bob Zappulla, Siena-Plassmann PO 20, Loudonville, N.Y. 12211.

Holy Faith Episcopal Church has red acolyte vestments in assorted sizes to donate. Please write to Gertrude Lazzari, Rt. A2, Box 243, Dunnellon, Fla. 32630.

GIFT OF PRAYER

The Prayer Group of the Order of St. Luke the Physician at St. John the Divine in Besao, the Philippines, wants to help you in your sickness and problems. The group will include you in its weekly healing service and share God's gift of healing. Send your name and kind of sickness to the Rev. Augusto M. Cuning, Vicar and leader of St. John the Divine Prayer Group, Lacmaan, Besao, Mt. Province 0606, Philippines.

WANTED

War- and poverty-stricken Ugandan clergy need help which you may be able to give. Canon Wanda needs seven-blankets, a bicycle for visitations, and approximately \$200 to travel to Kenya to purchase Communion wine. The parish hasn't had the latter for over two years. Also, the new Bishop of Mbale would like to have vestments and linens (preferably washable) to distribute among the priests in his diocese. Their addresses are: The Rev. John N. Wanda, Chaplain, P.O. Box 736, Mbale, Uganda, and The Bishop, Diocese of Mbale, P.O. Box 473, Mbale, Uganda. If preferred, you may send contributions to Margaret Metcalf, Altar Guild Directress, Church of the Redeemer, 4411 Dallas, Houston, Texas 77023.

Thomas Dageforck is looking for a German translation of *The Book of Common Prayer*. Anyone who has information may write to him at 4537 N. Miller Rd., Peoria Heights, Ill. 61614.

All Saints' Church is looking for a font. The small congregation is able to pay for packing and shipment. Please send a photo or description to L. Teetsel, All Saints' Mission, Safford, Ariz. 95546.

St. Augustine's (Igorot) Episcopal Mission in the Philippines is so poor it can't afford to buy a chalice, paten, or vestments. The congregation appeals to anyone who has extras, even used ones. Please write to the Rev. Augusto M. Cuning, Vicar, St. Augustine's Mission, Agawa, Besao, Mt. Province 0606, Philippines.

Christ Church, Dayton, Ohio, is celebrating its 150th anniversary. Parishioners would like to have pictures, vignettes, stories, and bits of history from clergy and laypeople who have been part of its life, mission, and ministry. Send material to the Rev. Gordon S. Price, 20 W. First St., Dayton, Ohio 45402.

The Episcopal ministry at Pennsylvania State University needs a used Communion kit (military chaplain size) for use on retreats and outings. If you have one available, please write or call Dr. Derald W. Stump, 210 Eisenhower Chapel, University Park, Pa. 16802, or (814) 865-3762.

CLERGY EXCHANGE

Swap your house and parish with another clergy family for a rent-free vacation and resident supply priest. Write: Episcopal Vacation Exchange, Barbara Mackey, Director, 309 S. Richard St., Bedford, Pa. 15522.

The Episcocats



"We can't start the play until your costume's fixed."

Frank A. Kostyu

Bruce Laingen

Continued from page 1

and silver "key to the city," which he relishes.

During a tour in Washington he met Penelope (Penne) Babcock, an active Episcopalian and member of All Saints', Chevy Chase, Md. They were married at All Saints' in 1957 and made it their home parish, and Bruce later taught adult Bible study classes there. All Saints' parishioners and their rector, the Rev. H. Stuart Irvin, and his wife Georgia proved "terrific in their support," as were the people of Washington Cathedral where Penne attended special services while Bruce was gone.

Diplomatic service required much traveling—Iran in the 1950's, Germany, Pakistan, Afghanistan, and Malta—and his family went with Bruce. The two older sons—William, 21, and Charles, 19—are now in college. James, 14, lives at home. "Wherever we went, there invariably was the Church of England." One son was baptized in Pakistan, another in Afghanistan. One son was confirmed by the Bishop of Lahore while Jim was confirmed at All Saints' by Bishop John Walker of Washington during Bruce's imprisonment.

Missing his son's confirmation and "14 crucial months of the maturing period of my children" is what Bruce Laingen most regrets. He was able to write Jim, but he "was very sad. It hurt him a lot," notes his rector. Laingen says even in normal times "the foreign service is not gentle to families and the cost of disruptions can be severe."

The Laingens left Malta in 1979 in stages and had two weeks together at home before Bruce left for Iran. "We still haven't unpacked from Malta, and we haven't had an intact family experience since January, 1979," Bruce says.

All the hostages received 30-day leaves and then will report for reassignment, a statement that brings a grimace to Penne's face as they participate in one of the countless press interviews so much a part of their recent lives.

The Laingens' status now as "one of the families with a hostage back in it," as Bruce describes it, is reflected in their living room. The piano is covered with photographs—Penne with Rosalynn Carter, Bruce with Jimmy—President Reagan's U.S. flag, and assorted gifts and cards sent by strangers. Over the sofa a large oil painting done in pastel colors is signed "Laingen," done by Penne. It's now joined by a new, small oil painting of three chickadees signed "L.B.L., Tehran," which Penne used for Christmas cards last year.

During the separation Penne waited with her youngest son, supported by her parents, Mr. and Mrs. Frederick Babcock, who live close by. Her older sons came home on visits; they read the lessons at All Saints' Christmas service.

She also helped found the Family Liaison Action group (FLAG) and put out its newsletter for hostage families. FLAG now serves as a collection point for scholarship funds for children of those men who died in the rescue attempt.

While the Laingens, like other hostage families, "carried on," they worried and sometimes could not stifle a natural disdain for a people responsible for this situation. Penne tells of a letter from their middle son in which he said he tried not to dislike Iranians and did his best to avoid meeting them. "That upset Bruce," Penne says. She had her own experiences in Iran in the 1950's where she "felt a meanness" she did not experience in the Sunni Muslim country of Afghanistan. In Iran, a Shiite country, "all eyes are on you as a white, infidel woman," she says.

Bruce spent the 14 months of his confinement "keeping busy" and carrying out his duties as a seasoned professional foreign service officer. On Aug. 13, 1979, Laingen had reported in a memo to then Secretary of State Cyrus Vance: "Perhaps

the single dominant aspect of the Persian psyche is an overriding egoism," he wrote, with roots in a long history of instability and insecurity which "put a premium on self-preservation. . . Each individual must be constantly alert. . . to protect himself against the malevolent forces."

This is coupled, Laingen reported, with a general inability to grasp "the interrelationship of events." The memo ended with informed prophecy: "One should be prepared for the threat of breakdown in ne-



To Penne Laingen fell the task of waiting and keeping the family together.

gotiations at any given moment and not be cowed by the possibility."

Forced into separation for 14 months, Penne and Bruce Laingen understandably view their experiences from different perspectives. Bruce and his two colleagues held in the Foreign Ministry "had problems with some of the more zealous types, but 'none of them was mean,' Laingen says. "We developed close relationships with some of the older guards."

Since family life is important to Muslims, it was one of the things on which the Iranian guards disagreed with their govern-

ment. "They sympathized with our separation from our families," says Laingen, and by the beginning of this year "even the most zealous of the kitchen staff realized that what Iran did was wrong and that Iran was suffering from it."

Bruce Laingen never feared for his life. Penne was not so sure. Bruce admits that an "obsession with security" could have led to a scuffle and an accidental mishap but says, "I was always confident we would get out."

One of the things that angered Laingen most was their captors' constant insistence, "But you're being well treated!" Laingen, who was allowed outside only twice in that 14 months, said they had no concept that freedom is a fundamental right.

Laingen respects the Islamic tradition and Iranian people. "We are, after all, Brothers of the Book with Islam. Every expression in Islam begins, 'In the name of God, the merciful, the compassionate. . . ' That has gone astray in Iran now," yet it remains a basic tenet of the faith.

Islam is a growing force that can be used politically, Laingen says. "I understand, appreciate, and respect it, but the way it has become the central motivating force of the revolution in Iran is unreal, tragic, and out of date with the times."

"It's the antithesis of Christianity," Penne interjects. "The real Christian is one who sees evil and fights it. Everything we say 'thou shalt not' do, they have done!"

"One of the tragedies for Iran—and it was more of a tragedy for Iran than for us—is they've lost economically and politically and their name has been tarnished," Bruce says. "People now think of Iranians as 'those wild people.' The revolution has been weakened beyond the point where it can be saved." The U.S. hostages were definitely used, he feels, to fuel the revolution, but "the structure in place there now cannot last."

Bruce Laingen reacts swiftly without diplomatic hesitation when asked what he thinks of theocracy. "I'm against it! I thank God every night for the tradition of separation of Church and state."

While prayer, support, and professionalism served Bruce Laingen well, his sense of humor must have helped. When he was received at the White House, he thanked people for the signs of welcome. "They are spontaneous, sincere signs that reflect the true feelings of the hearts of those who hold them, even those, I suppose, like: 'IRS welcomes you!'"

He's a thankful man who says, "You can't imagine what it means to go out and be rained on," and one who's been tested and survived by "whatever religious strength I could muster." Appreciative and understanding of other cultures, he's a true son of America who understands the attraction his experience had for the country. As he shows pictures, cards, and letters school children sent, he says, "We were the perfect school project—right, wrong, good, evil, flag, country."

Bruce Laingen is a man humbled by what he calls the "enveloping love and affection of small-town America" and reassured by the restraint his country showed in not "departing from civility" by withdrawing constitutional privileges from Iranians here although he understands the frustration and temptation to take revenge. He is proud, too, of those who died trying to rescue him and of his colleagues and their families who have shown "dignity and cohesiveness." All in all, he thinks the United States "came out of this with a posture of dignity," using diplomacy rather than blazing guns.

Bruce Laingen doesn't know the long-term effects of this national experience, but he calls it a "tragedy that ended well. It gave America something in the process. For the moment we were a better country because of it."

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How to cope in new age of vigilantism

Can we devise rules for intelligent discussion across battle lines drawn by the New Right?

by Martin E. Marty

A northside Chicago Bible bookstore reported that even before this past Inauguration Day its best-selling lapel button called for the impeachment of the new President. Gossip columnists reported that the New Christian Right was furious about the people it had worked 16 years to elect. Why did the President not name more of the true conservatives to office? Why did he compromise so much on policy? Why was there so much "worldliness" at the inaugural galas and in the new White House?

George Bernard Shaw once said there are only two tragedies in life: not getting what we want and getting what we want. The Christian Rightists were living with the second of these. Of course they will get something of what they want. The abortion issue, chiefly because it attracts many people who are not on the Right, will not die. The school prayer issue may keep coming up. But if the Moral Majority's leaders are to retain the power they began to hold, and if their followers are to find a place to express their beliefs, they know they will have to look elsewhere than the federal level for their battlegrounds.

So it is that the media this winter began to document the rise of vigilantism directed against school and library boards and expressed in town halls and on main streets. There it takes only a few people to create a stir.

Churches are caught in the middle. Much of the New Christian Right, though it is organized through television and modern mailing techniques, has outposts in local churches. One phalanx of local congregations, then, will take up the vigilante causes. Most congregations, except in the few small, truly liberal denominations, include groups of members who find the Rightist appeals appealing. So the line of tension will run not only between but through congregations.

Lay leaders and pastors will be on the spot. Dare they be seen to be opposing "God in the schools" or favoring pornography on the screen or in the book-stalls? On the other hand, dare they also commit themselves to imposing their own moral patterns on those who do not share their religious outlook?

No one can anticipate all the skirmishes, and, even more, no one can help congregations avoid being caught in cross fires. But early in the age of vigilantism people in the middle can do something to draw intelligent battle lines. They can discern who really is on each side and why. They might find ways to promote cease-fires or teach people to be satisfied with something less than unconditional surrender or total victory. Some of them might do well just looking for foxholes or trenches in which to duck for a time.

Suppose your community and congregation are torn apart over these issues. A concerned parents' group monitors the textbooks and finds something it does not like in them: sex education, evolution, values clarification. The group protests that there is not prayer in schools. On the other hand, their opponents, with allies in your church, respond. Jewish parents protest the fact that their child was forced to sing before a manger, "I worship thee, O Savior." Some others claim that the teenage pregnancy rate growth in the town may result from the absence, not the presence, of sex education in schools. The majority of Christians who are not literalists about the two creation stories in Genesis do not want fundamentalists to impose their interpretations on all children in public schools. What word can be said across the battle lines?

• *Something has changed.* The New Christian Right is not wrong. The divorce rate is rising, also among evangelicals. Homosexuality has gone public. Young people live together as if married, though

not married. A sneaky parent can pop pornography into the home videotape machine. Attempts to pretend that these changes have not reached into every family circle will only lead to frustration and fury among victims of change.

• *The New Christian Right has a right to organize.* Some of their opponents act as if the Rightists are inventing the idea of rallying for causes. The new contenders do not have the patent, not even on single issues. They have some legitimate concerns and can voice them only by working together.

• *The New Christian Right has no special privileges.* Presidential and congressional elections, efforts to amend constitutions, battles in school boards and library boards all represent politics. Conservative Christians who used to say for the Church to become involved in politics was sinful have done an about-face and now politic with zest. But in politics, if someone organizes, someone else counterorganizes. In public opinion, if someone criticizes, others countercriticize. So the Christian Right should not complain if other Christians and citizens fight back. Both may be wrong. Both could have some things correct.

• *The public schools are a natural battleground.* No public institution touches more young lives more intimately than schools. Americans have never made up their minds about these schools. Not to teach values is to teach values: It is to say that one can be educated without reflecting on the why's of decision. Teachers cannot help but emit signals about values by their life styles, their personalities, their opinions.

• *Which values to teach is a problem.* Many in the New Christian Right are nostalgic about their childhood schools which they use as a model that won't work for others. Once upon a time everyone in a community might have shared the same values. It was easy to teach absolutes. Try that today. Suppose the subject of artificial birth control comes up. Traditionalist Roman Catholics use absolutes to say that such a practice is always wrong. Other Roman Catholics and almost all Protestants reach into their bag of absolutes to say it can be right. American society and thus its classrooms include church members (six out of 10) and non-church members (four out of 10), churchgoers (four out of 10) and non-churchgoers (six out of 10), believers in God (nine out of 10) and non-believers in God (one out of 10), biblical literalists (four out of 10) and non-literalists (six out of 10), regular readers of the Bible (three out of 10) and non-readers (seven out of 10). A classroom today may have in it Jehovah's Witnesses and Mormons, Christian Scientists, Orthodox Jews, Unitarians, and children of the apathetic. Find their absolutes! Nineteenth-century American public schools first settled on a kind of King James Version Unitarianism in the age of the great Horace Mann. Today the New Right would call that humanist and oppose it.

• *Behind the schools stands the issue of American government.* It is true, is it not, that parents have heaped too much on the schools and yielded too much to the government? Were families, churches, friendship networks, Sunday schools, and the neighborhoods strong, the school would not be such a battleground. But we have let the other institutions become weak—"we" being Christian and non-Christian alike. We let television do the baby-sitting—"we" being evangelical and non-evangelical alike. The void is filled by notions that the child is the state's and that the government must fill in somehow where others fail.

Continued on page 11

Iran frees three Anglicans

As three Anglicans who spent more than six months in Iranian prisons arrived at London's Heathrow Airport to a jubilant welcome February 28, others were trying to decipher what an Iranian ban on Anglican activities will mean.

Anglican medical missionaries Dr. John Coleman and his wife Audrey, both 57, and Jean Waddell, 58, secretary to exiled Anglican Bishop Hassan Dehqani-Tafti, were greeted by family members and Archbishop of Canterbury Robert Runcie and his envoy, Terry Waite. Waite had negotiated the release.

"It's a wonderful feeling to hold them in our arms again," John Coleman said as he clasped a grandchild in each arm. The Colemans, who claim their only torture was not knowing what was happening, say their "great desire is to return" to their missionary work in Yazd, Iran.

Jean Waddell, who was shot during her capture, was kept in a locked room for five weeks and then sent to jail where she was in isolation for three more weeks. She says the majority of Iranians, however, are "warm-hearted, hospitable, and kind" people.

"We do not look back in anger," says Waite, who visited the three at Christmas and returned to accompany them home.

The Iranian Prosecutor General announced the release after saying documents linking the missionaries to the U.S. Central Intelligence Agency were proven forgeries. He said an Iranian Anglican preacher provided the documents last August.

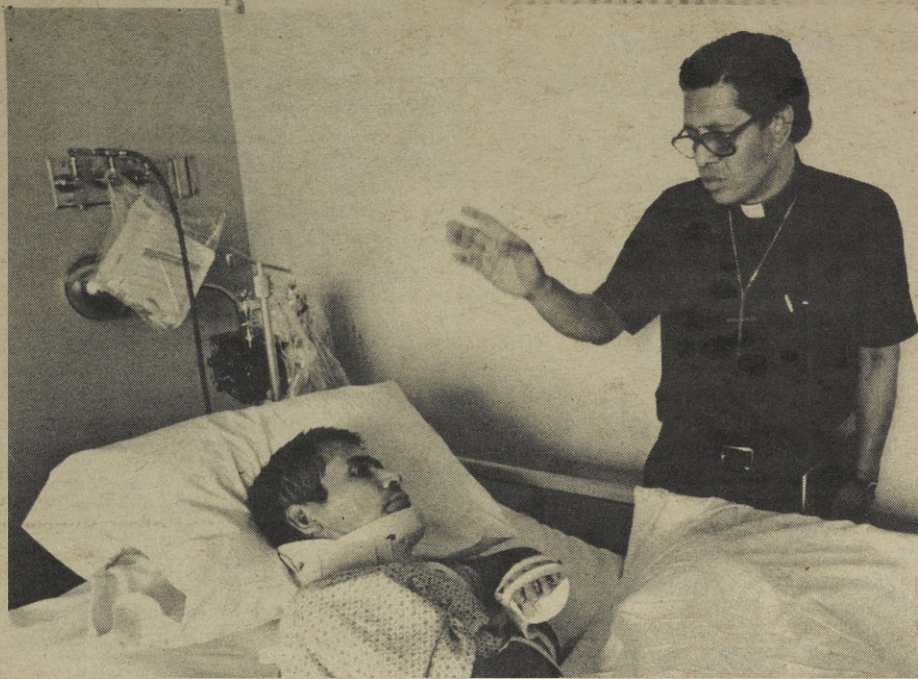
He announced, too, that the Anglican Church may no longer function in Iran despite a constitutional clause granting freedom to minority faiths. Later Iran's Chief Justice, Ayatollah Mohammed Beheshti, said other religions will be permitted only "if accompanied by sufficient Islamic illuminations."

The ban, observers feel, will have little practical effect on the once strong, 1,000-member Anglican Church. Since the 1979 Islamic revolution it has been decimated by attacks, threats, seizures of property, and the near-assassination of Bishop Dehqani-Tafti, whose son was murdered. The bishop and his wife are now in England, and Anglicans in Iran are estimated in the hundreds.

Runcie had asked Britons to pray for the "brave men and women, British and Iranian," during Christmas. After having received no word of the imprisoned Britons for four months, Waite was permitted to visit the three and the Colemans were allowed to phone their son in London. A fourth Briton, Andrew Pyke, remains in custody in Iran.

Jean Waddell waves on her return to England. In background are Archbishop of Canterbury Robert Runcie and Terry Waite.





The Dallas Morning News Photo by David Woo

William Muniz brings hope to Texas streets

—by Caryl Jaeggli

On a chilly Palm Sunday, in a small semi-rural community on the east side of McKinney, Texas, the congregation of Holy Family (Sagrada Familia) Episcopal Church has already begun its festive procession. The steady timbre of the man who leads the symbolic procession through winding neighborhood lanes and then back to the church can be heard above the chorus of voices. Although he is slight of build, his baritone is commanding. He is accustomed to raising his voice above the crowd, of making his presence known.

As director of all Hispanic ministries of the Episcopal Diocese of Dallas, the Rev. William Muniz spends Monday through Saturday on the streets of Mexican-American neighborhoods in Dallas and surrounding suburbs, celebrating Mass on Sunday in the only Spanish-speaking Episcopal church in the area.

On a Friday morning at 9:00, Muniz parks his silver Ford Fairmont, "the cathedral on wheels," by a vacant lot in East Dallas and springs from the driver's seat with a single precipitate action. Today is a school holiday, and young people are gathering on the lot with baseball gloves and bats. He introduces himself to each of them and distributes his leaflet, *Comunidad Hispana*.

With these teenagers, a clerical collar demands respect, and the ball game can wait until the leaflets are read. Muniz reads with them through the list of his services, from family consultations to drug abuse counseling. No one mentions having any of these problems, but a few in the group read the leaflets a second time before sticking them in their hip pockets. Others agree with the priest that the biggest problem is the lack of social agencies in Dallas to offer counseling services in Spanish. One girl with mournful brown eyes says she is glad the Church still cares. She has a "friend" who might call Muniz. As the group spreads out to set up bases, he hurries on to his scheduled visits.

For Celia Barja, the arrival of her friend, the *sacerdote*, is the high point of the week, and she greets him with a flurry of activity. Breakfast dishes are quickly stashed in the sink. The young Barjas are scolded for jumping on the couch and dispatched to gather stools and chairs from an adjoining room. Two families share the steamy apartment with its one worn couch which serves as a trampoline for the children, a bed, and now a place to gather around their visitor. Seating a child on each knee, he asks how things have been. Is the family still receiving food stamps?

Celia's husband was gunned down last

Continued on page 24

Altar guild sees beyond task to spirit

Dorothy Greene, president of the altar guild at St. John's Church, Larchmont, N.Y., wrote this definition of an altar guild.

What are the parameters of the spirit which infuses and quickens St. John's Altar Guild? First, our members are motivated by love of God and of His Son, Jesus Christ. We serve directly, with our hands, at His altar.

Second, we are a cohesive group, doing the same thing in the same manner, relying on one another to carry out our assigned tasks conscientiously. Some of these call for a unique frame of mind, a sense of the way in which the trivial meshes with the divine.

The women who are members of our altar guild are able to see beyond the material dimension of our work to the spirit-

uality which invests it. We perform our tasks for the glory of God, sharing this commitment—and its implicit burdens—equally with one another.

As women of the altar guild we focus on Jesus Christ as the Bread of Life. He said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." We take deep pleasure in the fact that we all play so personal, as well as corporate, a role in the preparation of that bread and wine which He chose as the means by which He becomes present in us and nourishes us spiritually.

We set and clear His table as well as partake of His meal. Just as we nurture loved ones at home, we arrange the materials through which Christ nurtures His people in church. What more enriching and appropriate ministry could we be asked to share?

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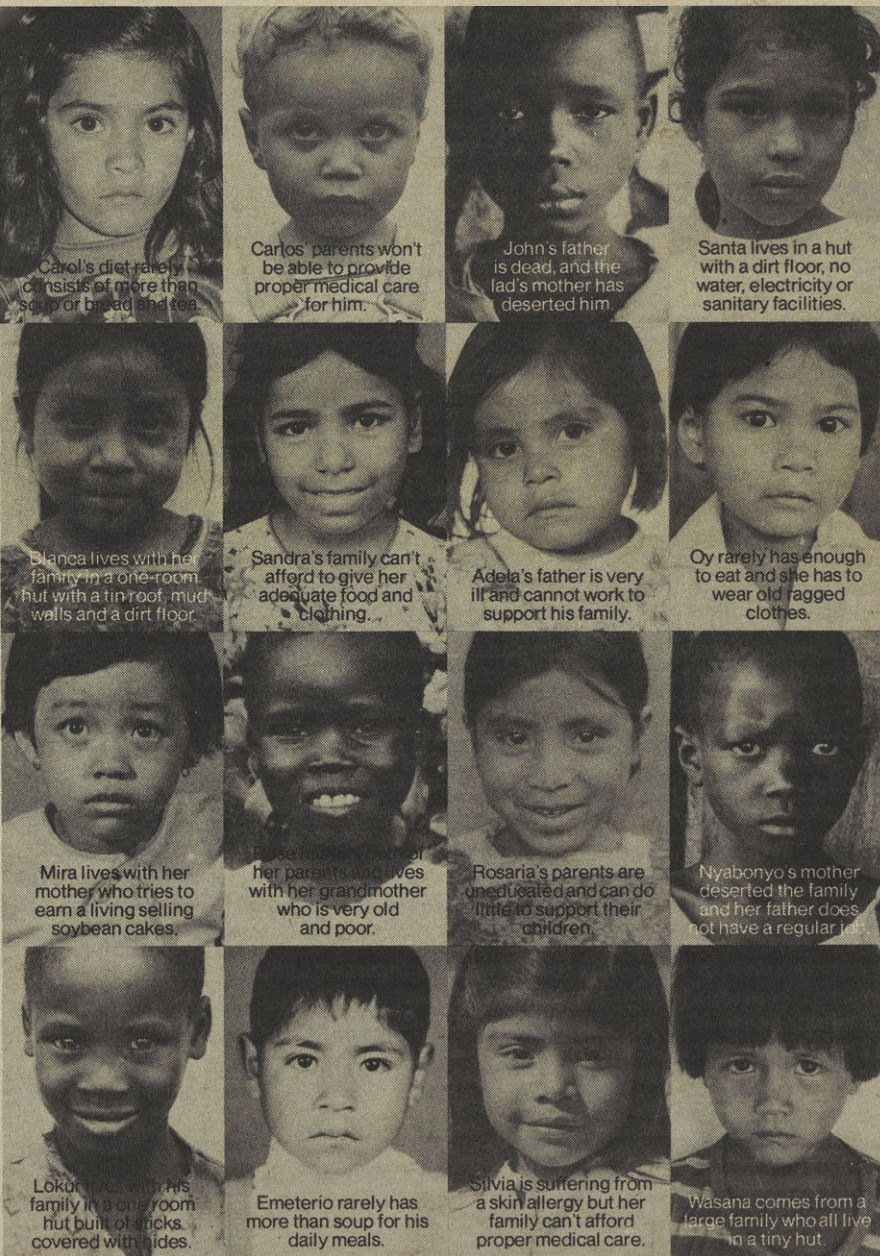
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Rich clergymen sought for Zimbabwe

An advertisement in an American magazine, seeking "independently wealthy" American clergy to serve in Zimbabwe, has caused "puzzlement" in England, according to an article in the *Church Times*.

The ad appeared in the October, 1980, issue of *The Christian Challenge*, which goes to readers in both the Episcopal Church and the breakaway Anglican Catholic Church. An Episcopal priest, the Rev. Herbert G. McCarriar, now commissary for recruitment for Bishop Robert Mercer of Matabeleland, signed the ad which said the bishop is "in great need of clergy willing to embark on an adventuresome and risky challenge" with no guarantee of length of service or reemployment, no reciprocal pension plan, and little chance for advancement.

The ad said single clergy are preferred and married clergy will be required to visit the diocese with their wives at their own expense before making a commitment.

Further requirements include that applicants prefer the traditional Prayer Book service and that they must not openly advocate women priests. McCarriar also said employment will be by "direct ap-

pointment with no accountability to the Episcopal Church." If applicants want to make confidential inquiries, their bishops will not be informed.

In an interview with the Church of England's *Church Times*, Mercer said he had not seen the ad before publication, but that he would not repudiate it although he "might have expressed it a little differently." He said, "I desperately need three or four young, healthy men who can live off the sniff of an oil rag." He will accept priests from the Anglican Catholic Church, as well as from the Episcopal Church, because he believes them to be validly ordained.

Two years ago Mercer said he could not receive Communion in national Anglican Churches which had ordained women. Now he says if he were to worship in the United States, he would prefer to do so with the breakaways. He adds, "I have friends in both the breakaway Church and the Episcopal Church, and I receive money cheerfully from both."

In London, Canon James Robertson, secretary of the missionary-minded United Society for the Propagation of the Gospel, said he was puzzled by the ad because he had visited Zimbabwe recently and had heard no mention of Mercer's efforts to recruit American priests.

Suggestions to help celebrate Easter

The Order of the Holy Cross offers suggestions for use with the new Prayer Book services to make Holy Week ceremonies more significant.

Palm Sunday: The Liturgy of the Palms includes the account of the entrance into Jerusalem, the solemn thanksgiving over the palms to designate their significance, and the material necessary for the procession. The palms should be blessed in the churchyard or parish house, not in the church, so the procession can solemnly enter the latter.

The Gospel is the Passion from one of the synoptics. The Prayer Book rubrics suggest that it be read or sung in parts. The participants, including the congregation, should recognize that they as sinners are identifying themselves with those who crucified Christ. An explanation of this should be given before the service or before the Gospel, or Hymn 71 should be used as the gradual.

Maundy Thursday: The only special ceremony provided is the footwashing, to be placed after the Gospel and homily. The celebrant washes one foot of three or four members of the congregation. They should be appointed in advance and know just what they are to do. Unless precautions are taken to insure its reverent performance, the novelty of the ceremony may make it ludicrous.

The Prayer Book does not provide for a reproduction of the Passover meal. If desired, this can take the form of a modern Jewish Seder followed by the Eucharist. Or as at the Last Supper, the consecration and reception of the bread can be after the opening ceremonies and just before the meal and the final cup of blessing be the

consecration of the chalice.

Good Friday: The Passion according to John may be read or sung in parts. This is followed by the solemn collects of intercession. Veneration of the Cross is provided for, with anthems to be used in place of the Reproaches. Directions for Communion from the reserved Sacrament are given for congregations that wish to follow the tradition that the Eucharist is not celebrated on this day or the next.

In places accustomed to a three-hour service, the above ceremonies, interspersed with sermons or meditation addresses and periods of silence, can most effectively be substituted. This adds the dimension of liturgical worship.

Easter Vigil: This should be the most important service of the year. Ideally it should be celebrated at dawn. If the new fire can be an outdoor bonfire, so much the better. Again the procession should be into the church, thus the Paschal Candle should be lit elsewhere. It is effective for the congregation to carry hand candles and for these to be the only lights in the church during the Exsultet and the reading of the Old Testament lessons.

If possible, baptism should be administered. If it is not, then at the renewal of baptismal vows, as at the baptism, the body of the church can be lit, reserving the lighting of the chancel to the beginning of the Eucharist. Note that the sermon may come at the time of the Old Testament readings or after the Gospel. At Holy Cross we bless the water with the Thanksgiving on page 306 and use it for an asperges after the renewal of the vows.

These ceremonies, when carefully and reverently performed, give a depth of significance and devotion to the celebration of our Savior's Passion and Resurrection.

Adapted from *Holy Cross*, published by the Order of the Holy Cross.



Ecuador's Bishop Adrian Caceres is happy about an \$80,000 Venture in Mission allocation from the Diocese of Connecticut. The funds will allow this bamboo church in Quito to be replaced by a permanent structure and will provide a project director to coordinate agricultural and evangelical activities for the Oriente Province in eastern Ecuador. The Church in Ecuador has grown to 60 congregations.

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Twenty-one in Eighty-one

This issue marks a rite of passage for *The Episcopalian*. Twenty-one years ago we were born. Dwight Eisenhower was President and the Happy Days folks were in full swing with accompaniment by Elvis Presley.

When our parents, the editors of *Forth*, and our grandparents, the editors of *The Spirit of Missions*, were young, being 21 meant coming of age. You were allowed to vote for the first time, to marry without consent, to claim that gift for not

Editorial

drinking and smoking, even to move away from home.

Today these rights of confirmation by the secular world seem almost absurd, breached and broken by the cult of youth nurtured by television's now.

Today, if you manage to survive to age 21 relatively unscarred, you feel a sense of accomplishment akin to that felt by new adults in an older time. You may not be wiser, but you might be more mature.

Last year we looked back (April, 1980, Anniversary Issue); this year we'll try a glance ahead as we tread into the 1980's toward the U.S. Episcopal Church's 200th birthday in the second half of the decade.

These next few years could be rewarding for Christians of the Anglican persuasion. Not only will we have our roots to sustain us, but a few intriguing possibilities to stretch our strengths.

Take the looming confrontation between secular humanists and Protestant fundamentalists. We've already witnessed the opening skirmishes during the last political campaign (see Martin Marty's article, page 6). Now we've had the San Diego court case about teaching the origins of life. And we are just warming up. If we thought we had problems with Madalyn Murray O'Hair and the professional atheists, we're in for a great awakening.

Arrayed on one side are the secular humanists led by their attractive guru, Dr. Carl Sagan. Imagine it—he was given some \$8 million and hours of prime time to fascinate us, entertain us, and tell us God doesn't exist and then repeat the exercise even more tellingly in his best-selling book, *Cosmos*. The impact of this skillful double barrage, augmented by the inevitable prime-time reruns and paperbacks, should stir the blood of all "main line" Christians.

Dr. Sagan's prejudices, however, do combine for one telling point: the Christian Church has dealt harshly with scientific inquiry. We Christians must concede that and move on to disturb reason with the insights of mature faith. We recommend highly William J. O'Malley's article, "Carl Sagan's Gospel of Scientism," in the February 7 issue of the Roman Catholic weekly, *America*. If you will overlook the fact that Father O'Malley appeared in *The Exorcist*, you will be in for a treat.

And while Dr. Sagan is showing computer-augmented evolution drawings on ABC's *Nightline*, the Protestant fundamentalists are teaching straight Genesis verse-by-verse via King James to tens of thousands of youngsters in Sunday schools

TENNESSEE VOTES TO DIVIDE

By a 344-44 vote at its annual convention in Memphis, the Diocese of Tennessee agreed to ask the 1982 General Convention to create two new dioceses in the state by 1985. The center section of the 600-mile wide diocese will be the continuing diocese; the new jurisdictions will be in the eastern and western portions of the state. Plans call for cooperation in a number of areas, including clergy deployment and use of the DuBose Conference Center.

and private Christian academies across the land. The partial success of the San Diego evolution teaching case should spur fundamentalists on to new tests of our education system.

What an opportunity for the theologians and scientists of the liturgical Churches! We recommend rereading Dr. Loren Eiseley's classic, *The Immense Journey*, as background for immersion in this confrontation.

The rest of the 1980's should bring concentrated new efforts to deal with the apocalyptic issue of humanoid self-destruction. Whether we come from apes or earth, we must deal better with war and peace than we have done in the past. We will have to figure out how to control warfare *everywhere*, or we will be controlled and annihilated by it.

The problem is staggering. Millions of people have already given up; millions refuse to face it; millions just don't seem to care. Striking through to the human heart and soul seems so easy but proves so diffi-

cult. The talents of all people must be freed to search for answers. And again what an opportunity for the liturgical Churches.

We note with interest that the General Convention's new Joint Commission on Peace is working hard to prepare statements for New Orleans next year; the Executive Council is considering a study/action guide on the arms race for 1982; the Episcopal Urban caucus is already involved in several aspects of this search; and the Presiding Bishop will be forming a special task force to keep up-to-date on developments. This kind of activity, multiplied in every single religious grouping, should offer some hope.

With changes coming in the way we govern our nation, the demand for social services should increase dramatically. The Churches, long the innovators and chief vehicles for this kind of help, will be asked to resume a major role in caring for the poor, the disadvantaged, the helpless.

This will be a tough task and require

imagination and courage as well as resources in time and money. Again, we Episcopalians and our "main line" colleagues will have an opportunity for exceptional service in the 1980's.

Through the pain of changing ways and priorities since the General Convention of 1970, the Episcopal Church should be able to join with its sister Churches in meeting these expected demands. With our systems of coalitions, commissions, and networks, with dioceses strengthened through Venture in Mission experiences, with a growing urban movement, and with such remarkable arms as the Presiding Bishop's Fund and the Coalition for Human Needs, we can be ready.

As we know too well, "The spirit is willing, but the flesh is weak." Our Lord will say that again shortly as we live with Him through the agonies of Gethsemane and Golgotha. But He is strength beyond body and offers it to us every minute of every day. This is our true gift at 21—or 81.

—The Editors

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An Episcopalian hears inside evangelical story

by Richard J. Anderson

"In a huge crowd like this, many people are alone. . . ." So spoke the song leader from the chrome-trimmed stage of the Washington, D.C., Sheraton Hotel Convention Center.

"That's me he's talking about," I thought. Alone is an apt description of how I felt as an Episcopalian in the midst of some 2,500 fundamentalist Christians gathered for the annual joint Convocation of the National Association of Evangelicals and the National Religious Broadcasters. As the Episcopal Church's executive for communication, I was there both to learn about videotape and cable television technology and to satisfy my curiosity about those Christians to whom such words as "fundamentalist," "Moral Majority," and "evangelical" are usually applied. I succeeded on both counts.

"Convocation '81" included speaking, praying, singing, and educational workshops. The speeches were colorful and easy to listen to. The singing was loud and awful. The praying was natural, and I appreciated it. The workshops were first-rate. I even found fellow sojourners in this alien land—Ted Baehr of the Episcopal Radio-TV Foundation and Ed Briggs of the Richmond, Va., *Times-Dispatch*.

Adrian Rogers, immediate past president of the Southern Baptist Convention, was the most colorful speaker. With a Billy Graham style and a voice that can both thunder and whisper, he kept every eye in the house from wandering as he spoke about faith.

George Sweeting, president of Moody Bible Institute, was the most interesting speaker. He proclaimed that "establishing and building local churches is the best way of evangelism," and he levied some stark warnings to religious broadcasters: "We need to proclaim the Gospel and not personalities. Big is not best, and media preachers should be judged on character rather than attractiveness."

Outgoing Federal Communications Commissioner Tyrone Brown was the most predictable. He supported the FCC decision to abolish the public service requirement for commercial broadcasters (see page 15). He criticized television evangelists who use the airwaves to "raise money. Every profession has its con artists."

The Rev. Jerry Falwell of Moral Majority fame was the most disappointing. I listened to him dispense platitudes and talk about himself for 20 minutes and then left.

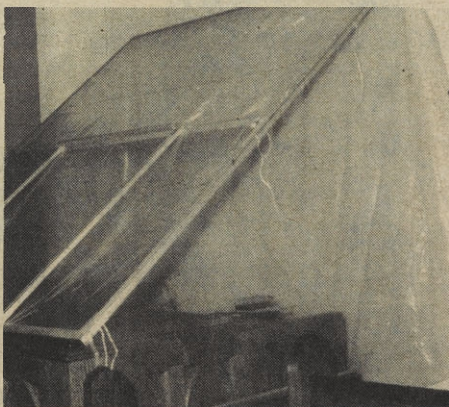
The Blackwood Brothers Quartet of Memphis was the most disappointing event. My great-aunt's radio used to blare their program on Radio Station KMA in Shenandoah, Iowa, and I was looking forward to hearing such standards as "Jericho Road" and "Lead Me to that Rock"—out of nostalgia, I guess. The Blackwood Brothers of the 1980's, alas, have gone big-time. Their style and looks are closer to Las Vegas than Shenandoah, and I'm glad my great-aunt didn't hear them.

Some impressions I sensed during the convocation:

- evangelicals see the emerging Reagan era as "great days of new opportunity" and "a sign of God's blessing";
- evangelical broadcasters talk so much about their support for local congregations that one wonders if they are worried about a backlash;
- evangelical Christians disagree among themselves much more and on many more issues than I thought was the case;
- preachers who use the media to con dollars from unsuspecting viewers are being criticized by members of the evangelical community; and
- Episcopalians—at least this one—are received with polite suspicion in evangelical camps.

While standing in line for one of the luncheons, I spoke with an English woman who had "Billy Graham Evangelistic Association" written on her name tag. She said she had been confirmed in the Church of England after being a Baptist most of her life. She now prefers an Anglican parish because "where I now live, the Church of England is far more evangelical than the Baptists."

I also learned something about cable television and videotape while attending the conference!



When Carolyn Albaugh practices the organ in the chancel of Trinity Church, Binghamton, N.Y., she doesn't care if the rest of the church is cold because a plastic tent traps enough heat provided by a small electric heater to keep her feet warm and fingers nimble. Albaugh designed the 12-pound tent, and Roland Andrews built it of heavy-duty plastic and wood strips. In other parishes in Central New York fans are helping to save energy. St. Paul's, Chittenango, and St. Mark's, Syracuse, have installed ceiling fans to drive warm air downward. St. Paul's estimates a 40 percent reduction in heating bills.

CENTRAL NEW YORK MESSENGER

SMALL PARISH MAKES BIG EFFORT

by Charles F. J. Morse

Hartford's Grace Episcopal Church has completed the first five years of an unusual mission to the world's hungry.

The desperate plight of Cambodia troubled members of the Connecticut parish as they gathered for the annual parish meeting in January of 1976, says their rector, the Rev. Bruce S. Chamberlain. They voted to tithe the parish's weekly income from offerings and gifts. They also had special envelopes printed, marked simply "Hunger," for additional contributions.

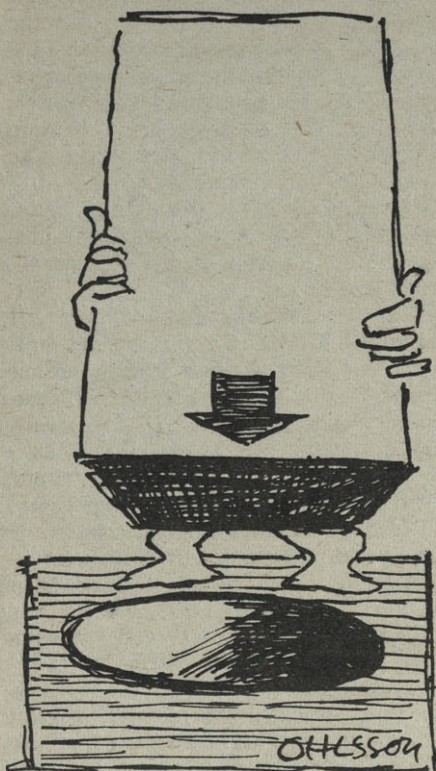
That first year the parish sent a total

of \$2,861 to the Presiding Bishop's Fund for World Relief. It was also the year the parish began to operate on a faith budget.

The small parish of approximately 100 voting members is still tithing for hunger—and still operating on a faith budget.

At this year's annual meeting the five-year totals were reported; \$14,346.40 had been given for the hungry of the world! The members voted to continue tithing church income to the Presiding Bishop's Fund and approved a budget, on faith, of \$46,632.

The record of the first five years includes: 1976—\$2,861; 1977—\$3,065; 1978—\$2,602; 1979—\$2,797; and 1980—\$3,019. But still Cambodia hungers.



How to cope

Continued from page 6

● *Government is not now and never was Christian.* The Supreme Court says government should be "wholesomely neutral" about religion, and most of us like the "wholesomeness" in a society that tilts toward churches and religion and God. But the New Christian Right says we have "fallen from the ideals of the Christian founding fathers. Here we have to be honest about our history. Only one or two of the founders, a Witherspoon or a Dickinson, could have joined what today we would call a born-again congregation. Others were genteel Episcopalians and Presbyterians who spoke the language of Unitarianism and Deism. They were great and moral people who were interested in civic virtue, and they have much to teach us.

If being a Christian means believing in the Father of Jesus Christ and in Jesus Christ himself as divine Savior, Washington and Franklin were *not* Christian and Jefferson would be written off as a secular humanist for sure. The few Christian-sounding phrases of Washington turned out to be later forgeries by the pious. I mention this not to demean the founders, but to say they recognized and embodied many of the problems we still have today. Jefferson said that whether his neighbor believed in one god or 20 gods or no gods was of no civil concern. The rights of humanists were built into the republic from the beginning.

● *Moral change is a problem.* Obscenity and pornography exist, however hard they are to define. Christians do and should find them distasteful, whether on newsstands or screen. They have a right to resist buying magazines that appeal to prurient interests, to keep their children from PG-rated films, and to stop buying the products of repulsive or exploitative television shows. The New Christian Right did not invent the boycott and is probably not the first group to underestimate how boycotts can go astray. But we may well ask whether fundamentalists are themselves so removed from guilt as they would think. The late-night Christian television stars make constant reference to the prime-time shows, assuming that their viewers watched and probably enjoyed them earlier in the evening. ("Eat your heart out, Farah Fawcett," says the tasteless, made-up evangelical talk-show hostess, and all laugh.) Small town theater owners from time to time publish the license numbers of people who have sneaked to their "R"- or "X"-rated competitors' parking lots—and turn up the names of many upstanding Christians as owners of cars and attenders of the film. Are they just doing research on the opposition? The Churches themselves seem to

be failing as producers of a television or cinema market that insists on something nobler. Yet they strike out in the public realm, trying to coerce their opinions on others. Housecleaning begins at home.

● *"Secular humanism" is not the simple villain.* Christians have to be careful when they use the newly discovered all-purpose word for their bogey, "humanists." People who study and teach religion, philosophy, language, and history are humanists and are often caught in this fire by suspicious born-again enemies of human learning. Erasmus and Martin Luther were proud of being humanists, of loving classical learning.

The New Christian Right makes much of "275,000 humanists" who have taken over the media, education, and government. They might as well have said 275 or 27 million for the figure is pure concoction. The fundamentalists make much of *Humanist Manifestos*, strongly secular documents that state the case for non-God. Those manifestos went unnoticed by al-

most all humanists and are really quite trivial. They are useful only to fund-raisers or ralliers on the right.

Of course, there are secularity and secularism: Many people do "close off their world" without reference to the sacred and God. A few humanists *are* militant. But the United States' special situation grew chiefly because of its pluralism. A typical university faculty of 2,000 members will not have two or 20 members who have read or cared about humanist manifestos. Some are ignorant about Christianity and caricature it prejudicially and even outrageously. A large percentage of them are believers in God and churchgoers. So are public school superintendents, principals, and teachers. But the rules of the game they play do not allow them to teach particular "churchly" values. They fall into the habit, therefore, of muting the values, of creating vacuums.

● *We do have problems.* Pretending them away helps nothing at all. Local congregations are ideal places to discuss them. Both

sides—if there are sides—have to agree not to break the fellowship over political differences. Both sides need to hear each other better. They need to learn history, to be honest in presenting the careers of the founders, the nature of the nation's documents, the story of the schools, the nature of the media, the politics of pluralism. Churches can do much to raise the level of values discussion *around* the schools, in the countless unused forums in each community—forums whose disuse led to our heaping too much on the poor schools.

Most of all, they can ask, for themselves and their children, what God calls us to be as humans today, as citizens, as Christian humanists, as people of value and values. Time spent in such asking is likely to be rewarding. Among the awards may well be some surprises, for both sides, for all sides.

Martin E. Marty is a Lutheran pastor and associate editor of *The Christian Century*. An Interchurch Feature originating with *The Lutheran*.

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Portland group goes out singing on Broadway

by Bruno Chance

The Community of Sarah and Abraham started informally enough. A group of people in Portland, Me., began in July, 1977, meeting weekly, usually on Saturday night, for Evening Prayer—with Eucharist when clergy were available. The evenings would blend into a communal dinner followed by singing around the piano. The circles of people at the service, at the dinner table, at the piano eventually produced a musical, *Go Out Singing*.

One community member is Hank Beebe, a New York composer best known for his sacred music and his award-winning musical, *Tuscaloosa's Calling Me, but I'm Not Going*. The First Methodist Church of Shreveport, La., in 1979 commissioned Beebe and his late partner and lyricist Bill Heyer to write a full-length biblical musical. They discovered the hard part was choosing a subject. One can hardly open the Bible without finding dramatic images that fly out so the question became which subject, which character to choose.

The Saturday night discussion group was the perfect place to bring their problem. The group had been talking about biblical characters for two years. How did Joseph feel when he found his betrothed wife was pregnant? How hard did the beautiful Judith find offering herself to the enemy king? What strength must Noah have needed to endure his neighbors' scorn

This theme found full resonance in the Community of Sarah and Abraham, most of whose members are unlikely, to say the least. Some are people reared in the Church but who have wandered away. Some are staunch members of churches, Episcopal and others. But they've been drawn to the community to spend their Saturday evenings in this unlikely way, as unlikely as for Sarah and Abraham, in their 90's, to conceive the beginnings of the tribes of Israel.

In three months this unlikely process produced a finished script and score, and *Go Out Singing* was presented in three performances by the First Methodist Church in Shreveport in October, 1979. It received three standing ovations, and the church was pleased enough to offer the materials of the production to other congregations.

The community was interested, but production would require capital, organization, and long hours of work. Nancy Beebe, the composer's wife, decided to try.

Edith Selby, a community member, offered the investment to mount the production. Robert McLaughlin, another member, designed and made the 60 or so costumes. Jane Beebe became choreographer, and Marge Johnson was director of props. Other members sold tickets, produced, publicized, and performed. With community members as a base, Nancy Beebe went outside to involve others.

With a cast of 45 and a supporting 30-member chorus, chosen after auditions, and St. Luke's Episcopal Cathedral in Portland, Me., engaged for the run, the production went into rehearsal.

Now instead of seeing one another once a week, community members were thrown together seven days a week. Sat-



Go Out Singing's version of the story of Simon Peter has received ovations and will now try its luck on Broadway.
Photo by Jean Allen

all those months he was building the ark?

Joseph Stein, writer of *Fiddler on the Roof* and former collaborator of Beebe and Heyer, thought the musical's central character must be a complex individual so audiences wouldn't become bored. Group members began to offer suggestions of whom they thought the most complex, the most profoundly human person in the Bible. David, who went from boy hero to a king of questionable ethics, certainly would qualify. Salome, a princess with a heart of ebony, was complex but had been portrayed many times. No, another complicated person, much more like us than either of those two, finally became the leading character—the stumbling yet heroic Simon Peter.

So *Go Out Singing* became the story of Simon Peter. An outline of the action was submitted to the community's chaplain, Sister Rachel Hosmer, OSH, professor of spirituality at General Theological Seminary in New York City, and writing began in a New York studio. As they were finished, musical numbers were tried around the piano on Saturday nights. The Rev. Barry Wood, a musician and community member for three years, provided assistance.

Peter was about as unlikely a candidate to organize the new Church as one could find. He was ignorant, unpredictable, easily enraged, destructive. And a proven deserter. Yet Jesus chose him to be the rock. How unlikely the people are whom God chooses to do His work, those who "go out singing."

unday nights went on as usual until the performance schedule intervened. Then the community "met" at the cathedral as actors, musicians, ushers, production assistants, ticket takers, and audience.

The nine Portland performances received nine standing ovations. The house was sold out from the second night. The show repaid its investor and made substantial additions to the treasuries of sponsoring church organizations. Clergy from the Diocese of Maine and the Presiding Bishop were among those applauding the final Portland performance.

Such is the power of the story of Peter and the early followers of Christ that a bond developed among those engaged in the telling. *Go Out Singing* is now a sister community to the Community of Sarah and Abraham.

The entire production was bused and trucked to Bangor, Me., for two performances, and eight showings are scheduled for early spring in Hartford, Conn. A New York producer, Joseph M. Sutherin, who runs St. Bart's Playhouse attached to St. Bartholomew's Episcopal Church on Park Avenue, has taken a year's option for a Broadway run.

The Community of Sarah and Abraham and its Saturday night services, discussions, and songfests will, like Christian organizations since the time of the Apostles themselves, go on the road.

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Exxon's stock goes up—a little

I had breakfast the other morning with C. C. Garvin, Jr., chairman and chief executive officer of Exxon Corporation. Several others were with us, of course—a group of religious and business leaders Religion in American Life, Inc., had assembled to discuss how business leaders determine their positions on social concerns.

Garvin gave a good talk. He admitted that religion types and business types often "talk past each other." He said that while business should have social concern, "business cannot take on all of society's burdens." He said his business tries to be "alert to human values and public expectations," implying, I believe, that business would be more responsive to social concerns if such issues were of more interest to the public at large. He was predictable in reminding his hearers of Exxon's support of educational and cultural enterprises, in supporting Exxon's decision to vote against curtailing its expansion in South Africa, and in predicting that Exxon would also vote against a resolution for an end to expansion of copper mining in Chile. Garvin said that unless business is viable, it cannot make any contribution at all toward social betterment.

Garvin's presentation came through to me as an honest attempt to communicate. He admitted, for example, that in a recent public opinion poll, 80 percent of the responses were critical of oil companies. He is, I believe, a man of some compassion as well as a hard-dealing business man. When asked about the effect of rising fuel oil prices on the poor, his response was one of concern—even to the point of suggesting that "maybe we need energy stamps."

He said he and others in management have often talked with church representatives and others who have brought social concerns to stockholder meetings in the form of resolutions, but I sensed Garvin harbors a strong belief that many such representatives do not know what they are talking about.

Have the activities of the Episcopal Church's Committee on Social Responsibility in Investments—and similar groups—made any difference during the last decade or so?

I believe they have. Garvin knows someone outside Exxon is concerned about ways Exxon is doing its business. Garvin is willing to talk with such folk. He feels communication is poor, and he seems willing to try to do something about it.

Something else is needed, however. That Garvin is a Christian—a member of the United Church of Christ—was not stressed at that breakfast forum. What we experienced the other morning was one Christian speaking with other Christians about a matter of Christian concern. I believe that in addition to formal stockholder actions and the like, we need more conversations of an informal nature among Christians who are business leaders and Christians who are concerned about what business leaders are doing. We cannot—to use Garvin's words—"talk past each other" any longer.

I came away from the breakfast meeting liking C. C. Garvin.

Even though I am still a member of the 80 percent.

—Dick Anderson

Second, the conference leadership was rich—maybe a little too rich! One or two of the leaders could have led the whole effort, I think, giving the bishops more opportunity to pursue some aspects in greater depth. The leaders worked well together, however. If you want to do something about Total Ministry, I recommend any of the persons who were with the bishops at CDSP.

Third, the bishops learned from the leaders, from each other. But more importantly, the conference heightened their general quest for continuing education. A 1982 session is already being planned.

Fourth, CDSP's involvement in the program is an obvious way to strengthen the ties between bishop and seminary—ties that could stand some strengthening throughout the Church.

The session was good—good participation, good interest, good content. And though the Bay Area's mild climate helps, of course, the warmth generated in a group of bishops learning together could take place anywhere and probably should!

The Episcopalian/Professional Pages April, 1981 A

The day educators saw purple

by Richard J. Anderson

A year or so ago a short story about a continuing education program for bishops on the west coast came to *Professional Pages*.

Continuing education for bishops?

Bishops—those fellows with the crammed schedules, the full calendars, the heavy responsibility—a group of bishops engaged in three-and-a-half days of continuing education?

I just had to see for myself!

So when an announcement arrived of a session scheduled for January, 1981, I called Bishop Robert Cochrane of Olympia, president of Province VIII.

"Would it be all right for the editor of *Professional Pages* to sit in on the session, take some photos...?"

"Sure," replied the bishop. "Glad to have you."

Many factors contributed to my happy disposition as on January 3 I boarded an American flight for San Francisco:

- eagerness to be a part of the continuing education program, feeling the need of some myself;
- invitations to preach and participate in parish forums in San Francisco and San Diego;
- being snatched from the sub-zero temperatures of New York for a few days; and
- a chance to renew acquaintances at "my" seminary, The Church Divinity School of the Pacific, where the continuing education was to take place.

And, to top it all off, American "bumped" me up to first class because of a crowded flight!

Would any bishops actually come for continuing education, or would a rash of last-minute emergencies intervene?

You bet they came—Cochrane of Olympia, Putnam of Navajoland, Mallory of El Camino Real, King of Idaho, Wolterstorff of San Diego, Kimsey of Eastern Oregon, Thompson of Northern California, Wallace of Spokane, Frensdorff of Nevada, Swing of California, and Harris, Bishop-elect of Alaska.

The bishops had decided that Total Ministry was to be their subject, and Hanford King of Idaho had been asked to arrange it. King turned to one of the clergy wives in his diocese for help—Carol Smith Hosler of Rupert, Idaho. A seminary graduate herself, Carol Hosler is a member of the Idaho Commission on Ministry and works in her community in programs designed to combat rape and child abuse. She assembled the team that led the bishops in their exploration of Total Ministry.

- Jean M. Haldane of Seattle, Wash., a Church of England seminary graduate who has served as a lay ministry professional for more than 30 years.
- Barry Menuez of New York, field officer for the Council for the Development of Ministry and deputy to the executive for education at the Episcopal Church Center.
- The Rev. Daniel W. Eckman, Jr., of Baltimore, Md., who has worked in Maryland and other dioceses to implement Total Ministry.

The Rev. Shunji Nishi of the CDSP faculty was "theological commentator" for the session, a task he performed with ease, clarity, and geniality.

As editor, I am mindful of *Professional Pages*' space limitations. I won't attempt to condense my pages of notes for this article. I do not intend to file them away, either, for they contain comments and insights too valuable to be lost. I do want to share some conclusions or observations.

First, the bishops had no question regarding the validity of the Total Ministry concept—that ministry is to be shared in and is the responsibility and privilege of all members of the Church, lay or ordained. Some bishops thought the term "Total Ministry" confusing and inadequate. Most could see some difficulties that would arise in implementing the concept in their dioceses. I'll bet more than a few will try it, however.



Danine Cozzens of the CDSP staff had the task of lining up Province VIII bishops for a photo during the continuing education conference last January. "Come on, you guys, let's get this over with. . . ."



"No, no, don't you dare take a picture now. . . we're not ready. . . ."



"Now, then, that's better. . . okay, hurry up and take it before they move. . . very, very episcopal looking. . . how impressive, indeed!"

Professional Pages is published in clergy editions of The Episcopalian six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to *Professional Pages*, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103. All ordained members of the Episcopal Church receive The Episcopalian at no cost because of a financial grant from the communications section of the Episcopal Church's national General Church Program.

Personnel? Who? When? How?

by James L. Lowery, Jr.

Just as the Incarnation involves two natures, divine and human, in the one Person of Jesus the Christ, so the Church is both the mystical Body of Christ and a voluntary religious system. We rejoice that we can say she is both the one and the other.

The Functions of a Non-Profit System

Certain well-recognized dynamics, caused by the key elements of equipment, personnel, capital, technology, and profit, are involved when one deals with the *business* world. The *governmental* sector has a special character devolved from the mixture of public policy, maintenance of justice and order, vagaries of the federal system, separation of powers, and the constitutional democracy in which we live. By the same token, a *voluntary* or non-profit institution has certain special characteristics of its own. Such an organization is more complex than a business, less openly political than government, and lacking the disciplining power of money or force as a central organizing principle. Nonetheless, any voluntary association must perform certain functions, and this applies to religious bodies. They are:

1. Basic program (or mission)
2. Finance
3. Communication
4. Personnel

Any denomination, like the Episcopal Church, any judicatory, such as the diocese, and any parish or local congregation must remember it must attend to these areas. Ditto any special ministry or Church-related agency. This is no surprise to those who have long known that the Church is the New Israel, the People of God. But the Church has not always systematically followed the implications of these facts in raising up, supporting, and monitoring ordained and lay leaders and workers.

Time and time again during the 1960's, when many clergy jumped the fence and looked for secular employment (now the numbers are not so great and more are forced to look for secular jobs due to the clergy surplus), a person might say to me, "I have worked with people a great deal. I think I'd be great in personnel work."

My answer would often be, "But you have done so in an institution which has not done personnel support work well or systematically, and so you have not been well taught." How many paid church secretaries and receptionists, for example, have a full Social Security, disability, and retirement package? Compare this to government or business employees at the same level.

The Church as a Personnel System

Think of the areas of concern in considering clergy as a body of personnel. Certain basic areas need to be dealt with, and we do so willy-nilly. The question is whether we do so systematically and intentionally. (I believe our methods have improved during the 1970's.) The areas of concern are:

1. Recruitment and selection
2. Training for leadership
3. Ordination
4. Deployment
5. Support (personal, family, professional, institutional)
6. Continuing education and career development
7. Reward and punishment
8. Pastoral care in sickness and in health
9. Preparation for and support in retirement
10. Honorable exit, if necessary

Subsequent columns will attempt to treat these areas in order.

The clergy's average 40 years of ordained active leadership falls into a pattern, a shape. It has a beginning, a middle, and an end. It has certain points of rapid growth or change (known in the jargon as rites of passage) such as acceptance for postulancy, acceptance for candidacy, ordination to the diaconate, ordination to the priesthood, and, for some brave souls, consecration to be bishop as well as the first rectorship, the choice of special knowledge or setting in ordained ministry after some years of experience, a change of same, and retirement.

The pattern also includes certain automatic times of

tension and crisis. The first of these is three to seven years after ordination when the priest or permanent deacon decides whether this state is really for him/her and what was lacking in his/her preparation as well as what needs to be done about it and what special skills need to be perfected. Or was ordination a mistake, and is this the time for a radical change?

Another time is in mid-career, when one sees he/she is not going to bring in the Kingdom of God singlehandedly, but that he/she has learned much and achieved some victories and perhaps should begin to pass on the fruits to the younger generation. This is also a time of shifting within the ministerial career, a time when marriage enters a different phase and when the person finally learns in the priesthood how to say "no" graciously without trauma.

A third crisis time is pre-retirement, when the clergy person begins to let go; make plans for housing, health care, money and support in retirement; and prepare for a residence other than in the parish (this is basic clergy ethics, please).

It is also a time to decide whether to continue an active priesthood with much of the fun and little of the plumbing and budgets to worry over or whether to have a period of making one's avocation a vocation, like the former Okinawan missionary who is on "cloud seven" as conductor of a train in a tourist-event railroad that goes

12 miles out and 12 miles back each day—a lovely "retirement" for a railroad buff!

Who are the Personnel?

No matter whether the Church has much of a personnel system, we should certainly consider who its personnel are. We need to look at this for changes have taken place in recent years. In terms of ordained personnel, we now have women as well as men, for example. We have professional ordained personnel and para-professional personnel and persons crossing back and forth between these two during the years of active ordained ministry. We have seminary-trained clergy and those prepared in alternative schemes, the latter becoming the majority approach in the United States and definitely the majority in the Third World. Finally, we have clergy already established in the community and those who must make their own way from the ascribed statuses they bring with them into the thoroughgoing authority the community accords only after it has tried them. In other words, our ordained persons are a varied and interesting lot.

For those interested in a detailed look at the career spectrum mentioned in this article, a sizable monograph, "The Personnel Function and Functionary in the Church," aimed mostly at diocesan deployment and personnel types, is available from Enablement, Inc., 14 Beacon St., Boston, Mass. 02108.

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

Diaconate conference set for May

by Mary Macy

"The Deacon—A Conference for and about Deacons, Their Ministry, and the Church," sponsored by the National Center for the Diaconate and Associated Parishes, will be held May 21-23 at the University of Notre Dame, South Bend, Ind.

The Episcopal Church has some 700 vocational (permanent) deacons. This conference is planned to help bridge the gap between the vision of the deacon's historic role and the diverse, sometimes unsure, models of the diaconate currently in practice. The conference is also for learning, sharing, and celebrating the meaning and creative uses of this distinctive ministry of servanthood, liturgy, and the Gospel.

Dr. John E. Booty, professor of church history at Episcopal Divinity School, will speak on "The Servant Church" in the opening address. Deacons themselves are featured conference leaders.

For deacons, the program will provide an opportunity to share their practice and their learnings about their vocation, to form networks for continuing support after the conference, and to learn of available resources. For

bishops, priests, laypersons, members of ministry commissions, friends, and supporters, the conference will afford an opportunity to explore ways this servanthood ministry enriches the life of the whole Church.

At the heart of the conference are over 30 workshops addressing the wide range of diaconal involvement in the Church and in the world. Topics include the diaconate in a variety of settings (hospital and sickness, education, prisons, alcoholism, hospice and death, institutional chaplaincies); the deacon as both symbol and functionary; witnessing to the diaconal model of ministry before the Church; diaconal spirituality; models of *diaconia* within and outside the church structure; secular versus ecclesiastical settings for the diaconate; the deacon and the bishop; the deacon and priest; the deacon and deacon; the deacon and laity (not smothering, but catalyzing service ministry); ordination *per saltum* to the priesthood or leave the diaconate alone; deacon's troubles with priests in a priest-ridden Church; how to build a network for a deacon; ecumenical programs for the diaconate; other views of diaconal ministry; diocesan programs (recruitment and selection, training, deployment, continuing support); deacon saints; the deaconess history project; National Center for the Diaconate (history, purpose, and work).

A new book, Deacon Ormonde Plater's *The Deacon in the Liturgy*, will be used. It is a manual, with commentary, for the deacon's ministry of servanthood in the liturgy and is available from the National Center for the Diaconate.

The conference is a cooperative part of a 1979 General Convention-mandated six-year effort to increase the Church's awareness of deacons' work and ministry; to establish pilot programs; and to evaluate the national effort. A conference held in 1979 presented a theological foundation for the diaconate.

To register for the conference, use the registration box or write to the National Center for the Diaconate, 14 Beacon St., Boston, Mass. 02108, for a brochure containing registration information.

Participating in the initial planning and sharing in the leadership are: Deacons Andrew Betz, Josephine Borgeon, John Burton, Dick Campbell, Betty Works Fuller, Eleanor Hill, and Ormonde Plater; Deaconess Evelyn Williams; diaconal aspirant Mona Hull; the Rev. Messrs. Joe Morris Doss, Richard Grein, H. Boone Porter of *The Living Church*, and Robert Rowley; the Rev. Kathryn Piccard; Capt. Howard Galley of the Church Army; Barry Menuez of the Episcopal Church Center staff and Thomas Babbit; Alice Ramser; and Sue Scott of the Board for Theological Education.

Mary Macy, an Episcopal laywoman, is a public relations consultant and graphic designer in Arlington, Mass.

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October 22, 1980

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The Episcopalian/Professional Pages April, 1981

C

Clergy changes

ARNOLD, William E., III, from non-parochial to Christ, Philadelphia, PA
AYCOCK, Thomas C., from Redeemer, Sarasota, FL, to All Angels by the Sea, Longboat Key, FL
BARKER, Kenneth L., from St. John the Divine, Houston, TX, to St. Margaret's, Lawton, OK
BARRETT, Ellen M., from non-parochial to St. Luke in the Fields, New York, NY
BARRETT, Harold E., from Holy Communion, Memphis, TN, to Grace, New York, NY
BENSON, E. Heather, from non-parochial to St. James, Orillia, Ont., Canada
BETTS, Robert H., from chaplain, Episcopal City Missions, St. Louis, MO, to director of social services, Diocese of Connecticut, Hartford, CT
BLACKLOCK, Martha G. G., from archdeacon, Diocese of Newark, NJ, to St. Clement's, New York, NY
BLAXTON, Reginald G., to St. Barnabas, Chicago, IL
BLEWETT, William E., from St. John the Evangelist, Philadelphia, PA, to non-parochial
BROWN, Ian F., from non-parochial to St. John's, Clinton, MI
BURCHELL, Robert L., from Christ Church Cathedral, Louisville, and campus minister, University of Louisville, Louisville, KY, to St. James, New Castle, IN
BUTTERFIELD, Asa V. W., Jr., from All Saints, Portland, OR, to San Marcos, Panama City, RP
CAMP, Peter E., from Trinity, New York, NY, to St. Thomas, Hanover, NH
CATO, Phillip C., from St. Peter's, Morristown, NJ, to Grace, Rutherford, NJ
CAVIN, Barbara, to St. Aidan's, Ann Arbor, and pastoral care dept., University of Michigan Hospital, Ann Arbor, MI
CHRISTOPHER, Charles H., Jr., from Good Samaritan, Gunnison, CO, to Calvary, Golden, CO
CLIFTON, Ellis E., from Trinity, Detroit, MI, to St. Andrew's Memorial, Detroit, MI
COLBY, Charles E., from St. John the Apostle, San Salvador, and San Simon, San Salvador, El Salvador, to St. Ann's, Wauchula; Christ, Fort Meade; and St. Luke's, Mulberry, FL
COTTRILL, C. David, from chaplain, Langley Air Force Base, Hampton, VA, to chaplain Ankara Air Station, Ankara, Turkey
CREWS, Warren E., canon to the ordinary, Diocese of Arkansas, Little Rock, AR, to also Trinity Cathedral, Little Rock, AR
CROMEY, Edwin H., from headmaster, St. John Baptist School, Mendham, NJ, to St. Mary's, Tuxedo Park, NY

CUELLAR, Armando G., from non-parochial to Christ, Sag Harbor, NY
CUMMINGS, Sudduth R., from Incarnation, Dallas, TX, to St. Mark's, San Antonio, TX
DALE, Kathleen A., from All Saints, Pasadena, CA, to St. Michael and All Angels, Studio City, CA
DAVIDSON, H. Martin P. (retired), from Catonsville, MD, to 1550 Waverly Way, Baltimore, MD 21239
DeMERCHANT, Barton W., from faculty, Nashotah House, Nashotah, WI, to Trinity Cathedral, Columbia, SC
DURRANCE, Alfred L., from Grace, Ocala, FL, to St. John's, Wilmington, NC
EMERSON, James C., from Trinity, Marshall, and St. Mary's, Fayette, and chaplain, Marshall State School-Hospital and Regional Center, Marshall, MO, to St. Elizabeth's, Russell, and administrator, Arnold M. Lewis Conference Center, Lake Webster, KS
EPTING, C. Christopher, from St. John's Cathedral, Jacksonville, FL, to St. Mark's, Cocoa, FL
FELTON, Paul D., from non-parochial to Messiah, Detroit, MI
FORD, Steven R., from Diocese of New York, NY, to St. Barnabas on the Desert, Scottsdale, AZ
FOXWORTH, George M., from Christ, Greenville, SC, to Grace Cathedral, San Francisco, CA
GALAGAN, John M., from St. James, Riverton, WY, to St. James, Tigard, OR
GARFIELD, Donald L., from All Saints, New York, NY, to Grace and St. Peter's, Baltimore, MD
GARRIGAN, J. Edward, from Christ, Totowa Borough, NJ, to St. Paul's, Doylestown, PA
GENTRY, George D., from St. Christopher's, Tampa, FL, to St. Dunstan's, Largo, FL
HABECKER, Elizabeth A., from St. Ann's, Windham, ME, to Incarnation, West Milford, NJ
HABECKER, John C., II, from St. Ann's, Windham, ME, to Incarnation, West Milford, NJ
HAGAN, John R., Jr., from Trinity, Wheaton, IL
HALKETT, Thomas R., from St. James, Old Town, and St. Patrick's, Brewer ME, to Redeemer, Bryn Mawr, PA
HAMILTON, Terrell E., from St. Paul's, Visalia, CA, to Christ, Lemoore, CA
HANDLOSS, Patricia D., from St. Dunstan's, Dover, MA, to St. Peter's, Ladue, MO
HANNUM, Ellwood, from Our Saviour, Dallas, TX, to chaplain, St. Mark's School, Dallas, TX
HARPER, James L., from St. Mark's, Milwaukee, WI, to St. Mary's, Bonita Springs, FL

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HUNTINGTON, Frederic D., to St. James/ Santiago Cathedral, Guatemala City, Guatemala
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JENNINGS, Gay C., from St. Clement's, Alexandria, VA, and Children's Hospital, Washington, DC, to St. Peter's, Lakewood, OH
JONES, David J., from St. Luke's, Hollister, CA, to Calvary, Santa Cruz, CA
KEEFER, John S., from non-parochial to doctoral studies, Bern, Switzerland
KETTLE, Frederick V., from Emmanuel, Quakertown, PA, to non-parochial
KEVERN, John R., to St. Christopher's, Oak Park, IL
KIM, Richard, from Good Shepherd, Wailuku, HI, to Trinity, Crosswell-Lexington, MI
KLUSMEYER, William M., to Grace, Freeport, IL
KULP, John F., from St. Bartholomew's, St. Petersburg, FL, to chaplain, U.S. Army, Fort Riley, KS
LASHMET, J. William, from St. John's, Mt. Prospect, IL, to Nativity, Indianapolis, IN
L'HOMMEDIEU, J. Gary, from St. Mary's, Manchester, CT, to Redeemer, New York, NY
LILLY, Elizabeth L. B., from Trinity, Columbus, OH, to Christ, Dayton, OH
LOCHER, Rudolf W. (retired), from Englewood, NJ, to 2200 Greentree N., Apt. 2322, Clarksville, IN 47130
MacDONALD, John G., from Our Savior, DuBois, PA, to St. Stephen's, Armonk, NY
MacLEOD, Donald G. A., from St. Clement's, Hawthorne, NJ, to Louett School, Atlanta, GA

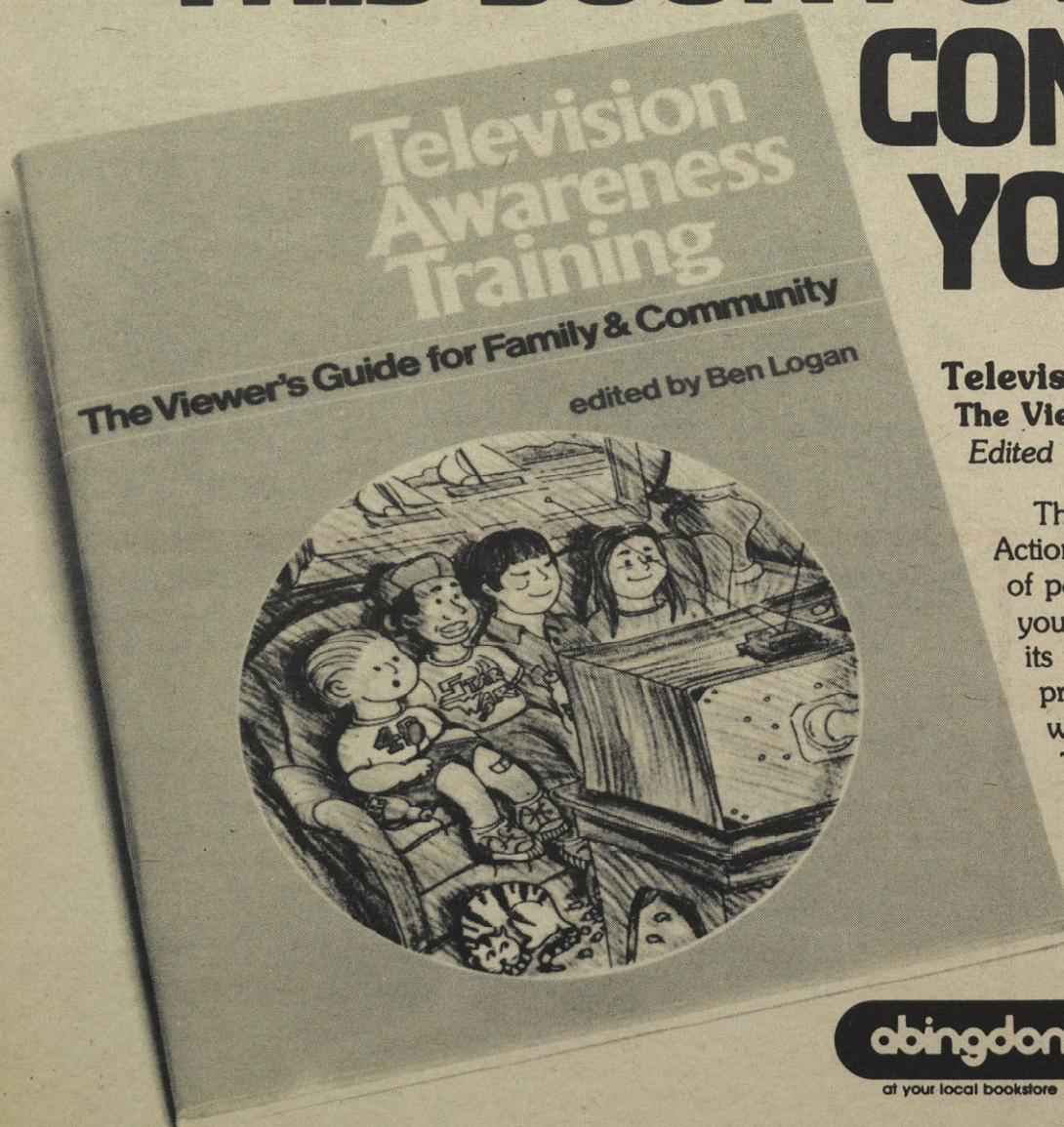
MAND, John L., Jr., from St. Philip's, Rochester, MI, to St. John's, Dryden, MI
MORRELL, Roy L. (retired), from Sandusky, MI, to 168 Skyloch Dr. W., Dunedin, FL 33528, until May 1
NORTHWAY, Russell S., from Holy Apostles, Oneida, WI, to Concept House, Miami, FL
O'CONNELL, Francis A., from Christ, Lemoore, CA, to non-parochial
REYNOLDS, Elsbery W., from Emmanuel, Enchanted Lake, Kailua, HI, to St. James, Kamuela, HI
SCHIRMACHER, Michael G., from Holy Nativity, Baltimore, MD, to St. Barnabas, Kensington, Philadelphia, PA
SIMMONS, Walter C., from St. Luke's, Tacoma, WA, to Messiah, Providence, RI
SIMPSON, Richard R., from St. John's, Hermiston, OR, to St. Paul's, The Dalles, OR

CLERGY EXCHANGES

The Rev. Robert M. Haven of Amsterdam, N.Y., has heard from a Church of England priest who would like to exchange posts with an Episcopal priest for June or the last part of June and the first part of July. He is the Rev. O. R. Clarke, 34 Milner St., London SH3 QF2, England.

The Rev. Phillip W. Ayers of St. John's Church, North Haven, Conn. 06473, has prepared a list of several Church of England clergy who are interested in exchanging posts with Episcopal priests. Those interested should write to Ayers.

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Television Awareness Training: The Viewer's Guide for Family and Community Edited by Ben Logan

The combined televising expertise of the Media Action Resource Center has produced a totally new way of perceiving the video phenomenon—one that shows you *how* to watch rather than *what* to watch. Each of its many lessons tackles a specific aspect of television programming and viewer's habits, and then concludes with a worksheet for use by a group or individual. The second part of the book consists of stimulating essays by such noted social critics and commentators as Eric Sevareid, Dorothy H. Cohen, Erich Fromm, and others. So come out ahead in your viewing experience—read *Television Awareness Training*. \$12.95, paper

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Bell-ringing for hostages improved her prayer life

by Leilia B. McElveen

When President Jimmy Carter asked churches to ring bells every day for the hostages being held in Iran, I asked our rector, the Rev. M. W. Hainlin, if he thought we should do it at All Angels', Miami Springs, Fla. He said, "I think it's an excellent idea, Lei. Why don't you take charge of it?" This was logical since I am parish music director, and so began the saga I came to call the Year of the Bells.

Retired members of the parish and people whose schedules permitted became the bell-ringing crew. We rang for two days, but I decided bell-ringing wasn't enough. I suggested to Helen Lawrence, who had organized prayer vigils for Cursillo weekends, that we should make an altar visit, and she agreed.

We prayed. "It's such a simple thing we're asking, God. Some Americans are held in captivity in a foreign land far from their homes. If it be your will, let them be freed and returned to their nation, their homes, and their families."

Recalling an All Saints' Day sermon our rector had given, I added, "Please let the hostages look up and see the multitude of heavenly hosts cheering them on."

As the days of captivity wore on, I rearranged my life around prayer and ringing our five beautiful bells at noon. Blair Mayes, a retired Eastern Airlines supervisor, and Rose Nance joined me almost every day. Others came when they could.

As new hopes for release were dashed, I became angry. One day I burst out, "Oh God! Enough is enough. I know you hear me. Why don't you *do something*?" Months at the altar rail had led me to a much closer relationship with God, and I was now on an intimate basis and could almost talk to Him without saying "thou" and "thee."

Starting at about day 35 we began tolling our big bell once for every day in captivity. We continued this until about day 200, but the ringing grew longer and longer and the neighbors were complaining. We stopped the tolling but continued ringing and praying.

A few weeks before Easter one of the bell ropes broke completely, and the others were frayed. We replaced all the ropes with new bright yellow ones.

Beginning in September we rang the bells only once a week, before our regularly scheduled Evening Prayer on Fridays when we said special prayers for the hostages. The bell-ringing was not the most important aspect of our vigil; prayers were.

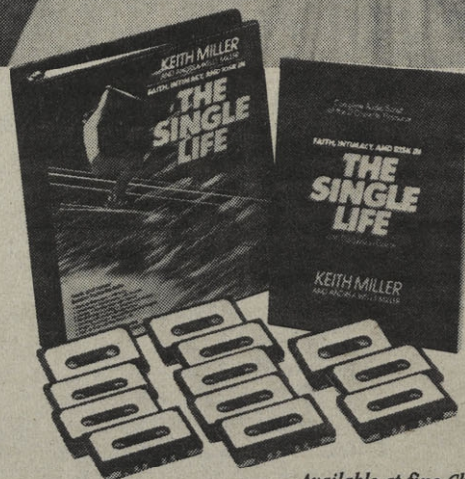
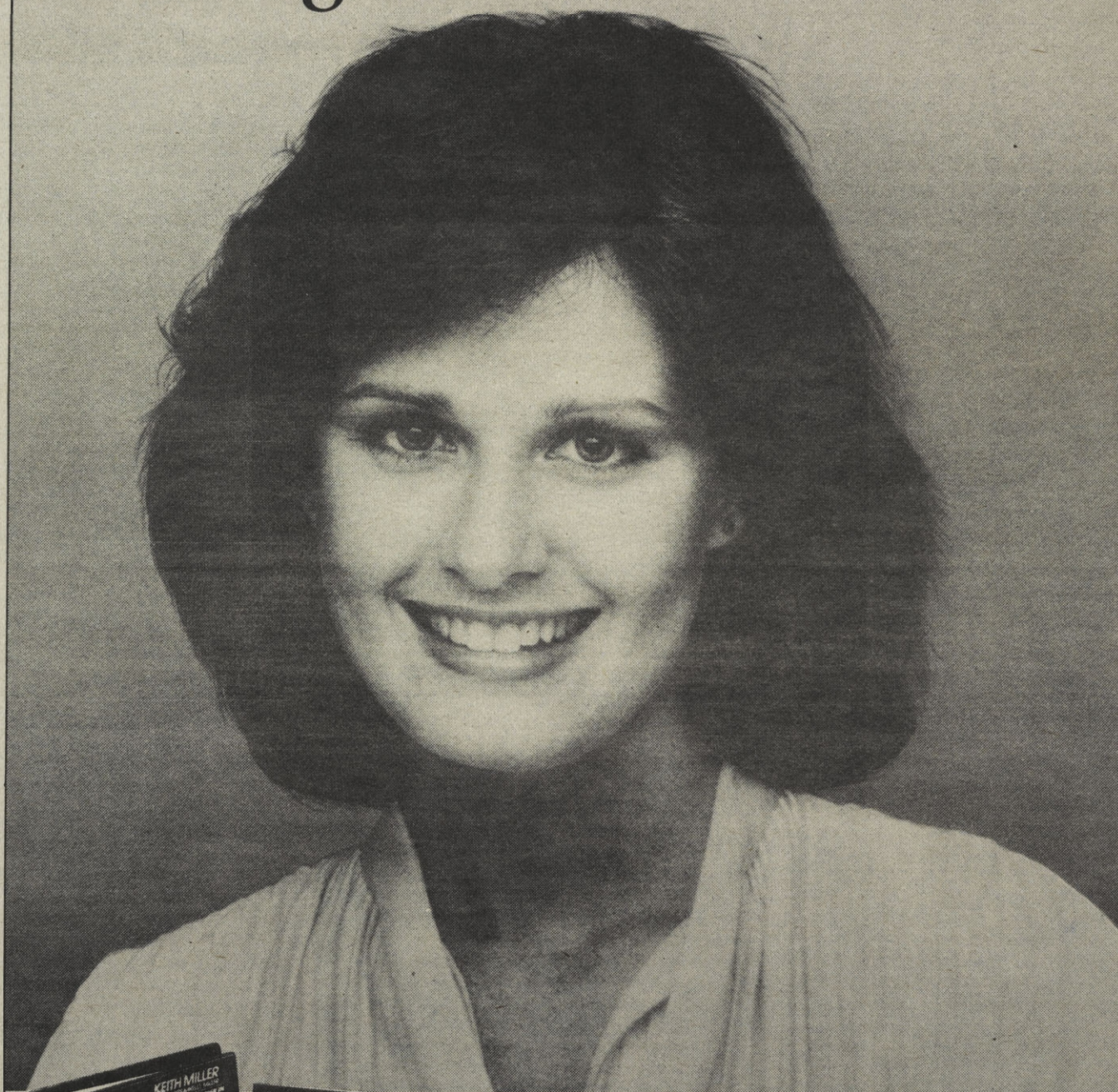
We had a special service on November 3, the one-year anniversary, and on January 20 we had a final, this time joyous, pealing of the bells and a beautiful service of thanksgiving that ended my commission in the Year of the Bells.



Anglican Fellowship of Prayer schedules spring meeting

"Prayer in a World of Crisis and Conflict" is the theme of this year's international conference of the Anglican Fellowship of Prayer scheduled for Indianapolis, May 7-9. Held at Christ Church Cathedral and the adjacent Indianapolis Hilton, the conference will feature (left to right, above) Bishop Cuthbert Bardsley of Coventry, England; Dr. Charles Price, co-author, *Liturgy for Living*; Madeleine L'Engle, award-winning author; Bishop Edward W. Jones of Indianapolis, host bishop; Dr. Alec Wyton, organist and coordinator of the Standing Commission on Church Music; and Bishop C. Shannon Mallory, formerly of Botswana and now of El Camino Real in California. The Rev. Ian and Caroline Mitchell will be among those performing music at the conference, which will include workshops and a healing service. Registration information is available from Mary Maddox, 317 Lincoln Hills, R.R. 2, Coatsville, Ind. 46121.

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The American Bible Society would like Churches to increase support of its work by 10 percent each year so more people can have access to Scripture. Urging this action are Alice E. Ball, the Society's general secretary, and Harry Griffith, Episcopal Executive Council member and president of the Bible Reading Fellowship.

HAS THE CHURCH GONE TOO FAR?

- At a New Jersey wedding, the bride wore white pasties, white G-string, white cape, white stockings and white shoes.
- A clergyman on TV was recently shown playing the guitar with his toes. "God has given me this gift," he said, "and it brings us closer to the people."
- Another minister dressed in a clown costume, with a clown face, "to help his congregation concentrate."

"A much-needed book alerting readers to the various aberrations and excesses in the religious life of America. Canon Rauscher does the entire religious community a service...by pointing out that the worrisome trends he identifies are not isolated examples but a reflection of society in frenzy."

"He properly calls for restraint in our headlong desire to abandon what centuries have shown to be good and solid and enduring in our religious traditions."—*George Gallup, Jr.*

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THE FAMILY GATHERS



The week after Easter Week 26 heads of households belonging to the Anglican family will meet at the College of Preachers in Washington. The meeting, April 26 to May 1, will mark the first time these representatives of the Anglican Communion, a loosely knit association of Anglicans in every continent of the world, will meet outside England. They are coming at the invitation of Presiding Bishop John M. Allin and under the leadership of Archbishop of Canterbury Robert A. K. Runcie,

The primates, metropolitans, president bishops, presiding bishops, and archbishops who will assemble here will make visible the diversity and breadth of the Anglican Communion, which is second only to the Roman Catholic Church in geographical span and which numbers more than 60 million members.

The Anglican Communion has come far from its Anglo-Saxon beginnings. Although 30.9 million English men and women are church members, more than half the world's Anglicans live outside the British Isles. The fastest growth is occurring in Africa, which has more than 15 million churchpeople and where a new diocese seems to be formed every year. Last year Archbishop of Canterbury Runcie inaugurated the new French-speaking Province of Burundi, Rwanda, and Zaire.

What holds the Anglican Communion together when its members pray to God in more than 170 languages and dialects? The first is the fact it is a mutually supportive fellowship in which every member Church is in communion with the See of Canterbury. The second is a common faith as expressed in the Prayer Book.

When 26 Anglican family representatives meet in Washington for fellowship and worship, they will present a colorful cross section of Anglicanism. Their shadings will range from Anglo-Saxon fair to African dark. Their languages will include the Queen's English spoken in brogues and twangs and lilting African and West Indian accents as well as the Portuguese of the Archbishop of the Francophone Province, the Burmese of Archbishop Gregory Hla Gyaw and the Japanese of Presiding Bishop Titus Nakamichi, the Swahili of several African primates and the Arabic of the Archbishop of the Sudan.

In Washington the prelates will confer on matters of the Church and then each will make visits to American family members in dioceses in the United States.

The Anglican Communion is made up of 27 independent Provinces or Churches, three regional Councils of Churches, and several extra-territorial dioceses. It has some 60-70 million members—statistics differ.

The Americas

6,646,550

Anglican Church of Canada

Archbishop Edward Walter Scott
2.5 million members

Protestant Episcopal Church in the USA

Presiding Bishop John M. Allin
3.1 million members

Church in the Province of the West Indies

Archbishop George C. M. Woodroffe
976,750 members

Igreja Episcopal do Brasil

Bispo Primaz Arthur R. Kratz
50,000 members*

Consejo Anglicano Sud Americano

President Bishop Colin F. Bazley
19,800 members

British Isles and Africa

48,504,960

Church of England

Archbishop Robert A. K. Runcie
30.9 million members

Church of Ireland

Archbishop John Ward Armstrong
480,000 members

Scottish Episcopal Church

Archbishop Alastair I. M. Haggart
156,000 members

Church in Wales

Archbishop Gwilym Owen Williams
1.2 million members

Church of the Province of West Africa

Archbishop Moses N. C. O. Scott
326,900 members

Province of Sudan

Archbishop Elinana J. Ngalamu
348,300 members

Church of the Province of Nigeria

Archbishop Timothy Olufosoye
7 million members

Church of Uganda

Archbishop Silvanus Wani
3.6 million members

Church of Burundi, Rwanda, and Zaire

Archbishop Bezaleli Ndahura
52,000 members

Church of the Province of Kenya

Archbishop Manasses Kuria
1 million members

Church in the Province of Tanzania

Archbishop Musa Kahurananga
647,000 members

Church of the Province of Central Africa

Archbishop Walter K. Makhulu
585,300 members

Church of the Province of Southern Africa

Archbishop Bill Bendyshe Burnett
2.1 million members

Episcopal Church in Jerusalem and the Middle East

Bishop Hassan B. Dehqani-Tafti+
29,260 members

Church in the Province of the Indian Ocean

Archbishop E. U. Trevor Huddleston
80,200 members

Asia and Australasia

6,712,050

Church in the Province of Burma

Archbishop Gregory Hla Gyaw
40,000 members*

Nippon Sei Ko Kai (Japan)

Presiding Bishop Titus Y. Nakamichi
190,650 members

Church of the Province of Papua New Guinea

Archbishop Geoffrey David Hand
150,100 members

Province of Melanesia

Archbishop Norman K. Palmer
82,800 members

Church of England in Australia

Archbishop Marcus Lawrence Loane
4.2 million members

Church of the Province of New Zealand

Archbishop Paul Reeves
1 million members

Council of Churches of East Asia

Bishop Basil Temengong
1 million members**

South Pacific Anglican Council

Anglican Church in Ceylon

48,500 members

Chung Hua Sheng Kung Hui (China)

The situation here is unclear, and no figures are available.+

* published membership statistics vary

** membership overlaps and figure is an estimate

+ not sending a representative to the meeting in Washington



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Radio ruling may limit religious time, officials say

A recent Federal Communication Commission (FCC) decision to free radio stations from public service program requirements has brought negative reaction from religious communication experts.

The commissioners lifted a rule requiring AM stations to devote 8 percent and FM stations 6 percent of their broadcast time to public affairs, news, and other information programming, maintaining that tight regulation of airwaves is no longer needed because rapid expansion and increasing competition in the radio marketplace will insure wide diversity of programming.

The change in FCC policy, which apparently modifies the Communication Act of 1934 that states airwaves are a public resource and the broadcaster a trustee responsible for guarding public access to them, disappointed the Rev. Richard J. Anderson, communication executive at the Episcopal Church Center. Anderson said the public access requirement reminded broadcasters that the airwaves are public property and that they are obligated to serve a wide variety of public interest groups and concerns. "If broadcasters hold this concern, as many say they do, then," Anderson said, "the requirement worked no hardship on them and should have been no problem to them."

Anderson pledged to "continue to seek access to broadcast media with the hope that what we have to offer will be seen by broadcasters as a contribution to society" and to work with the industry under the new legislation.

Theodore Baehr, executive director of the Episcopal Radio-TV Foundation, a lawyer and communication expert, was more pessimistic. "Eliminating all ascertainment requirements will destroy public interest programming. Besides main line religion programs, this change will mean the end of local news, agricultural reports, [and] political broadcasts; minority, public health, educational, cultural, consumer, and all other types of programs that are not good income producers in favor of a steady diet of commercials, commercial programming, and paid programming."

Baehr predicted sports and entertainment will dominate broadcasting and small stations will move to automated systems using "canned," prepackaged national shows, thereby eliminating local jobs, limiting minority entry, and boosting profits. "There will be no requirement to plow any of those profits back into serving the public interest, a repellant thought in terms of Christian values and in terms of the Bill of Rights."

Moves are underway to overturn the FCC action. The U.S. Circuit Court has been asked to review the decision, and communication experts are studying the text of the regulations to test the possibility of other court action.

WORLD DAY OF PRAYER FEATURES HEALTH AND ENVIRONMENT

For the 94th year women gathered on March 6 to pray simultaneously for the needs of the world. World Day of Prayer, observed by millions of women in more than 25,000 communities throughout the nation and in 150 countries, began in 1887 in the United States.

This year's service, "The Earth Is the Lord's," focused on environment and restoring health to the world. Writers from six native American tribes—Cherokee, Choctaw, Hopi, Seneca, Sioux, and Winnebago—prepared the four-part service: Sorrow of the Earth, Healing of Earth's Wounds, Offering of Gifts of Self and Substance, and The New Earth.

Church Women United, official sponsor of World Day of Prayer, is a national, ecumenical movement of Christian women.



Dr. Alec Wyton, former headmaster of The Cathedral School, New York City, and organist and master of choristers at the Cathedral of St. John the Divine, was on hand to host a mid-January reunion at the school. Graduates from 1920 to 1976 enjoyed Evensong, cocktails, and dinner while renewing friendships and memories.

TENNESSEE PIONEERS USE OF TELEVISION

Television communications will take a big step forward in the Diocese of Tennessee by mid-1982 when the diocese expects to have as many as five low-power television channels in operation, thanks to \$450,000 in Venture in Mission funds. The Rev. Joseph Alford, Venture chairman, said once licenses are granted, construction will begin and modestly priced studio equipment will be purchased.

St. Paul's, Chattanooga, also plans to apply for a license for a low-power station. St. John's, Knoxville, has been producing material for cable television for some time. And television was used to communicate the diocesan convention.

Sonia Francis, radio-television staff representative at the Episcopal Church Center in New York, hailed the Tennessee development, as did the Rev. Richard J. Anderson, executive for communication.

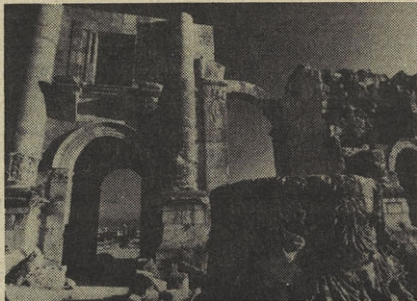
Come Home With Us To The Holy Land

There is no more exciting time than *right now* to make that once-in-a-life-time pilgrimage to the Holy Land. And you will want to see it *all*, from Old to New Testament sites—there is no better way to do this than by flying direct from New York, Chicago or Houston to Amman, Jordan, gateway to the *entire* Holy Land.

Amman was the capital of the Ammonite Kingdom, first mentioned in Deuteronomy, and today is a modern, bustling and friendly capital with direct air service from the U.S. six times weekly (starting May 1). For today's Christian pilgrim, Amman offers easy access to all major Old and New Testament sites, on *both sides* of the River Jordan, including Old Walled

Jerusalem, Jericho and Bethlehem, with all their reminders of the life of the Lord Jesus Christ.

From Amman, you may also explore dozens of biblical sites, including the Mountains of Moab; Mount Nebo (from which Moses



viewed the Holy Land); beautiful Byzantine early-Christian era churches; the Dead Sea; Aqaba, the Red Sea port from which King Solomon's ships departed with copper.

And here in Jordan the most fabulous outdoor museums exist—"walls of

stone" tell the story of ancient Jerash, the restored Roman-Greek city north of Amman. Three hours by car south of Amman you'll find Petra, the lost city of the Bible's Nabatean people, which was carved into red rock mountains . . . this is a tourist sight worth the trip all by itself.

Right now, America's leading Holy Land tour organizations are offering budget-priced tour packages for individuals and church groups, in cooperation with Alia The Royal Jordanian Airline. Alia provides direct service to Amman on luxurious Boeing 747 aircraft, leaving from New York, Houston and Chicago. To learn more about your Holy Land pilgrimage, write to Alia by completing and mailing this coupon:

Form with fields for Name, Title, Church Name/Organization, Street, City, State, Zip, Phone, Best Time of Year for Your Trip, Number of Days Desired, Number in Church Group Traveling, Tour Leader, and contact information for Holy Land Travel Service and Alia The Royal Jordanian Airline.

Sunday trip to emergency room brings an unexpected lesson in faith

by Sally E. Stuart

On a Sunday morning I nearly cut off the end of my little finger and my husband rushed me to a hospital emergency room. I grimaced as I contemplated the neces-

sary stitches and was chiding myself for being so careless when I remembered another problem—we were due at Sunday school in an hour. The family wasn't ready, and I had a class of teenagers wait-

ing for me.

My husband dashed home to fix breakfast and dress the children, leaving me in the care of the emergency room staff who washed, stitched, and bandaged my finger in a painful yet brief 15 minutes. Retreating thankfully to the waiting room, I remembered my husband had said, "You'll probably be in emergency for an

hour or so." I would just have to wait for him to return as those precious minutes slipped away.

I sat staring at the clock and thought of how seldom I could sit quietly without a child's voice bursting into the silence, the phone ringing, or another chore calling relentlessly for my attention. I was actually thankful for a few quiet moments alone.

My first inclination was to pray for my Sunday school class. As my thoughts ceased to race and I settled into a prayerful stillness, however, the unmistakable throbbing of my bandaged finger drew my attention. No matter how hard I tried to keep my mind on my class, my attention magnetically returned to the source of the painful throb.

An old biology professor used to tell us, "Pain is the means by which our attention is drawn to that part of the body in need of care." Though I could do little about the pain in my finger, it was a constant reminder to treat it with tender, loving care.

Thinking about it I became convinced the same principle holds true in our relationship with God. The Bible says we "are all one in Christ Jesus" (Gal. 3:28) and "we who are many are one body" (I Cor. 10:17). So if we think of God's people as one body with God as our head, the parallel is evident. As members of God's body, every time the pains of life come into our lives, God feels that pain and His attention is drawn to the one in need of His special attention and care. Just as I would take particular care of my finger until it was fully healed and back in service, so God will give individual care and attention to that needy member of His Body until all is well.

I knew God's natural plan for healing the human body would heal my finger. But what greater depth of security in knowing that no matter what problems or trials beset my personal or spiritual life, God will be concerned and give His loving care until each problem is resolved and I am again free to serve!

Just as I was becoming overwhelmingly compelled to shout this good news to the other souls entering the waiting room, my husband appeared at the door and jarred me out of my thoughts. A whole hour had passed, but it certainly was not wasted. Before my finger healed, many throbs reminded me to take special care of it, but each was also a reminder that Someone was taking special care of me.

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Kanuga is an Episcopal center located in the cool Blue Ridge Mountains of Western North Carolina. Kanuga's programs for laity and clergy bring together people from almost every state in the nation, feeding their spiritual lives.

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the mountain breeze. Activities for all ages make a week at Kanuga especially nourishing for families.

Would you like to know more? Check off the program listed below and return to us. We'll reply. Some weeks are filling up fast, so it's wise to respond soon.

KANUGA SUMMER PROGRAM

(Check what interests you and return this to Kanuga for more information.)

☐ **BEING A PRIEST TODAY, MAY 10-13** . . . A reflective conference for the ordained minister. Keynote: The Very Rev. Urban T. Holmes, Sewanee, TN.

☐ **COLLEGE STUDENTS' CONFERENCE, JUNE 1-5** . . . For undergraduates and graduate students. Thought-provoking addresses by the keynote. Free time to relax and enjoy Kanuga, and to think about future choices. Keynote: The Rev. Dr. Earl Brill, Washington, DC.

☐ **"YP"—THE YOUNG PEOPLE'S SUMMER CONFERENCE, JUNE 13-19** . . . For grades 7-12. Coordinator: The Rev. Stephen Rudacille, Valrico, FL.

☐ **CONFERENCE FOR ADULTS WHO WORK WITH YOUTH, JUNE 13-19** . . . Leadership development for anyone who directs youth programs. Resources to help you throughout the year. Keynote: The Rev. John Palarine, Minneapolis, MN.

☐ **CONFRONTING THE WORD — THE CHALLENGE OF THE BIBLE AND JESUS, JUNE 20-26** . . . Combine a week of rest and relaxation with the stretching of in-depth examination of the Scripture. Workshops in special areas of biblical lore. Keynote: Dr. Arthur E. Zannoni, Notre Dame University and Purdue University.

☐ **DISCOVERING AND COMMUNICATING THE STORY OF YOUR CONGREGATION, JUNE 20-26** . . . A week for clergy and laity to examine the joys and disappointments of congregational life. Emphasis on ways to communicate the personal and corporate "story"—and how this story can enable faith development and personal growth. Keynote to be announced.

☐ **RETREAT FOR SPIRITUAL GROWTH, JUNE 20-26** . . . More directed than a conference, with

limited enrollment to make the experience more personal. Leaders: The Rev. Ron DelBene, Trussville, AL; Sister Teresa Mary Dolan, M.H.S.H., Cincinnati, OH; and the Rev. Henry Atkins, Jr., Greensboro, NC.

☐ **KANUGA CHRISTIAN EDUCATION CONFERENCE, JUNE 27-JULY 3** . . . Whatever your role in Christian education, this conference will help you to progress. It will examine the variety of education settings for faith development. Keynote: The Rev. Dr. John Westerhoff, III, Duke University Divinity School.

☐ **FAMILY LIFE CONFERENCE, JULY 4-10** . . . For nuclear families, single parents, engaged couples, grandparents, and professionals who work with families . . . this is both a conference and a family vacation week. Keynote: The Ven. Harry Pritchett, Archdeacon of the Diocese of Alabama.

☐ **SPIRITUALITY AND PERSONAL GROWTH: "THE RESURRECTED LIFE—NOW," JULY 4-10** . . . A fresh perspective on our lives as spiritual people and an opportunity to take further steps in becoming who we are in Christ. Keynote: The Rev. William Dols, Alexandria, VA.

☐ **KANUGA RENEWAL CONFERENCE, AUGUST 23-29** . . . A theme of "New Adam/New Eve" and a look at the responsibilities that come with new freedoms. Music and teaching programs led by The Fisherfolk. Plenty of free time. Keynote: The Rt. Rev. William Frey, Bishop of the Diocese of Colorado.

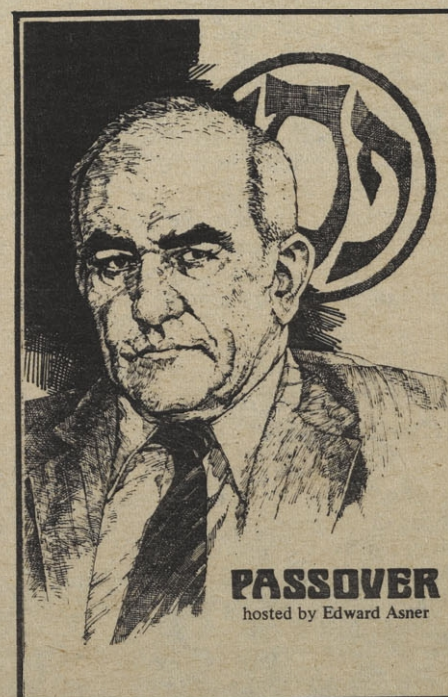
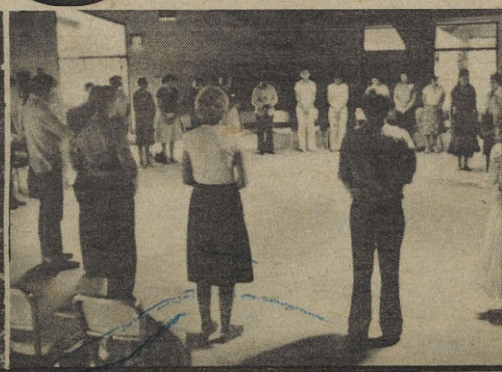
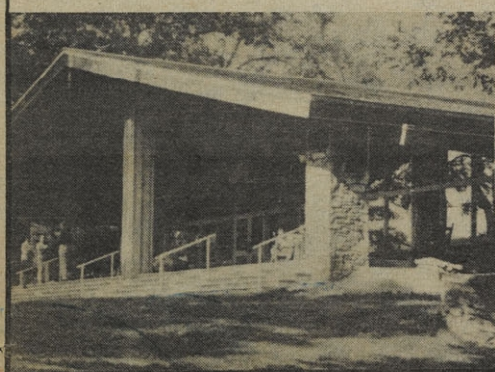
☐ **CAMP KANUGA FOR BOYS AND GIRLS AGE 8-15** . . . Sessions lasting 1-3 weeks are offered from June 6 through August 14.

☐ **GUEST PERIOD** is held from July 11-August 22, six weeks for a relaxing vacation in the cool Blue Ridge Mountains.

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AN EPISCOPAL CENTER



A special half-hour documentary film on the Passover hosted by Edward Asner will be shown April 9 on the Public Broadcasting Service. An American seder is the focal point of the program Mississippi Center for Educational Television has produced. Check local listings for time in your area.

Executive Council: Good Reports

by Henry McCorkle

"All's well that ends early" could have been the theme for the February Executive Council meeting at Seabury House, Greenwich, Conn.

Despite concern, discussion, and response to crises in El Salvador and Atlanta and frustration about the Council's long-range forecasting responsibilities, members moved smartly through committee meetings and reports on finance, Venture in Mission, Hispanic ministry, the Coalition for Human Needs (CHN), National and World Mission, social issues, and communication and finished ahead of schedule.

Bishop Edward Haynsworth of El Salvador briefed Council on the Central American situation, saying that "to find where the truth lies" in the welter of claims and counter claims is difficult. "Sometimes it's difficult to distinguish between the extreme right and the government," he added.

Arrangements have been made to allow the International Red Cross to use Episcopal Church facilities in El Salvador if needed. Haynsworth said mediation leading to elections in 1982 offers the best way out of "that terrible conflict and tragedy" where the desperate needs are economic, not military.

Council members John Carson of Colorado and Virginia Ram of Los Angeles called attention to the plight of Salvadoran refugees already in the U.S. Carson said deportation could mean sending them "back to certain death."

In response to the briefing and discussion, Council: (1) urged that importation of all military weapons "from whatever source" be stopped and that the Organization of American States promote and supervise such a policy; (2) urged the U.S. government to grant political asylum to Salvadorans who request it; (3) asked continued prayers for El Salvador; and (4) commended the Presiding Bishop and the Archbishop of Canterbury for their statements on the situation.

Council is also deeply concerned about the murdering of young people in Atlanta. Members asked the whole Church to pray for the end to violence there and sent personal expressions of sympathy to the victims' parents.

Council extended love, concern, and prayers for the Episcopal Church in Iran "during its time of persecution" and for its bishop, priests, and laity in Iran or in exile, thanking God for the safe release of American and English prisoners. Members also encouraged all Episcopalians to pray for peace and reconciliation in Ireland.

Considering the ravages of inflation, the Church's Domestic and Foreign Missionary Society is in reasonably good shape, according to Treasurer Matthew Costigan and Council finance member Matthew Chew of Arizona. General Church Program expenditures for 1980 were within the budget, and expectations for 1981 apparently will meet approved programs because of strong efforts of many dioceses. The Society's total resources increased in 1980, aided by a \$450,000 overseas mission bequest from Florence Whaley Orrell of Flint, Mich.

Venture in Mission is now more than halfway through its initial phase with 61 dioceses reporting more than \$113 million in pledges and payments. Stewardship/Venture officer Thomas Carson said 47 dioceses had completed their campaigns and 43 more were in various stages.

Of the \$113 million, more than \$31 million will go to national and worldwide programs, the rest to diocesan and local needs. Carson commended Episcopalians

for their response to Venture, noting that most of the giving was by regular church people, not the result of major donations.

Venture leader Pamela Chinnis of Southeast Florida later presented more than \$500,000 in funding resolutions for overseas and national programs. Council approved allocations for Northern Philippines, Japan, West Indies, Haiti, Jerusalem area, Northern Mexico, and Brasil. National programs included ministries for families, the deaf, restoring offenders, and the beginning of a national mission development fund.

Hispanic ministry grabbed Council's attention with a 154-page report on present and future opportunities for the Church. Noting that the United States is now the fifth-largest Spanish-speaking country in the world after Spain, Argentina, Mexico, and Colombia, Hispanic officer Herbert Arrunategui introduced the thorough, readable, fact-filled study.

The Coalition for Human Needs reported an active year in 1980, making 91 allocations totaling \$800,000 and generating more than \$95,000 in matching grants. Almost two-thirds of the grants were to groups working in community organization, social services, public issues, and housing and more than a quarter to diocesan- and congregation-based services. "We absolutely love Church-related programs," said Robert Wainwright of Rochester, CHN chairman. The Coalition has generated more than \$580,000 in matching grants since 1976.

Following the lead of the 65th General Convention, Council unanimously opposed a U.S. Constitutional amendment on "human life" and stated its "unequivocal" opposition to legislation which would "abridge or deny the right of individuals to reach informed decisions in the matter of abortion."


General Convention's Joint Commission on Peace is preparing statements on the Church's approach to war, peace, and the arms race. After considerable discussion, Council members asked the Presiding Bishop to appoint a committee to work with Convention's Peace Commission and the Episcopal Urban Caucus on arms race matters and said that at their June meeting they would consider funding an arms race study/action guide.

Council also voted to continue studies on the preparation and use of infant formulas and on action guidelines; further reports are due in June. The World Health Organization is expected to act on the infant formula controversy in May.


Dr. Frederick H. Borsch, 45, Princeton University chaplain and former dean and president of the Church Divinity School of the Pacific, was elected to Council to replace Canon W. Ebert Hobbs of Ohio who resigned when he moved to Toronto, Canada.

Resolutions from Council's Social Responsibility in Investments committee stirred debate and questions, as usual. A majority of Council members voted to authorize shareholder action which would:

- ask J. P. Morgan and Company to report on its equal employment practices;
- request U.S. Steel Corporation to explain its reasons for closing steel plants as announced Nov. 27, 1979;
- ask Eastman Kodak to establish a review committee to study operations in South Africa and report to shareholders; and
- request several major corporations, including Caterpillar, Exxon, Merck, Mobil, and Standard Oil of Indiana, to report to shareholders on their business in the U.S.S.R. and Soviet-bloc countries.



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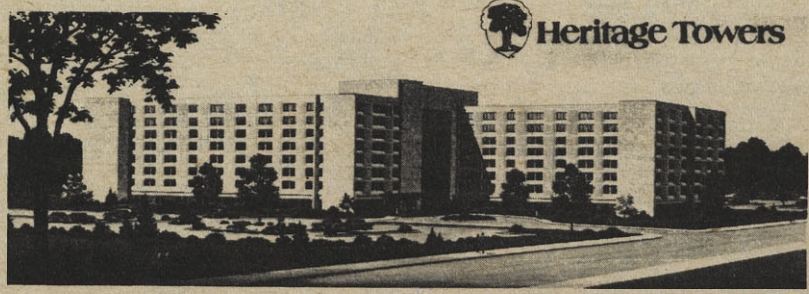
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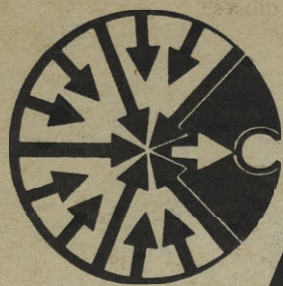
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COALITION 14

Amiable, Accountable, Innovative

by Janette Pierce

The Episcopal Church might make an impact on its energy problems if it could just harness some of the enthusiasm and excitement generated at the annual Coalition-14 meetings. In a Church often accused of trendiness, where a program's life can sometimes be measured in months, Coalition-14 entered its second decade at its recent annual meeting in Tempe, Ariz.

Ten years ago bishops from 14 domestic dioceses which received cash grants from the national Church budget, thereby gaining the title of missionary dioceses—i.e., not self-supporting—agreed to seek a block grant and then divide it equitably among themselves. This procedure would replace the earlier system of begging expeditions led by missionary bishops (both domestic and overseas) through the more affluent parts of the Church.

Under that system if a quiet bishop followed a more charismatic fund-raiser into a diocese or staff office, he might find little left despite his level of need. Generous donors or caches of cash were kept as secret as possible against the day a bishop came too late—although surely the story of the cash box buried in an episcopal back yard is apocryphal!

All this would change under the plan Coalition-14 proposed. Bishops or their appointed deputies and one other diocesan representative would meet, share budgets, state needs, and divide the money available. In principle this sounded easy, but the process of building trust, of letting go those funds saved for a rainy day, of submitting one's budget to the hawk-eyed scrutiny of one's peers was not all that simple. Until just recently the budget process was the main—if not the only—agenda item at Coalition meetings.

But trust did build, helped by standardized reporting forms and a Budget Review Committee which now checks everything from addition and subtraction to the rate of return on diocesan investments. The committee, composed of men from member dioceses, takes a "friendly adversary" stance, and comptroller Paul Chalk of Nevada unequivocally upholds the agreed-upon standards, remaining firm against any drift away from them.

The members, now 15 in number, have not remained static over the decade. Hawaii, among the founders, left in 1974, finding more common ground with Pacific neighbors. Alaska and Navajoland are the most recent additions. Two of the original members—Rio Grande and Arizona—are now self-supporting but remain as full members, finding support and inspiration in the accountability the Coalition demands and the exchange of ideas and programs annual meetings provide. The other members are Eau Claire, Utah, Western Kansas, Nevada, Montana, North and South Dakota, Idaho, San Joaquin, Eastern Oregon, and Wyoming.

It is a coalition of dioceses whose main ministry is to rural areas although nearly every one has one or more urban areas and two Coalition-14 bishops—Richard Trelease of Rio Grande and Otis Charles of Utah—serve on the board of the Episcopal Urban Caucus.

The Coalition is not a closed corporation, and while not seeking new members, it is not averse to receiving them so long as they agree to Coalition-14 ground rules: full payment of the national Church apportionment, which is called "an absolute must"; full disclosure—"every little extra has to be put into the pot"; 25 percent of parish budgets going to the dioceses—Nevada's parish treasurers send 25 percent of weekly offerings; holding administration to 20 percent of the budget exclusive of the bishop's expenses, "put in a special category [because] you've just got to have one"; budget deficits forbidden and budget surplus subtracted from the next year's grant; a limit to the amount a diocese can set aside for General Convention deputies; and review of grant requests before they are made to other agencies so implications for the diocese's operating budget can be assessed.

Another innovation is diocesan representatives—bishop, priest, or lay person—are empowered to negotiate and accept Coalition actions for their dioceses.

In a pre-meeting briefing in Tempe, Trelease explained that the Coalition had been so concerned with "dollars and honesty" that it hadn't spent enough time on other areas. Now the budget process takes only a few hours instead of three full days, and "we are looking at new ways to express our unity other than through the budget process."

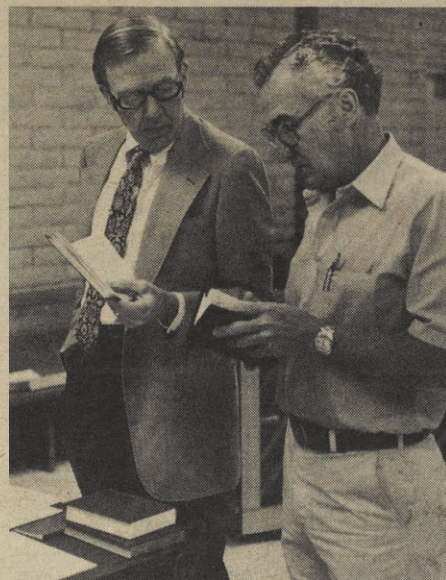
Since the 1979 General Convention, diocesan development has been high on the Coalition's agenda. The Rev. Charles Wilson of Lebanon, N.J., has led three pilot dioceses through a sophisticated and result-producing planning and strategy exercise. Representatives of the three dioceses led discussion groups on their experiences.

Wilson introduced the pilot dioceses to a new systems theory which views an organization in biological terms—what affects one part affects other parts as well. He said the diocese must examine its mission, determining what it is and what it is not. It must take into account the personnel, real estate, money, and other resources available. It must decide specific goals and issues, "a condition that is laying a claim on us." Finally, the diocese must choose an action plan, divide the work, start its programs, and develop an evaluation process.

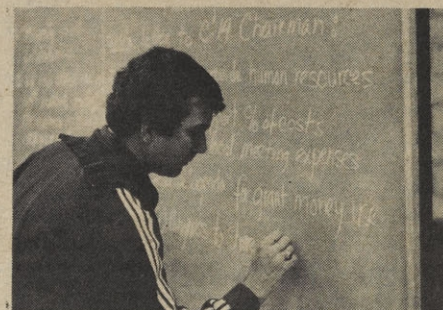
Among the results Wilson reported was development of a cadre of people with diocesan rather than parochial vision who can support their bishops. When people understand a system, they can use their talents to better purpose, resulting in greater satisfaction and productivity; and when they have a clearer understanding of their jobs and responsibilities, diocesan leaders feel more like managers and less like victims.

At a fast-moving business session Coalition representatives approved the 1981 grants of \$1,419,161 as follows: Alaska, \$221,477; Eastern Oregon, \$86,206; Eau Claire, \$39,451; Idaho, \$103,260; Montana, \$72,552; Navajoland, \$163,248; Nevada, \$5,910; North Dakota, \$106,495; San Joaquin, \$49,000; South Dakota,

Break times at Coalition-14 were used to check calendars as Bishops Wes Frensdorff and Rusty Kimsey (right) and Dick Geary and Chuck Wilson (below) did; or to post information as Coalition secretary Ben Helmer (lower right) did; or just to enjoy the balmy weather (bottom).



Photos by Janette Pierce



\$460,000; Utah, \$75,214; Western Kansas, \$22,696; and Wyoming, \$13,652.

In Tempe, meeting time formerly reserved for budget challenges was devoted to internal organization and proposed programs.

The Coalition also:

- accepted a Coalition-wide medical plan with the Church Pension Fund which will, in most cases, reduce costs;
- elected the Rev. Victor Richer of Montana chairman and reelected the Rev. Ben Helmer of Western Kansas secretary;
- added Bishop Harold Hopkins of North Dakota, Robert Gordon of Utah, and the Rev. Philip Allen of Navajoland to the Executive Committee;
- accepted financial guidelines to fund Episcopal elections; and
- chose Phoenix, Ariz., for the next meeting, Feb. 16-18, 1982.

Trelease gave a report on communications, including the Coalition's proposed presence at the 1982 General Convention, and copies of a Venture in Mission-funded communications survey made to learn how communication takes place within the member dioceses at all levels, from laity to episcopate.

A deputation of observers from the Diocese of Albany included Bishop Wilbur Hogg and the Rev. Messrs. Steve Williamson and Robert Limpert. Hogg said they were impressed with the trust, commitment, and discipline within the Coalition but that distances would keep his

diocese from seeking admission. He noted, however, the need for such an organization in the northeast among the rural areas "that ring the great metropolitan dioceses."

Another interested participant, new to the episcopate but an old friend of Coalition-14, was Bishop Rustin Kimsey of Eastern Oregon. He spoke of the early days when he was the Coalition's liaison to Executive Council, when C-14 was "a new thing, a new way of being in relationship, a new exercise in self-determination." He remembered the early support and early suspicion but said he and the Coalition were now ready to move beyond money into deeper development of mission and ministry models which would be healthy not only for its own members, but for the whole Church.

An outside observer has a hard time tracing the path from strict attention to the bottom line through innovative expressions of lay and ordained ministries and the courage to face problems and seek solutions to scattered congregations, minority religious status, and ever tighter budgets. Nonetheless, it has happened. It is real and can be experienced when the Coalition gathers. Trelease called this 10th anniversary a critical time in the Coalition's life and added, "We have exciting problems."

To which an observer might reply, "And they'll probably arrive at exciting answers."

'MISUNDERSTOOD IN LIFE, BUT REVEALED IN DEATH'

What if on Easter Even someone asked you to write an epitaph for Jesus' tomb? What would you say? Sophomore students at St. Agnes' Academy in Memphis, Tenn., had some pretty definite ideas when their religion teacher, Raymond Berthiaume, gave them that assignment.

"Here lies a brother to all men."
"This man was an open book to all, yet how many knew how to read Him?"
"I am always with you."
"He who has died for our sins shall live eternally in our hearts."
"Buried here is Jesus of Nazareth, a pe-

culiar man who claimed to be the Son of God."

"Beyond this rock lies Jesus the Nazarene; son of Joseph; crucified by Pontius Pilate. A rabbi, this man is believed by many to be the Messiah. He has cured the sick and expelled demons. His teachings of good have been proclaimed across Israel."

"Here rests a beloved brother to us all. He is gone but surely not forgotten."

"Here lies a savior who was misunderstood in life, but by death He was understood."

"Be patient. He shall return."

Mission Information

BY ONELL A. SOTO

During a recent dialogue held at Cambridge, England, on mission for the 1980's, former Archbishop of Canterbury, Lord Michael Ramsey, and evangelist Billy Graham agreed that evangelism and service are integral parts of mission. Both also said they believe the World Council of Churches has involved itself more in social issues and less in evangelism. People who want to judge that claim for themselves may read the documents of the conference on world mission and evangelism held in Melbourne last year.

Your Kingdom Come is a new book which contains all these documents. It can be obtained from Friendship Press, 475 Riverside Dr., New York, N.Y. 10027. (\$10.95 plus postage) By the way, the current issue of *Missiology* has a lively discussion on Melbourne and Pattaya, the latter conference sponsored by the Lausanne Committee on World Evangelization. *Missiology* costs \$5. The address is: 135 N. Oakland Ave., Pasadena, Calif. 91101.

"Do not come to Africa just to see wild beasts. Come here to meet your fellow Christians and learn firsthand of their plight and witness," said the new General Secretary of the All Africa Council of Churches, Maxime Rafransoa, during a visit to the Episcopal Church Center in New York City. He wants to implement "alternative tourism" for Christians in the western nations. The AACCC has 118 member Churches, including all the Anglican Provinces in Africa. The new secretary also plans to work for selfhood, that is, that "the African Churches can be themselves and simply apply the Gospel to their own particular situations."

Peter and Margaret Larom write from Mukono, Uganda, where they are serving as missionaries of the Episcopal Church: "Canon Tom Nabeta, acting editor of *The New Century*, the national Anglican paper, informed us that in addition to having no money, no paper, no equipment, there is no staff now except us and no office, either. But we plan to change all that." Good luck, Peter and Margaret. I am sure you are right. Send me a copy of the "new" first issue so the readers of *Mission Information* can learn again that "God works through mysterious ways."

The last meeting of the Executive Council passed a resolution on El Salvador. Here is one of the clauses in which we all can participate: "That all the people of El Salvador be assured of our constant prayers, attention, and assistance during this period of civil turmoil." The main part of the resolution urges that "the importation of all military arms be stopped from whatever source."

At age 38, the Rev. Samuel Espinoza, Bishop Coadjutor-elect of Western Mexico, will become one of the youngest bishops in the Anglican Communion. Padre Samuel was elected on the third ballot last month during a special convention held in Guadalajara, Mexico. The consecration will probably take place in Guadalajara in June when a continuing education seminar for clergy is scheduled. Espinoza will succeed Bishop Melchor Saucedo, who is planning to retire in the near future. The Church in Mexico now has five bishops serving in the three dioceses.

A parish dinner is an excellent way of arousing interest in World Mission. Here are some practical suggestions:

Feed Them Well: People appreciate good food, well prepared. A pot-luck affair risks skimpy attendance and support.

Secure a Lively Speaker: The worthy and well-intentioned do not compensate for boredom. Be prepared to pay the necessary fees for the right person.

Charge What It's Worth: Certainly not less than \$5 a head. Price-cutting works in reverse for such an occasion. Too cheap, and people suspect they will be served a scratch meal. A few parishioners may moan at your price, but the attendance will compensate for those.

Get Your Money's Worth Out of the Speaker: If you are paying a fee, arrange your dinner on a Saturday night. This means the speaker will be able to expand the presentation, perhaps using audio-visuals or other means to illustrate his work, and follow it all up by preaching Sunday morning.

Try Some Exotic Cooking: But make sure the main menu is something all will eat!

Bishop Sumio Takatsu, born in Japan, is the Bishop of South Central Brasil. His diocesan publications are now in three languages for the Portuguese-, Japanese-, and English-speaking parishioners who "are God's people in mission, in worship, in brotherly fellowship, in study, in witness, and in service. . . . We are this people, in this midst, and at this time that places itself under the Lordship of God in action. For that, it is necessary that our parishes and missions, with a diversity of languages and experience, have focal points, allowing themselves to be guided by their Lord in the midst of this people. No parish is an island."

Canon Peter Kwong, who is to become the first Chinese Bishop of Hong Kong and Macao, will have a real shepherd's crook made by a retired textile worker in Lancashire, England, whose hobby is making crosses. Canon Kwong will succeed Bishop Gilbert Baker, who is retiring after a long career in China and Hong Kong.

In his recent trip to Guam, Pope John Paul II met with representatives of the Episcopal Church in Micronesia. The Ven. Jordan B. Peck, a missionary in Agana, reports: "The Pope spoke of his coming visit to England and his expectation of good visits with the Church of England and the Archbishop of Canterbury. He expressed the need for these communions to come closer together and then gave his blessings to the work of the Episcopal Church in Micronesia."

The Diocese of Mount Kenya East has established a community health program with a mobile service unit. Village committees will communicate with the diocesan team which will visit the villages, talk on health subjects, and help with particular problems. Last summer medical students from the University of Nairobi did surveys in several areas and assisted in diagnosis and treatment of the sick. Bishop David Gitari writes that poor communication is a major problem which hinders some communities from benefiting from government health services. The diocesan program will cooperate with the government in tackling the problems and teaching "the rudiments of a healthy nation."

THREE LOS ANGELES PARISHES NOT DIOCESAN PROPERTY, COURT RULES

Comparing the relationship between a diocese and its parishes to that of a fried chicken chain and its franchise holders, a California Court of Appeal ruled in January that the property of three break-away congregations in the Diocese of Los Angeles belong to the parishes, not to the diocese. That of a fourth belongs to the diocese because the parish was incorporated after the diocese adopted a canon in 1958 which states that upon dissolution, a parish's property reverts to the diocese.

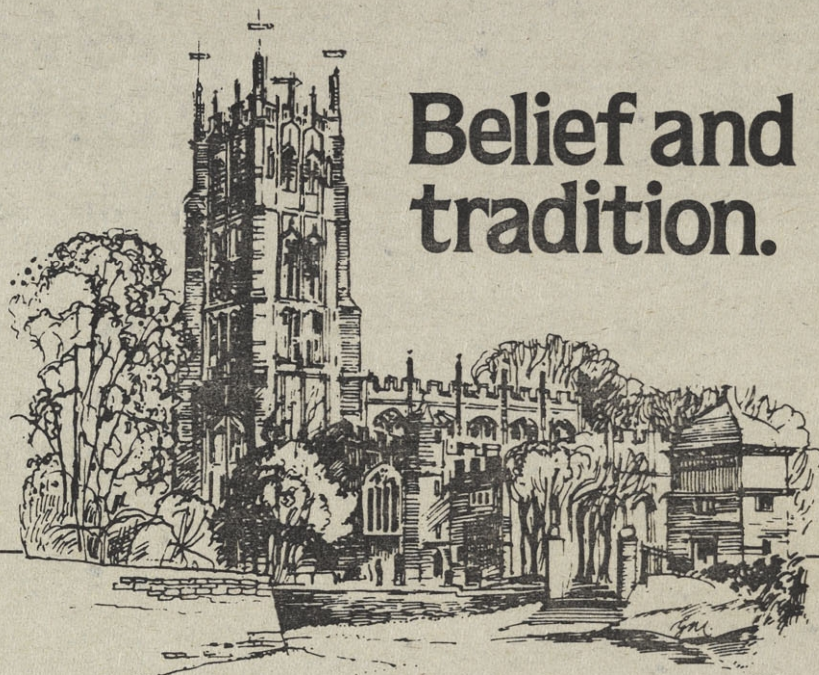
The four parishes separated from the diocese in January, 1977, by changing their articles of incorporation, omitting all references to the Episcopal Church and the Diocese of Los Angeles. The diocese filed suit, and a Superior Court judge ruled that since the Episcopal Church is hierarchical in both ecclesiastical and temporal matters, member parishes are part of a larger religious organization and therefore

belong to the diocese.

The parishes appealed the decision, and the three-judge appellate court overruled it, saying "neutral principles of law" require existence of an express trust between parent church organizations and individual parishes before the parent body can have any interest in the property of individual parishes. The hierarchical nature of the Church was not considered the determining factor.

Presiding Justice Lester W. Roth dissented, saying that if an express trust existed for the parish the diocese was to retain, it should also exist for the other three. Petitions the diocese and the one parish filed were denied. The diocese plans to ask California's Supreme Court to hear the case.

In similar cases in New Jersey and Colorado, property reverted to the dioceses. The California case appears to be the only one in which seceding congregations have been favored since enunciation in 1872 of the principle that hierarchically controlled church bodies have property rights over local congregations.



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| Connecticut | \$496,000 | \$ |
| Maine | 86,000 | 86,000 |
| Massachusetts | 481,000 | 481,000 |
| New Hampshire | 75,000 | 75,000 |
| Rhode Island | 165,000 | 165,000 |
| Vermont | 61,000 | 57,000 |
| Western Mass. | 144,000 | 144,000 |
| | 1,508,000 | |

PROVINCE 2

| | | |
|-----------------------|---------------------|-------------------|
| Albany | 146,000 | 72,000 |
| Central N.Y. | 181,000 | 181,000 |
| Long Island | 339,000 | 200,500 |
| New Jersey | 321,000 | 321,000 |
| New York | 632,000 | 400,000 |
| Newark | 312,000 | 312,000 |
| Rochester | 130,000 | 110,000 |
| Western N.Y. | 146,000 | 120,000 |
| | 2,207,000 | |

PROVINCE 3

| | | |
|--------------------------------|---------------------|-------------------|
| Bethlehem | 117,000 | 117,000 |
| Delaware | 119,000 | 119,000 |
| Easton | 54,000 | 54,000 |
| Erie | 62,000 | 62,000 |
| Central Pennsylvania | 118,000 | 118,000 |
| Maryland | 312,000 | 312,000 |
| Pennsylvania | 513,000 | 384,170 |
| Pittsburgh | 188,000 | 188,000 |
| So. Virginia | 186,000 | 186,000 |
| So. West Virginia | 105,000 | 96,873 |
| Virginia | 442,000 | 436,306 |
| Washington | 338,000 | 338,000 |
| West Virginia | 113,000 | 113,000 |
| | 2,667,000 | |

PROVINCE 4

| | | |
|------------------------------|---------------------|---------------------|
| Alabama | 190,000 | 190,000 |
| Atlanta | 219,000 | 219,000 |
| East Carolina | 114,000 | 114,000 |
| Florida | 169,000 | 131,000 |
| Georgia | 122,000 | 122,000 |
| Kentucky | 73,000 | 73,000 E |
| Lexington | 69,000 | 69,000 E |
| Louisiana | 134,000 | 134,000 |
| Mississippi | 152,000 | 142,500 |
| North Carolina | 252,000 | 252,000 |
| South Carolina | 151,000 | 123,000 |
| Tennessee | 292,000 | 292,000 |
| Upper So. Carolina | 145,000 | 145,000 E |
| West. No. Carolina | 88,000 | 88,000 |
| Central Florida | 205,000 | 160,000 |
| Southeast Florida | 222,000 | 222,000 E |
| Southwest Florida | 198,000 | 198,000 |
| Central Gulf Coast | 128,000 | 128,000 E |
| West. Louisiana | 111,000 | 111,000 E |
| | 3,034,000 | |

PROVINCE 5

| | | |
|-----------------------------|---------------------|-------------------|
| Chicago | 357,000 | 357,000 |
| Eau Claire | 23,000 | 23,000 |
| Fond Du Lac | 50,000 | 50,000 |
| Indianapolis | 130,000 | 130,000 |
| Michigan | 383,000 | 383,000 |
| Milwaukee | 129,000 | 129,000 |
| Northern Indiana | 61,000 | 61,000 |
| Northern Michigan | 24,000 | 24,000 |
| Ohio | 322,000 | 322,000 |
| Quincy | 35,000 | 35,000 |
| Southern Ohio | 256,000 | 275,523 |
| Springfield | 61,000 | 61,000 |
| Western Michigan | 117,000 | 117,000 |
| Missouri | 113,000 | 113,000 |
| | 2,061,000 | |

PROVINCE 6

| | | |
|------------------------|-------------------|-------------------|
| Colorado | 196,000 | 196,000 |
| Iowa | 99,000 | 99,000 |
| Minnesota | 195,000 | 195,000 |
| Montana | 42,000 | 42,000 |
| Nebraska | 80,000 | 75,000 |
| North Dakota | 21,000 | 21,000 |
| South Dakota | 40,000 | 40,000 |
| Wyoming | 51,000 | 51,000 |
| | 724,000 | |

PROVINCE 7

| | | |
|---------------------------|---------------------|-------------------|
| Arkansas | 113,000 | 113,000 |
| Dallas | 331,000 | 331,000 |
| Kansas | 106,000 | 106,000 |
| Rio Grande | 104,000 | 104,120 |
| Northwest Texas | 77,000 | 77,000 |
| Oklahoma | 153,000 | 153,000 |
| Western Kansas | 27,000 | 27,000 |
| Texas | 490,000 | 490,000 |
| W. Missouri | 108,000 | 108,000 |
| W. Texas | 204,000 | 204,000 |
| | 1,713,000 | |

PROVINCE 8

| | | |
|--------------------------|---------------------|--------------------|
| Alaska | 32,000 | 32,000 |
| Arizona | 133,000 | 133,000 |
| California | 237,000 | 237,000 |
| Eastern Oregon | 21,000 | 21,000 |
| Hawaii | 73,000 | 73,000 |
| Idaho | 34,000 | 34,000 |
| Los Angeles | 411,000 | 215,000 |
| Nevada | 32,000 | 32,000 |
| Olympia | 207,000 | 207,000 |
| Oregon | 133,000 | 133,000 |
| No. California | 98,000 | 98,000 |
| San Joaquin | 78,000 | 78,000 |
| Spokane | 69,000 | 69,000 |
| Utah | 22,000 | 22,000 |
| San Diego | 119,000 | 92,000 |
| El Camino Real | 96,000 | 96,000 E |
| | 1,795,000 | |

GRAND TOTAL \$15,709,000

Early in 1979, there were times when Church Center employees thought they would soon be issued Santa Claus suits and tambourines to help bring the budget up to a level that would fight off inflation and maintain a real program. Council and the staff are required by canon to present a balanced budget to General Convention and the only way that seemed possible was to make cuts, shift priorities and postpone dreams.

This wasn't the result of defection or hostility—support for the General Church Program had been edging up—it was just a matter of not being able to get blood from a turnip. The Church—congregation, deanery, diocese, province—seemed as dry as yesterday's "bashed neeps."

commitments should be raised and met.

This was no special interest budget, but one that struck a chord in overwhelming numbers of delegates. It represented a perception, as one Program, Budget and Finance committee member put it, that "the Church seems ready to be stretched. We just responded to that."

Response in the thin air of Denver doesn't automatically mean you have to run out and buy a new safe deposit box. A new budget formula was in the wings. Inflation and fuel costs were still rising and enthusiasm is a difficult emotion to carry back home. Many things could have gone wrong.

None of them did.

The personal plea from Presiding Bishop

Mission Eighty-One

News and information about the General Church Program of the Episcopal Church

Council and staff met with everyone who had a share of the Program. People fought for their items, and when the time came, backed down to the realities with grace. Finally, Council swallowed hard and turned in a balanced \$15.3 million proposal that few really liked but that would not force hard-pressed Church people to despair.

The Convention that considered that proposal—September 1979 in Denver—was, in many observers' eyes, remarkably conciliatory, unified and even prayerful. The evidence for that observation is found in the way bishops and deputies responded to that cautious (properly so) budget proposal.

During those two weeks, Church people of every stripe talked, argued and compromised and persuaded and finally agreed that many budget items slated to be cut represented moral commitment on which the Church could not renege. In this light they agreed not only to meet the previously made pledge but to increase them in many cases—or at least, to do all in their power to persuade the Church that these

op John M. Allin; the efforts of the Urban Bishops Coalition; the tangible results of the work of the Church Center and, many suspect, the renewed sense of stewardship and mission generated by the Venture in Mission program combined to prove Convention right and give Council Treasurer Matthew Costigan a chance to try out a relatively unused set of adjectives.

Over his years of service as Treasurer, Costigan has labored to bring accounting training and principles up to a high standard throughout the Church. Treasurers and business managers throughout the country can benefit from training workshops and accounting manuals that are bringing the Church out of a thicket into a glade where financial procedures can be shared, understood and supported on a wide basis. He has also developed a certain style of reporting less-than-great news in a calming way that helps many to keep looking ahead to the purposes of the Program.

But the first year of the triennial budget process is past and most pledges are in for the current year; when Costigan spoke to the Council in late February he was able

to report that both 1980 income and 1981 projections had exceeded expectations.

Costigan made the report at the opening session of the Feb. 25-26 meeting of the Council at Seabury House, Greenwich, Conn. He said the "statements reflect the extra effort given by all the dioceses in order to meet the commitments made at Convention as well as the vote of confidence to this administration, this Executive Council and to the staff."

He cited five dioceses—Atlanta, Massachusetts, Erie, Northern Indiana and Kentucky—that went beyond their pledges to pay the full assessment; five others—New Jersey, Newark, Ohio, Southern Ohio and Washington—that overpaid their assessment; and three additional dioceses—Albany, Maryland and Virginia—that exceeded their pledges.

For 1981, he said, the trend is even more encouraging because this is the year that a new apportionment formula went into effect—a formula that raised some dioceses 20-28 percent above their previous apportionments. He made it clear that bishops and deputies had taken up the challenge to support the budget for which General Convention and Presiding Bishop John M. Allin had appealed.

As a symbol of this attitude, he described two dioceses that were unable to meet their 1981 apportionments and committed themselves to overpayment in 1982 to make up the difference.

To meet this leap, Costigan reported, eight dioceses had pledged increases of from 15 to 28 percent over their 1980 figures, increases well ahead of inflation rates. These are Maryland, Mississippi, Southwest Florida, Chicago, Michigan, Colorado, Dallas and Hawaii. The fledgling diocese of El Camino Real has also indicated that it hopes to meet its full apportionment, which would mean a 20 percent jump over its 1980 giving.

At the time of the meeting, 69 dioceses had reported firm pledges and Costigan estimated that apportionment income would probably run about \$200,000 ahead of the previously estimated \$14.2 million.

Of course the news is not unreservedly cheerful. Costs continue to rise. Laws and public attitudes are in flux. But the nature of the response—one diocese that had not raised its pledge in five years raised it 20 percent this year—leads everyone to hope that renewed partnership is emerging among congregations, Church Center and dioceses.

Grants Bolster Wide Array of Programs

The Church, of course, is a not-for-profit organization but at least one segment of the General Church Program has used the funds entrusted to it to create more dollars without benefit of mirrors or magic.

The Rev. Earl A. Neil reported to the Executive Council that the Church's Coalition for Human Needs Commission had generated a 139 percent return on matching grants it made to projects during 1980. Neil, staff officer for the Coalition since it was created after the 1976 General Convention, said that \$68,575 in Coalition grants had generated \$95,222.93 under matching grant procedures.

Since its inception, the Coalition has generated something like a 260 percent return on such matching grants.

Making money isn't the primary aim of the Commission. That aim is to support the work of the Coalition as the umbrella agency that brings together the work and ministry of ethnic, hunger, public issue and

social agencies that operate under the national Mission in Church and Society section of the Church Center.

Although each constituent ministry has its own small program budget for congregational development and educational resources, all work together to throw their support behind what Neil describes as "transportable models of community outreach which may be replicated in dioceses by congregations."

Looking to the future, Neil noted in his report: "Much remains to be done in developing and increasing the ministry of church and community partnership endeavors which address the critical social issues of our time. To this and to the continued expansion of present achievements, the CHN is entrusted and committed and, like Abraham, is looking . . . forward to the city which has foundations, whose builder and maker is God."

The Coalition's commission made \$800,000 in regular and emergency grants

during the year to 91 projects in all eight domestic provinces. The grants aided work in housing, public issues, hunger, Indian, Black, specialized and Hispanic ministries. Nearly four-fifths of the grants were in urban projects although rural work, including the Appalachian People's Service Organization, also benefited.

Most of the grants were in community organizing, social and public issues fields. Housing, aging, youth, criminal justice and racism projects were also recipients.

A key factor this year—and a sign of the growing respect in which the Coalition approach is held throughout the Church—was that support for matching grants from dioceses was \$26,000, equal to the amount provided by dioceses throughout the entire past triennium. Part of this respect is due to the stringent guidelines set down for projects. Field appraisals—before, during and after—and strict accounting procedures are standard with the Coalition.

As with all other Church Center programs (except the special offerings) the Coalition is funded entirely through the General Church Program and the diocesan pledges.



Past and current presidents of the Episcopal Society for Ministry in Higher Education gathered at the 12th annual meeting. Shown from left are the Rev. Messrs. Tom Woodward, University of Wisconsin; Wofford Smith, University of Maryland Chapel; John Morrell, Texas Southern University; Bill Starr, Columbia University; David Fly, Kansas State; and James Diamond, University of Minnesota.

College Ministries Find Wide Support

From its first decades, the Episcopal Church has been active in providing resources for higher education and ministering to the needs of students and faculties in that turbulent world. With the nature of students and the wide diversity of guiding philosophies such a ministry could never be rigidly defined and the Church has developed a number of channels to meet the need.

Nearly 1,200 men and women serve as Episcopal ministers to the nation's campuses. They range from full-time university chaplains supported by the institution budget to diocesan-supported priests and laity who might serve a number of campuses, to parish curates who dedicate their time to a local college, to unpaid students testing a vocation and carrying out a ministry.

Their work is carried out and supported very largely from locally-generated money. But a national network—The Episcopal Society for Ministry in Higher Education—is one forum for support and sharing. Provincial coordinators bring the college workers together periodically to exchange programs and ideas.

Many of the resources that they use are developed through the Episcopal Church Center where the Rev. James McNamee serves as coordinator for higher education ministry. McNamee has been involved in this work since 1966, serving on campus and in diocesan and national Episcopal and ecumenical offices.

With a program budget of \$100,000 from the General Church Program, his office provides support for regional and national conferences and is responsible for the areas of peace education, career development and medical ethics among others. Five publications are supported through the office and grants assist consultations and development of pilot projects.

He serves as registrar for Conscientious Objectors and has been a key figure in developing the ecumenical materials that help students and other young people seeking a Christian response to military service.

Those materials—and their ecumenical nature—are a key to the work of the office. McNamee serves on boards and steering committees of a number of inter-church agencies including United Ministries in Higher Education, World Student Christian Federation and in National Council of Churches projects.

To keep the work effective and pertinent, he tries to maintain close contact with students and faculty. He was involved in the Taizé Student Pilgrimage to Washington last fall and serves on the steering committee for the National Ecumenical Student Conference. That Conference is expected to bring together students from throughout the country and will follow the World Christian Student Federation's first meeting in the States in San Francisco next August.

The call from Nehemiah, "Come let us rise up and build together," is the theme for the meeting that organizers hope will lead to a nationwide Christian movement.

In addition to the direct work of McNamee's office, the General Church Program provides support for higher education through a block grant of \$800,000 to three Episcopal Church-sponsored black colleges: St. Augustine's, Raleigh, N.C.; St. Paul's, Lawrenceville, Va.; and Voorhees, in South Carolina. It also aids Cuttington College in Liberia and Trinity College, Quezon City, the Philippines, through support of those Episcopal Dioceses in the World Mission in Church and Society section.

Those five schools are part of another facet of Church involvement in higher education—the colleges directly founded and run under Church auspices.

Over the years, the Episcopal Church has been instrumental in founding nearly 70 colleges, including King's College (now Columbia University) and what has become the University of Pennsylvania.

With shifts in funding which modern times brought, nine colleges chose to band together as a forum and development unit that has become the Association of Episcopal Colleges, headquartered in the Episcopal Church Center. The Rev. Dr. Frederick Burnham is president of the Association which brings together the executive officers of the schools and coordinates development projects for them.

Recent efforts of the Association have brought a \$1 million grant for library construction for Trinity, Quezon City, and an earlier effort, undertaken with the Office of Stewardship of the Center, saw a \$2 million agricultural research and training center established at Cuttington. Both of these were the result of Church leaders in education working through the U.S. A.I.D. program.

In the current century alone many of the Church's leaders have found satisfactory ministries in college work, including Presiding Bishop John M. Allin, University of the South Seminary Dean Urban T. Holmes, Bishop Elliot Sorge, executive of the Education for Mission and Ministry section, and Bishop John M. Krumm of the Convocation of American Churches in Europe.

That diverse group found a common focus as part of a ministry that reaches into nearly every campus in the country, a ministry as diverse as the colleges that make up the Association of Episcopal Colleges.

HOBART COLLEGE was founded in 1822 when Bishop John Henry Hobart of New York took over Geneva Academy on Lake Seneca, shortly before the Erie Canal opened Buffalo and the Great Lakes to the world. The college was enlarged at the turn of the century by William Smith, no relation to the first President of the Philadel-

phia College, who endowed a coordinate college for women with the proviso that it never be denominational. The girls had to go across the street to the Hobart Chapel. Elizabeth Blackwell, the first woman doctor of medicine in America, graduated from Hobart medical school in 1849.

KENYON COLLEGE in Gambier, Ohio, was founded in 1824 by Philander Chase, the first bishop of Ohio. Even before homesteads were carved out of the Western reserve, he picked Kenyon's wilderness site. He intended the college to be a place from where its graduates would go forth into the frontier, helping to make its rude life civilized. President Rutherford B. Hayes was a Kenyon graduate.

THE UNIVERSITY OF THE SOUTH was founded by ten Episcopal dioceses in 1857 and shortly added two more. Today, because the old dioceses have been subdivided, it is sponsored by twenty-five dioceses and is the most directly affiliated of all Episcopal colleges. The University was founded as a cooperative venture because of the inability of individual Southern dioceses to support colleges on their own. The Civil War called a halt to the project. During the Reconstruction, the struggling school stood as a sign of hope to an impoverished South. Today, "Seawanee" includes a prep school, an undergraduate college and a seminary.

BARD COLLEGE, originally known as St. Stephen's, was founded in 1860 at Annandale-on-Hudson, a hundred miles up the river from New York City, through the generosity of John Bard, who donated property and money, and with the support of the Diocese of New York. Today Bard is linked with Simon's Rock Early Admissions College to offer progressive and innovative liberal arts study.

After the Civil War, the Episcopal Church, for the first time since it backed General Seminary in the 1820's, gave its approval as a national church to an educational venture. It set up a Freedman's Commission and with the aid of the estate of a Methodist minister, established SAINT AUGUSTINE'S COLLEGE in Raleigh, North Carolina. Classes began in a surplus Army barracks in 1867 with its faculty, largely staffed by whites, teaching its Black students the liberal arts. While elsewhere, Blacks received only vocational training. Saint Augustine's president, the Reverend Jacob Brinton, included Latin, algebra, geography, natural science and theology

curriculum. There was no tuition.

SAINT PAUL'S COLLEGE, a Black college founded after the Civil War in Lawrenceville, Virginia, has quite a different history. James Solomon Russell, a Black, had approached the Bishop of Virginia in 1880 seeking ordination. Since going to a Southern seminary at that time was unthinkable, the Bishop established his own with Russell as the first matriculant. After ordination, the young Archdeacon established Black missions throughout a four-county area and in 1889 opened a normal and vocational school, St. Paul's. It was staffed by Blacks for the Black youth of the fading agricultural community in Southside, Virginia. Today, Russell's grandson is President of the four year, liberal arts college.

VOORHEES COLLEGE began as a courageous effort of Elizabeth Evelyn Wright to provide education to Blacks in rural South Carolina when none was available. Her tiny school, which began in 1894, was first burned out by whites, then again by Blacks fearing white reprisal for rebuilding the school. Ralph Voorhees, a blind philanthropist in New Jersey, learned of the second disaster and promised Miss Wright \$5,000 to reopen the school if she got competent legal help and insured the buildings. In 1922, the Bishop of South Carolina learned that Voorhees was about to close; enlisting the help of the Bishop of Upper South Carolina he established it as a junior college and then, in 1967, as a four year college.

CUTTINGTON UNIVERSITY COLLEGE was founded by a grant from New York Episcopalian R. Fulton Cutting in 1889 as a college and divinity school, and was attended mainly by members of the Grebo tribe and descendants of American slaves. Relocated inland in 1949, it has enjoyed spectacular success as the only independent college in sub-Sahara West Africa, an area nearly as large as the United States and almost as heavily populated.

TRINITY OF QUEZON CITY COLLEGE in Manila was founded by Lyman Ogilby in 1963, then Bishop of the Philippines and today Bishop of Pennsylvania. He was able to purchase the ailing Capital City College with funds originally donated by Bishop Matthews in 1922. Today, the 22-acre campus sits in the middle of the nation's new capital in Quezon City, adjacent to a 280 bed hospital, a new Episcopal Cathedral and St. Andrew's Seminary.

Study Limns Growing Hispanic Mission

A churchwide, year long study has resulted in a 150-page report detailing the extent and challenge of Hispanic ministry in the Episcopal Church.

Responding to a call of the 1979 General Convention, the Office of Hispanic Ministries at the Episcopal Church Center organized a task force in November, 1979, that laid out the scope of the study, supervised the questionnaire and collated the results. All but six dioceses of the eight domestic provinces participated, thus assuring the broad accuracy of the work as well as demonstrating the high level of interest in this ministry.

In narrative, charts, maps, dialogue and photographs, the results of their work are laid out, and dioceses, congregations and the Church Center and National Commission on Hispanic Ministries are already taking advantage of those labors.

One of the most significant findings of the survey was the 16 dioceses which have no Hispanic ministry now anticipate beginning such activity within five years and are already looking to the Church Center for assistance. Four of these are involved ecumenically and three have study commissions in operation.

Twenty-two other dioceses described themselves as "broadly involved" in Hispanic ministry with Spanish-speaking congregations, funding, outreach and migrant ministry undertaken in most. Nineteen of these have clergy of Hispanic origin.

Overall there are another 26 dioceses involved in Hispanic ministry even though they do not have Spanish-speaking congregations. Work in those focuses on migrant, outreach, ecumenical and funding programs.

In addition to those considering starting Hispanic work, 23 dioceses already involved have plans or hopes to expand that ministry within five years. More than half of those are looking to the Church Center for assistance.

In all, the survey reports, more than 60 dioceses want the help of the National Commission and the Church Center staff in demographic study, ministry development or funding assistance.

Based on the survey, the National Commission has developed five sets of recommendations to assist ministry development on all levels. These are directed to the national Church, dioceses, local churches, ecumenical and social agencies.

Seed money sources and assistance for Hispanic Officer, the Rev. Herbert Arrunategui, stood high on the list of national recommendations, to assist in strategy development, advocacy and vocational training and recruitment.

The survey booklet details model programs that dioceses and congregations reported, conversations on Hispanic spirituality and ministry, educational and demographic studies and an exploration of the implications for American society.

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BY LEONARD FREEMAN



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'Fort Apache' explores the concept of sanctuary

"Sanctuary" was an instrument of com-
passion and common sense in early Chris-
tian society. If a person passed through the
church's red doors, symbolic of commit-
ting oneself to the saving grace of Christ's
blood, he was out of bounds, as it were,
to pursuers. A church was a safe place in
a dangerous age, a haven against the on-
slaughts of the world. Once a person was
inside, the world would not, could not,
reach in to strike one down. The prob-
lem was the Church had difficulty in reach-
ing out to save society if the Lord always
stayed in.

The new Paul Newman film, *Fort A-
pache, The Bronx*, explores the case for
sanctuary in a modern, secular sense. The
film is a no-nonsense tale of life as a cop
in New York's tough Bronx section. The
area is in decay, its largely non-white pop-
ulation victimizing itself as well as being
victimized by poverty, unemployment,
and neglect. And from the brutal and
graphic murder of two rookie policemen
in their patrol car we know immediately
this territory is safe for no one.

In the middle lies the precinct house
where grandmothers and mothers and
young children come to play and talk and
visit with each other. Why? Because the
officers who labor there are benign and
enlightened? Because it houses a social
outreach program to the area's poor and
downtrodden? No. When the new precinct
captain (Ed Asner) wants to throw all these
intruders out, third-generation patrolman
John Joseph Vincent Murphy, III (Paul
Newman), explains, "It's the only place
these people can go where they won't
get mugged."

The precinct house is a safe haven in
an otherwise deadly environment, hence
its self-chosen nickname—Fort Apache,
the place to which settlers can run and
hide when Indians attack, the place from
which, one hopes, the cavalry will ride
forth to save the day. By that vision, of
course, the precinct betrays its own isola-
tion and hostility to its environment.

The medieval church doors defined a
different world. Like the later concept
of diplomatic immunity, they reflected a
resident foreign territory/sovereignty, the
kingdom and reign of God for those who
found themselves "strangers looking for a
homeland." The fort of our old west served
a similar function although not to protect
Indians, rather to war against them on be-
half of an absentee, alien government in
Washington. Both sanctuary and fort im-
plied the hope that the outside world
would be conquered, but their common
tactical problem was their structural design
to fend off rather than redeem the world
around them.

Based on the real experiences of two
New York policemen, *Fort Apache* takes
us through a besieged and besotted world
with every bit of grit and gore but with
more hope than Joseph Wambaugh usually
produces.

Murphy, the main character, is an aging
patrolman who was promoted to detective
but lost his gold shield for venting his per-
sonal frustrations on the local bookie who
made bail before the ink on his arrest
sheet dried. Murphy is the son of a police-
man—Irish to the core, bearing the wounds
of a divorce and more than a passing ac-
quaintance with the bottle. His young part-
ner, Tony (Ken Wahl), is on the make,

matching his clothes to the latest idea of
"what your threads say about you" while
earnestly pursuing both his fiancée and his
career.

Both men live in a murky world in
which telling the good guys from the bad
is difficult and where "little vices" are tol-
erated. Murphy's girlfriend (Kathleen Bell-
er) has a "part-time" drug habit which she
calls her "vacation." Tony's father and
brother make illegal hooch and run num-
bers on the side. Unless one withdraws in-
to a monastery, the film tells us, this is the
only way to survive while "fighting for
right" in the big city.

A prostitute's murder of two rookies
causes havoc between the police and the
"natives." When a tough new captain in-
sists on turning the place upside down to
find the killer, riots erupt. Murphy and his
partner see two of their fellow officers
throw an innocent youth off a building
in the heat of battle. The officers' moral
struggle, that of Murphy in particular, to
deal with this "little vice" now grown much
larger is one of the primary plot tensions.
The retiring police captain sees himself as
being falsely blamed for things beyond his
control—poverty, overcrowding, indiffer-
ence.

The film, however, is less social com-
mentary and more spiritual and tactical
probing. How do forces of good and jus-
tice become effective in transforming a
society and neighborhood without be-
coming alienated from them? How can
individuals do their jobs as decent human
beings in the midst of moral and social
chaos? All Christians—both as members
of a parish church and as individuals—
need to ask and answer those questions.

Sanctuary's efficacy is destroyed, the
film tells us, when those who wish to pro-
tect victims isolate themselves instead of
interacting as human beings: Resident al-
iens cannot lead a community to victory
over its own demons. *Fort Apache* is based
on the real 41st precinct house, which cur-
rent residents have renamed "Little House
on the Prairie" because it sits alone in an
area "urban renewed" to flatlands. Com-
munity destruction—in fiction and real
life—is not community victory.

The parallel stance of a parish church
bears scrutiny. Are churchpeople resident
aliens functionally removed from the lives
of the people around them whom they
are to serve? Have churchpeople "gone
native" and come to accept too many of
the little, local vices without question?
(Police officers call that "corruption.")

Jesus said we are to be in our world—
our community—without being of it. We
are neither to withdraw behind our sanc-
tuary doors nor give in and "go with the
flow." That's good advice for parish priests
as well as precinct captains, and this film's
ultimate resolution follows that insight.

Murphy understands well that in essen-
tial humanity he is no different from the
people he serves. Acting like a crazy man,
for example, to disarm a crazy man, he be-
comes all things to all people, like St. Paul,
to do his job and to achieve justice. By
the film's end one knows Murphy is a good
cop, a man to be appreciated, one who re-
solves his dilemma about the murder even
though the ending is not "happily ever-
after."

Puerto Rican groups have attacked *Fort
Apache* as portraying their community
negatively. Unarguably, this film is violent
and seamy and deserves its "R" rating. But
on the whole it is a good, positive film



Paul Newman stars as a tough but com-
passionate cop with Ken Wahl as his part-
ner and Edward Asner as their commander
in *Fort Apache*, rated "R" for violence.

with real insight and compassion. It is ba-
sically a story about victory and integrity,
and we can always use more of those.

Trinity Institute hears Coffin, Nouwen

Three theologians shared their person-
al "Experience of God" with 533 clerical
and lay persons attending the opening ses-
sion of the 1981 Trinity Institute in New
York City, February 2 to 4.

The Rev. William Sloan Coffin, senior
minister of Riverside Church in New York,
described U.S. economic and military pol-
icies as stumbling blocks to conducting
religious mission. Roman Catholic priest
and author Henri J. M. Nouwen discussed
spiritual disciplines that lead to activism.
And the Rev. James W. Jones of Rutgers
University, an Episcopal priest who is a
charismatic, told the conference charis-
matic renewal is a true experience of God.

Nouwen explained his understanding
that God is an active presence in people's
lives and that the spiritual life allows and
encourages more attentiveness, more aware-
ness of that spiritual presence. He said
people who want to move from "absurd
living to obedient living" must understand
the nature of that movement and the re-
sistance against it as well as disciplines
that allow it.

Coffin, long known as an activist, said,
"I always thought salvation was a package
deal that could not be untied, containing
politics, economics, and social justice."
Change, he said, is not only inevitable, but
the will of God. Revelations of the Bible
can point beyond, even oppose, the
Church's view, he said, citing the Roman
Catholic Church's "hangups" on sexuality
and authority.

Jones, associated with the Pentecostal
Charismatic Movement, discussed Jesus'
questions in Mark 8: "Who do men say
that I am? Who do you say that I am?"
The latter is the most important, he said,
because people behave in terms of their
response to that question.

A duplicate conference was held for the
west coast at Grace Cathedral, San Fran-
cisco, February 5 to 7.

Have You Heard

RAH, RAH FOR REBUS ANSWERS!

We have a winner! The Rev. Joel T. Keys of Trinity Episcopal Church, Statesville, N.C., sends us this note which makes him the champion decoder of our rebus sticklers. "Re: Re: Rebi: 1) Mite Box 2) One at a time 3) World Series 4) No two ways about it." Marian Crooks of St. Timothy's, Perrysburg, Ohio, can relax. She won't win the tear-soaked Eagles pennant. She deciphered numbers 2 and 4 but was a bit uneasy about sending us the answers to those "dreadful" puzzles, fearing she might come close and actually win the prize!

DO YOU HAVE A SMALLER MODEL THAT USES LESS GAS?

In Pennsylvania the Bureau of Motor Vehicles is joining the fad of defining what a Church is. Because the agency is trying to enforce a 1977 state motor code provision which establishes a \$10 license fee for church vehicles, it has had to define Church. "It must promote belief in a deity or supreme being" and be a legal entity; it must have an ecclesiastical government, a formal code of doctrine, membership not associated with any other Church, an established place of worship, a regular congregation, religious services, church school, and schools for the preparation of clergy. And must never violate the 55-mile-per-hour speech limit?

HE ALSO MADE THE JOKES . . . SO WE COULD SWAP THEM

Believing imitation to be flattery, we've sometimes "lifted" items from England's lively *Church Times* for this column. We're happy to see it reciprocated recently. In the spirit of Partners in Mission, we want to keep this exchange alive by sharing an item the *Times* took from *Charity* which took it from a Monty Python show. The *Times'* Rosamund Essex said she doesn't usually like "send-ups" of hymns, but shared this one because it contains so much truth. We heartily agree. "All things dull and ugly, All creatures short and squat, All things rude and nasty, The Lord God made the lot."

HOW FINE A LINE BETWEEN OFF-COLOR AND OFF-THE-RECORD!

St. Luke's, Merced, Calif., included this item in its parish newsletter. Following a public address, the bishop told the young reporter covering the event: "When you do your write-up, I would appreciate it if you wouldn't mention the several anecdotes I related. I may want to use them in other speeches I will be called on to give." The newsmen obliged by inserting this line in his story: "The bishop told several stories which cannot be repeated here."

SPOTLIGHT ON: Clement Welsh, who will retire in the spring as warden of the College of Preachers. . . . Leland G. Hickling, editor of *The Virginia Churchman*, who will be editor of *The Convention Daily* in Louisiana in 1982. . . . Elie Wiesel, Israeli writer who was presented a citation from the Laymen's National Bible Committee for his contribution to the book, *Images from the Bible*. . . . Suzanne Mink, Virginia's Olympic torchbearer for the 1980 Winter Olympics who is director of Washington Cathedral's annual fund drive. . . . The Rev. Walter Lini, an Anglican priest who is the first Prime Minister of Vanuata, a new nation of some 70 islands in the New Hebrides.

Education Guide

Because this is a time of greatly increased demand for better schools and educational standards, The *Episcopalian* reserves this section for listing of qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, Pa. 19103, or phone (215) 564-2010

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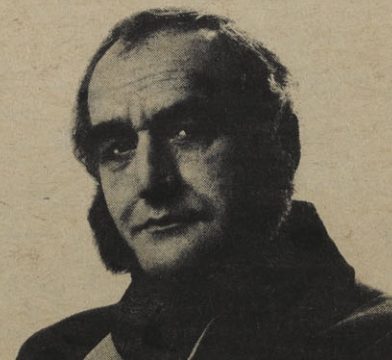
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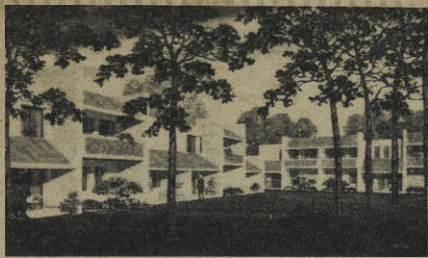
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Continued from page 7

fall on his way to work as a musician at a nightclub, and since his death she has not been able to find a permanent job. Twisting the corner of her flowered apron into a tight coil, Celia admits that things have not improved since the priest's last visit. The food stamps have run out. The couple which is temporarily housing the widow and her family is becoming increasingly irritable with the addition of four active children. They have demanded a rent Celia cannot pay. Besides the fear of eviction, Celia is concerned for the safety of her children. Since Daniel's death, street play seems an unhealthy gamble so she keeps them inside all day.

The children's liquid brown eyes fix upon this man who prays with their mother and brings them treats of bubble gum. Prominent dark-rimmed glasses give him an intensely owl-like appearance. For a small man, his gestures, like his voice, are surprisingly large and injected with the dramatic style of the pulpit. Yet the young Barjas sense that their mother is relaxed in his presence. On Fridays, she smiles.

Wherever he goes, Muniz takes his ledger. In it he records the names and addresses of everyone he meets and sends a monthly newsletter. In a recent issue he wrote: "I find it unacceptable that 'The Land of the Free,' concerned with the suffering in the world, could invest money daily in human efforts for the well-being of others and yet let those like Celia live in conditions of poverty and abandonment."

On the street again, he consults the ledger for Barbara Gonzales' address. Last fall her husband Fidel was released from Parkland Hospital after his paralytic condition was diagnosed as incurable. When doctors gave Fidel only six to 12 months to live, Muniz began visiting the Gonzales family several times a week. The two men became close friends.

One day when Barbara was at work, Fidel confided a desperate desire "to die with honor in the place where I was born." The loss of dignity caused by his paralysis was more painful than the prospect of death. Through the generosity of Adrian Reedy, a member of the Church of the Transfiguration and a pilot for Delta Airlines, a flight to Juarez, Mexico, was arranged.

Now, months later, Barbara recalls with Muniz how they all had cried on the night of Fidel's departure. Her solemn news is Fidel has died in Juarez.

"It wasn't a cure," says Barbara, "but Mr. Reedy's response to the appeal in your newsletter was a miracle of love."

Because of different circumstances, Muniz has not felt the same confusion and isolation of being a stranger in a strange land. Yet when he tells the Hispanic people he understands and is with them in their suffering, a history of turmoil is in his words.

His flight in 1978 from war-torn Nicaragua came after two decades of thwarted attempts at social reform in the tiny Latin country. As a student at Lee College in Tennessee, Muniz had developed an abiding reverence for "The Land of the Free." When he returned to Nicaragua, he fought the Somoza regime's oppression by delivering fiery sermons on national television, demanding human rights. Muniz and his countrypeople remained caught in Somoza's grasp and were never even granted a vote. Finally a revolution dislodged the dictator's strong hold and after six months of civil chaos, Somoza was deposed.

Knowing he was a target of Somoza's troops, Muniz came again to America during the revolution. It was a bittersweet return. His idealism was tarnished, but he thanked God for the country which had granted him precious political asylum. He settled again in Tennessee with his wife Olga and their three sons and resumed his

studies toward a doctorate in pastoral psychology at the seminary at the University of the South in Sewanee.

In July, 1979, as Muniz was finishing this work, Archdeacon Courtland Moore of Dallas communicated with him. The Episcopal Province of the Southwest had identified broad-based needs among a burgeoning population of Spanish-speaking immigrants. The Diocese of Dallas was anxious to initiate an Hispanic ministry. The bishop wanted his help. For Muniz, the ministry seemed a chance to establish a permanent home in a place where his native and adopted cultures were in harmony.

As he later discovered, not everything Latin and Anglo is in harmony in Texas. Yet through his work Muniz has found a way to unite the meaning and labor of his life and to rekindle his idealism. "The potentials that await among the humble Mexican-Americans are vast," he says, "but first they must know that someone is with them in their distress and will try to serve their most urgent needs. One day soon, the Episcopal diocese will be proud to have a true worshipping community of Hispanics in Dallas. For now, I am only witnessing the Gospel in the context of caring. It requires vision and faith."

Now late in the day Muniz taps a meditative rhythm on his steering wheel and checks the clock on a bank marquee. He heads west, toward his office, a small brick building at 2032 Hawes St., in the industrial district. A base of operations for "the cathedral on wheels," the office has space enough to house a desk, a chair, a small oratory, and a Code-a-Phone.

The priest chuckles and shakes his head at the staccato of bleeps and clicks on his sophisticated recorder telephone. "Those are the Spanish people hanging up. They don't understand about leaving a message."

His desk is a snarl of ragged envelopes, unanswered letters, and cryptic memos, but he decides to make another personal visit in lieu of cleaning up the paperwork. If he waits too late on Friday, the 10 men he needs to see will be well on their way toward another bitter weekend hellbender.

They live in one room of a dilapidated apartment complex in Plano. It is, in reality, a cell of swollen mattresses and shrunken hopes. The last time Muniz dropped in, he heard the anguished confession of a young Mexican as he sat on the edge of a mildewed mattress, his head in his hands.

"The boy's only sin," says Muniz, with a frustrated swat at the light switch, "is he is poor—and illegal."

He locks the Hawes Street office and at 4:00 turns his Fairmont onto Stemmons Freeway. The little car gives an exhausted jerk. It has logged 25,000 miles since Muniz began his street mission a year ago. The jerk sets into motion a large silver cross around the priest's neck. As he drives to his final visit of the day, the cross swings erratically, like the pendulum of hope in the Mexican-American community.



Actor Robert Foxworth, left, is Peter and Anthony Hopkins is Paul in Peter and Paul, a movie based on the Bible story to be aired nationally over CBS television in April. The two-part special also stars Eddie Albert, Raymond Burr, Jose Ferrer, and Jon Finch, Herbert Lom, and Jean Peters. Check local listings for times.



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