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EPISCOPALIAN

Church Center move?

by Henry L. McCorkle

Should the Episcopal Church move its national headquarters westward? That question has surfaced several times in the past quarter century after the Domestic and Foreign Missionary Society outgrew its sturdy old Victorian Church House in downtown New York City, and the Rockefeller family created the Interchurch Center in Manhattan's upper west side. Last month the question was asked anew in a resolution from the Church's Province VI.

Leaders of the Province, which includes eight states anchored by Montana, Colorado, Iowa, and Minnesota, propose that the National Executive Council buy part of the Colorado Women's College campus in northeast Denver and move the Church Center there. The recommendation was approved by a recent provincial meeting in Littleton, Colo., and sent to Presiding Bishop John M. Allin for Executive Council's consideration.

Financially ailing Colorado Women's College is trying to sell its fine arts center across the street from its main campus. An anonymous group of Coloradans has offered a million dollars cash to anyone

Welcome Dallas

This month we welcome a new partner, the Diocese of Dallas. The Dallas Edition will go to some 18,000 subscribers in northeastern Texas. We look forward to our work with Editor Margaret Jacoby and Bishop A. Donald Davies and his people.

Faith needs reason and reason needs grace

To Scripture and tradition, Episcopalians add reason to discern the truth.
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Godspell, the long-run, award-winning musical based on St. Matthew's Gospel, is celebrating its 10th birthday December 3-13 with an original-cast limited run in North Hollywood, Calif. The play features Episcopal hymns as well as contemporary music. John-Michael Tebelak, writer/director, is dramaturge at the Cathedral of St. John the Divine, New York City.

who would buy the center for \$6 million, or the center, parking lots and five acres of land adjacent for \$7 million.

The Rev. Canon Jack Knight, provincial council member and rector of St. Gregory's Church, Littleton, said buying the Denver property made good sense.

"The campus has office space, meeting rooms, and can accommodate and feed people who would be coming in for meetings. Denver is geographically central to the country and Colorado Women's College is hardly a \$2 ride from Stapleton (International Airport)."

Even though the Episcopal Church's center of population has been moving steadily south and west since the 1950's this still may not be enough reason to consider a move away from New York.

In 1958 when the then National Council of the Church overflowed the old Church House at 281 Park Avenue South, the Church organized the first of several committees to deal with the location of national headquarters.

The group, headed by Bishop Frederick Warnecke of Bethlehem, first declined politely an invitation to move into the new, uptown Interchurch Center and then began to assemble property for a new building in midtown Manhattan. In April of 1963 the present Episcopal Church Center building at 815 Second Avenue was opened.

At the Houston General Convention of 1970, the question again arose. This time the key was not "Where in New York City?" but "Where else?" Drastic financial cuts in the operation and staffing of the Center in 1971 added to the urgency.

Two committees spent two years studying sites and costs and concluded in 1973 that the Center should remain in New York. Again, when the Church-owned Roanridge training center was vacated, the option of moving to Kansas City was discussed. The Roanridge property eventually was sold and the question tabled once more—until last month—when Province VI raised it again.

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on risk, failure and grace'**

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World News Briefs



CAIRO

Assassinated with Egyptian President Anwar Sadat was Bishop Samuel, a leader of the Coptic Church, the largest Christian community in Egypt. Samuel was one of five bishops Sadat appointed to administer the Church after withdrawing the 1971 government endorsement of Pope Shenouda III as Coptic leader. Samuel had been active in international ecumenical affairs, including the All Africa Conference of Churches, the Middle East Council of Churches, and the Central Committee of the World Council of Churches. An estimated 8,000 to 10,000 people, including ecumenical and government officials, attended his funeral in Cairo's Coptic Cathedral.

PROVIDENCE

Two Episcopal priests in Rhode Island invited area clergy, two Russian diplomats, and a U.S. State Department official to sit down and talk face-to-face about the threat of nuclear war. The Rev. Roy Cole of Emmanuel Church, Newport, and the Rev. Aaron Usher of St. Martin's, Pawtucket, organized the conversation and hoped it might be a model for other "human-level" peace initiatives around the country. Both men agreed the threat of nuclear war is the biggest problem facing their congregations. Episcopal Bishop George Hunt, who also helped with arrangements, said, "This is a cry to the U.S., to Russia, and to other nations that enough is enough."

NEW HAVEN

Berkeley Divinity School here sponsored a centenary observance at Yale University's Marquand Chapel of the birth of William Temple, 98th Archbishop of Canterbury. Anglican layman Mark Gibbs addressed the gathering, praising Temple's interest in social and economic issues but noting that he "wasn't much interested in being a church bureaucrat" and didn't bring about needed changes in church structures, thus his vision has not endured as it might have. Bishop Arthur Walmsley, installed the day before as Connecticut's diocesan, introduced Gibbs and said that when social assumptions are challenged, "the Christian tradition must prove its vitality" by relating to changing conditions.

WINDSOR

The Anglican-Roman Catholic International Commission concluded 13 years of dialogue and completed work on its final report during a recent meeting at St. George's House at this English castle. The report to the respective church authorities, which includes material on the Eucharist, the priestly ministry, and ecclesiastical authority, will be released later.

WASHINGTON

The Governing Board of the Episcopal Urban Caucus, meeting here, chose February 10-13 and New York City as the time and place for the Caucus' 1982 assembly. In other business the Board appointed Suffragan Bishop G. Mellick Belshaw of New Jersey to fill an unexpired term; announced the December 1 publication date of a study guide on the dangers of the nuclear

arms race; and approved in principle the proposed Jubilee Ministry report of the Joint Commission on the Church in Metropolitan Areas. The Board also agreed to support the cause of Indian religious freedom and called for enforcement of laws which would protect sites sacred to native Americans but threatened by development.

TUNBRIDGE WELLS

A teacher of English and religious education at a girls' grammar school here has been accepted by the Church of England as a candidate for the diaconate. What makes Helen Starns' candidacy newsworthy is she has been blind since infancy. Starns, who is already a licensed lay reader, is expected to join the staff of St. John's Church here after ordination, and according to the vicar, the Rev. Christopher Collins, her ministry "will largely be in the teaching,



SEE DES MOINES

preaching, and speaking areas" where she is already working and where, he adds, "she has a great gift."

NEW YORK

United Press International's editor-in-chief has apologized to church relief agencies for stories based on U.S. government-released documents of dubious authenticity. The documents supported allegations that Oxfam, Catholic Relief Services, and the World Council of Churches funneled aid to guerilla groups in El Salvador. In his apology editor H. L. Stevenson expressed regret for the "lapse in our editorial process" and said that later on-the-spot investigation found numerous attempts had been made to discredit the relief agencies but that UPI reporters "could find no evidence that the claims against the groups were true." The original stories were based on papers the State Department "leaked" which had purportedly been written by leftists and captured by government authorities. Questions about the documents' authenticity are still being asked, Stevenson said.

DES MOINES

The prime breeding hog, called a gilt, Iowans gave the Archbishop of Canterbury as a symbol of a world food chain is now on the English farm where Dr. Robert Runcie raises prize Berkshire hogs as an avocation. The gilt's first litter will be given to other Anglican bishops who will in turn pass on their first litters, eventually resulting in a "food chain." Export of the Berkshire, a gift of the George Biensens of State Center, Iowa, took four months because of government regulations. Runcie received the gift during the Iowa leg of his 21-day U.S. visit last spring.

LINCOLN

The Roman Catholic diocese in this Nebraska city made headlines and raised hackles with Bishop Glennon P. Flavin's decision that women may no longer be trained and licensed as lay readers. He has refused to give a reason for his decision which permits only men to participate in the required diocesan training. In addition to being male, candidates for training must be over 21 and have children attending Roman Catholic schools.

KANSAS CITY

Trinity Institute, an educational ministry of Trinity Parish, New York City, will add a midwest session to its east and west coast offerings when it meets here at Grace and Holy Trinity Cathedral, Apr. 26-27, 1982. This 13th national conference of Trinity Institute will focus on "Hope in Helplessness" and feature Dean Herbert O'Driscoll of Vancouver, B.C., Canada; Sister Mary Luke Tobin of Denver, Colo., president of the Roman Catholic Leadership Conference of Women Religious; and Professor James A. Forbes, Jr., of New York's Union Theological Seminary.

NEW WINDSOR

A total of 34 beehives, 46 rabbits, 500 day-old chicks, five dairy goats, and four heifers went to projects aiding low-income families in West Virginia and Kentucky through the Mid-Atlantic Office of Heifer Project International based in this Maryland town. The agency, which also sends livestock overseas to help improve breeding lines, sent heifers, hogs, rabbits, and goats to Grenada in the Caribbean; four "Large White" boars to Ghana in West Africa; and sheep, goats, heifers, and pigs to Honduras.

KITALE

In a lecture in this Kenyan city Anglican Bishop Henry Okullu of Maseno South said the Church has "a crucial obligation to denounce social ills" and should not hesitate for fear of losing political favor. He said bishops should offer their people "a systematic statement of principles" to help them make "right judgments" in their "civic roles in society."

MIDDLETOWN

St. Andrew's School, located in this Delaware community, is celebrating its 50th anniversary. It was founded and liberally endowed by members of the duPont family to provide "secondary education of a definitely Christian character at a minimum cost."

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Theology of stock owning explored

by Janette Pierce

"The Church is a transnational corporation," Tim Smith, executive director of the Interfaith Center on Corporate Responsibility, told the Conference on Shareholder Responsibility in suburban Philadelphia in October. The Church hears from its constituents around the world, he said, and must be concerned with the impact of corporate decision-making. The Church also "owns a piece of the rock" since church members manage some \$6-7 billion in investments annually.

Smith was a member of a three-man panel which addressed 100 persons who came to learn about shareholders' responsibility for their personal stocks and those of church agencies with which they are associated. Five churches and church-related agencies and eight bishops, including keynote speaker Paul Moore, Jr., of New York, sponsored the conference.

Moore said the 10-year-old church-sponsored movement for corporate responsibility must clearly state its biblical and theological understandings "so those who hear us will understand the reason we are involved in this work, . . . not that we have particular political or social views, rather that we are carrying out the mandate of the teaching of the Church and the teaching of the Bible."

Moore said the Reagan Administration's budget shifts to weapons production has now left social programs primarily to private and voluntary organizations. Corporations must "shoulder the responsibility which they have wrested from the government" by increasing their charitable contributions to the full tax-deductible 5 percent, including religious as well as secular agencies in their giving. Moore feels they should also remain or move into urban areas, involve communities in plant-closing decisions, and provide jobs and job training for the increasing number of unem-

ployed.

Noting the possibly "synergistic effect" of government cuts in many programs, Moore worries about the creation of "deprived communities" and said, "I deeply fear for the morale and stability of our cities."

He challenged corporations and individuals to decide what social needs they can best meet and then to ask the government to reassume the rest. He called the years just ahead a testing period for free enterprise whose own self-interest "dictates responsible and even sacrificial social action to prove voluntarism can work."

Allan R. Nelson described one corporation's response to social responsibility. Secretary of Connecticut General Insurance Corporation, Nelson appeared on the panel with Smith and described how his company makes decisions on the 4,000 proxies voted each year which represent investments of \$2.5 billion. Regarding proxy action on firms doing business with South Africa, he told of the research his company undertakes, including on-site inspections. Nelson said Connecticut General will vote against the management of even corporate customers but noted, "We never vote against management or proposers without discussing it with them."

The third panelist, John C. S. Kepner, a lawyer and a member of the host parish, St. Thomas', Whitemarsh, Pa., described how that congregation decides its vote on shareholder questions.

Bishop Lyman Ogilby of Pennsylvania, one of the episcopal sponsors, celebrated a Eucharist the second day of the conference. Such workshops as Alternative Investments, Equal Employment Opportunities, and Energy and planning discussion groups followed the celebration.

In a final plenary session, conference participants directed the sponsoring individuals and agencies to inform the South African mission at the U.N. that they plan to intensify scrutiny of investments in South Africa and to raise the issues of U.S. withdrawal from that country or disinvestment in firms doing business there.

Between the Margins

The Advent season is a period for anticipation, reflection, and hope. Here in Philadelphia, we've had a bit of all three these past few days.

First, we began working with the Diocese of Dallas and its editor, Margaret Jacoby. Dallas joins us this month with a combination edition of *The Episcopal Churchman* for all diocesan families.

Second, the Diocese of Pennsylvania saluted its first 10 years with a combination edition in a celebration complete with birthday cake and song at diocesan convention in October.

Pennsylvania's Bishop Lyman Ogilby called the 10-year partnership "the largest single communications effort of our diocese in terms of intended audience and dollars." He said it had "served as a conscious means of building and enabling the sense of Christian community and identity within the diocese. . . and also served to encourage and support the people in this diocese in their identity and actions as Episcopal Christians."

As part of the celebration convention presented the editor of *The Diocesan News* pages with a memento of the occasion, a caricature by Lou Day and Bo Brown, resident graphics artist and cartoonist respectively.

We were interested not only because we share the same city and publishing partnership with the Diocese of Pennsylvania, but also because Janette Pierce does double duty as news editor for *The Epis-*

copalian and as volunteer editor of *The Diocesan News*.

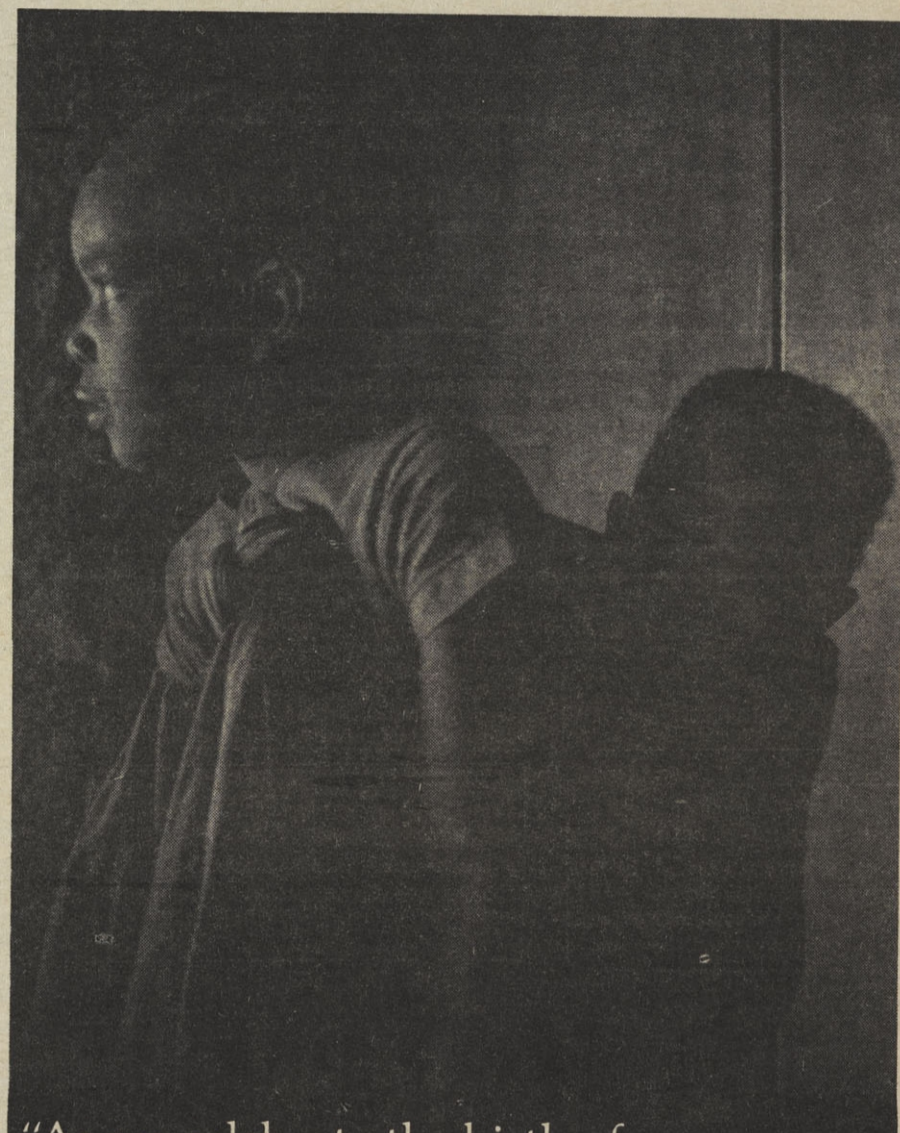
Another reflection occurred last month, too. We watched Diocese of Central Pennsylvania clergy salute their retiring bishop, the Rt. Rev. Dean T. Stevenson, with a celebration of his ministry—complete with "roast"—at State College, Pa. Stevenson, a member of The Episcopalians' Board, was an early and enthusiastic supporter of the combination plan idea when it took shape in 1970. His diocese's publication, *The Churchman*, edited by Donald Rich, Kermit Lloyd, and now Kenneth Quigley, was the pioneer combination venture.

We enter Advent thankful for these valued relationships as well as for those with our other diocesan partners. And with expectancy and hope we join all of you in a look toward 1982. —The Editors



Presiding Bishop John M. Allin visits with guest of honor Rex Harrison at a reception at The Little Church Around the Corner, an Episcopal parish in New York City which has a long association with actors. In the background, Bishop Paul Moore of New York and Joan Fontaine greet another guest of the Episcopal Actors' Guild, which was host for the reception that followed a benefit performance of *My Fair Lady*. Both Harrison and Fontaine are Guild vice-presidents.

—Photo by Earl George



"As we celebrate the birth of our Blessed Lord, I would ask you in his Name to share the gift of abundant life with those in desperate need."

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At last, for the whole congregation this Good Friday And Palm Sunday

The Gospel of St. John

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Switchboard

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

DISCRIMINATING CLERGY ADS

In the June "Professional Edition" of *The Episcopalian* [which clergy receive] Richard K. Martin wrote of the disparity between what search committees and parish profiles say they want in a rector or assistant and what type of person they choose. He spoke of the blatantly illegal age discrimination often present. In short, he underlined the stereotypes of ministry which are alive and well and constitute frank idolatry in many cases. These matters must somehow get to congregations and search committees.

I write as one of late vocation who has spent two-and-a-half years seeking an appropriate change of location. My files contain blatantly illegal letters stating such things as: "We are looking for someone younger who can work with the younger group." (I am a vigorous 55.) Seventeen years of hard-won maturity and expertise as an engineer and scientist followed by eight years of intensely pastoral ministry apparently count for little.

Then, as if to confirm the frustration and anger I feel, your July issue carried an advertisement: "Wanted—Assistant Rector... loving, caring, and YOUNG..." And again, in the October issue, an advertisement for Assistant to the Rector said "Male."

"Young" and "male" in these contexts are in violation of federal law and, worse still, display a total lack of any theology of ministry, of knowledge of personhood, and of what the Church is all about. You do us all a disservice by accepting such advertising. (Appropriate bishops and deployment officers, please take note.)

James V. Richards
Peterborough, N.H.

WHOSE AUTHORITY?

I read Elizabeth McNaughton's observation (October issue) that her freedom of worship has been restricted by the revision of *The Book of Common Prayer*. She says this freedom to worship God is guaranteed by the Bill of Rights.

The principle of obedience to duly con-

stituted church authority long preceded any secular notion of freedom of worship. The Bill of Rights stresses a general principle of freedom of worship unhindered by government interference, not how individual Churches order their polity or worship.

John R. Throop
Arlington Heights, Ill.

HOW DID YOU READ IT?

Verna Dozier's [article in] the October issue is excellent and points to a need to change emphasis. Unfortunately, no effort to reduce the teaching of Jesus to a single thought can possibly succeed.

Certainly in addition to teaching repentance, Christ also taught us to love one another, which has nothing to do with repentance but a great deal to do with Christianity.

Dan S. Moore
Summit, N.J.

Verna Dozier says Jesus came teaching repentance, not morality, and He did tell us to repent. That was only Step 1. The main reason Jesus came was to be the Lamb slain whereby sinful man could be washed in Christ's perfect blood. He came that we might have abundant life in the new birth knowing we had been declared perfect because of what Christ did on the cross and not because of our own "good works."

Molly Bull
Riviera, Texas

I may well be obtuse, but Verna Dozier's article was for me a confused piece of writing.

By her definitions she attempts to claim repentance and morality are two different things. I reject her definitions. Morality is "conforming to a standard of what is good and right." Surely Jesus came to teach this as a part of His Gospel message to fallen mankind. Repentance is the keystone of Christian morality; any sound moral theologian would agree that repentance is the sine qua non of Christian morality.

Gerald L. Claudius
Kansas City, Mo.

AN AID FOR ALTAR GUILDS

Betty Sturges, president of the National Association of Diocesan Altar Guilds, reports in that organization's bulletin that a Denver-made product called "Thoro" is highly recommended for removing wax from metal candlesticks, followers, and bobechees. Unable to find "Thoro" on the east coast, she discovered and tested another product called "AWA," a non-combustible substance she recommends which is also usable on linens if they're washed well afterward. "AWA" is available in paint stores.

Exchange

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

WANTED/NEEDED

St. John's Memorial Episcopal Church has a 100-year-old tower clock which needs to be repaired or electrified. If you can, or know of someone who can, write to Mildred R. Smith, R.D. 1, Box 26, Ellenville, N.Y. 12428.

If you have any unused vestments, the Rev. Henry A. L. Miller would be happy to receive them. His address is St. Stephen's Anglican Church, Nain P.O., Jamaica, West Indies.

The Rev. Carl Andrews of St. Mark's Episcopal Church, Box 711, 657 Green St., Craig, Colo. 81626, would like to acquire some choir robes. Can you help him?

Pews, anyone? The Bishop's Committee of St. Martin's Church, P.O. Box 846, Moses Lake, Wash. 98837, is looking for low-cost or free pews. If you know where some are available, write to Louis F. Logan.

A poor Anglican mission on the Bahamian island of Abaco is looking for burses and veils—any color. If you can help, write to Mrs. William Brown, 108 E. Madison Ave., Collingswood, N.J. 08108.

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Ruth Brooks Silver

The Episcocats



"Why not light all the candles? Oh, only one on Advent Sunday."

Marriage is built on risk, failure, grace

BY MADELEINE L'ENGLE



After all these years I am just beginning to understand the freedom that making a solemn vow before God, making a life-long commitment to one person, gives each of us. Thirty years ago on a cold morning in January—very cold; it was 18° below zero—when Hugh and I made those vows, we were deliberately, if not consciously, leaving youth and taking the risk of adulthood and a permanent partnership. It is indeed a fearful gamble. . . . But we had committed ourselves, be-

fore a God neither of us was at all sure about, that we wouldn't quit when the going got rough. If I was not fulfilled by my relationship with this particular man, I couldn't look around for another. And vice versa. No matter how rough the going got, neither of us was going to opt out. . . . When I look back on the first years of Hugh's and my enormous risk of marriage, I marvel that we lasted. Certainly in my ignorance I did everything wrong. I drenched Hugh with my love, gave him all of me in great, overwhelming waves. I, in my turn, had a few things to put up with. However, in our naivete we unknowingly did one thing which was right and which I recently found superbly expressed by Rilke: "It is a question in marriage not of creating a quick community of spirit by tearing down and destroying all boundaries, but rather a good marriage is that in which each appoints the other guardian of his solitude and shows him this confidence,

the greatest in his power to bestow. A togetherness between two people is an impossibility, and where it seems. . . to exist, it is a narrowing. . . which robs either one. . . or both of his fullest freedom or development." Somehow or other, Hugh and I have managed to be guardians of each other's spaces—most of the time—and because of this the spaces between us are not chasms, but creative solitudes. When we blunder, then the spaces are horrendous, and solitude turns into the most painful kind of loneliness, but then a willing acceptance can turn the loneliness back into solitude. . . . No long-term marriage is made easily, and there have been times when I've been so angry or so hurt I thought my love would never recover. Then, in the midst of near despair, something has happened beneath the surface. A bright little flash- ing fish of hope has flickered silver fins and

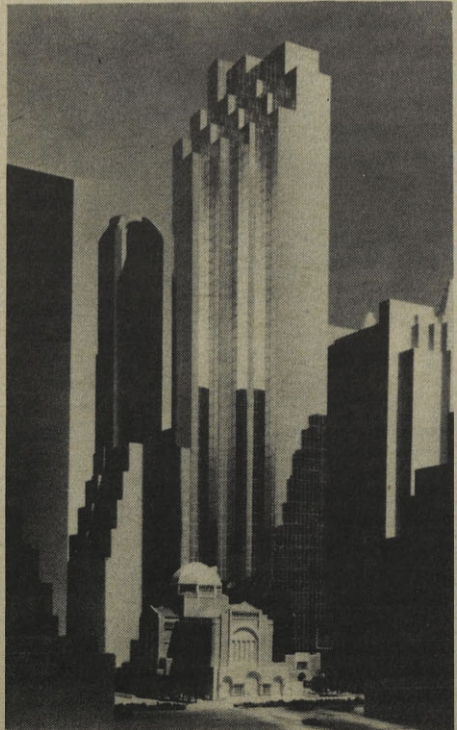
Reflections

the water is bright, and suddenly I am returned to a state of love again—till next time. I've learned there will always be a next time and that I will submerge in darkness and misery but that I won't stay submerged. Each time something has been learned under the waters, something has been gained, and a new kind of love has grown. The best I can ask for is that this love, which has been built on countless failures, will continue to grow. I can say no more than that this is mystery and gift and that somehow or other, through grace, our failures can be redeemed and blessed.

Excerpted, with permission of The Seabury Press, from *The Irrational Season* by Madeleine L'Engle. © 1977 by Crosswicks, Ltd.

\$9.5 million decision New York City parish ponders development

All parishes must make the best use of what they own, but not all parishes need to decide whether to develop a corner of their property to add \$9.5 million to their annual budgets. That's the situation facing St. Bartholomew's on New York City's Park Avenue. An architect's rendering, below, shows the proposed plan to build a 59-story glass office tower behind the present parish house facade. The church owns the only "open space" in that section of New York so the argument has spilled out of the parish and into headlines across the country. Opponents appear to object for reasons of conservation, architecture, and city planning. For rector Thomas Bowers, the question is one of stewardship. Proceeds from the development would not only ensure the continued life of the now financially-pressed congregation, but also supply millions of dollars for projects outside the parish in the Diocese of New York and beyond. The bishop and diocesan standing committee must approve any plan the parish decides upon. Opponents accuse Bishop Paul Moore of conflict of interest because of promised revenue. "Part of the reason bishops exist," Moore replies, "is to try to make some judgments on a level that transcends the particular parish." Even if the parish and Moore decide on development, a number of city and community boards must also approve the plan before construction can begin.



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William White, first Bishop of Pennsylvania, was a learned and serious theologian who emphasized the role of reason in religion. This was natural given the importance of 18th-century Enlightenment thought on his education and on the company of patriots who labored at Philadelphia to provide religious and philosophical foundations for the new nation.

The freshness of a rational and optimistic view of life and the universe pervaded the atmosphere in which White lived and worked. Humanity, with its inherent value and prospective achievement, was glorified in contrast to the Puritan, Calvinist emphasis on the depravity of the human race. The rationality of God's human creatures was celebrated with the correlative de-emphasis on scriptural revelation (especially concerning the miraculous) and churchly tradition (especially the moribund Old World traditions).

White, however, was not a wild-eyed rationalist as some believed Tom Paine to be; he was an Anglican who understood by reason what Richard Hooker and Jeremy Taylor understood. Reason does not exist in isolation; it is not omniscient, rather exists in tension with Scripture and tradition and is subservient to God's Word.

Reason for White was a human faculty by which we judge what is presented to us through the senses. "God has adorned our nature," White wrote, "with an intellectual faculty, in reference to which it is said of Him—'who teaches us more than the beasts of the earth, and maketh us wiser than the fowls of the heaven.'"

And yet reason goes astray, misled by passion. Like the will, reason can and does rebel against being and doing that for which God created it—and humanity. Reason is in need of grace. This is especially evident when we acknowledge that reason does not naturally tend to knowledge of God and morality. Reason needs the revelation to which Scripture and tradition attest.

Sydney Temple summarized White's understanding: "Under the disposition of Grace the mind is freed from the control of the passions and is able to weigh the signs of God in all of nature, in history, and in direct revelation without error. Aid is given to the mind by the Holy Spirit as a 'holy agency,' applying what is thus received not irresistibly, but by an operation consistent with freedom—preventing [leading] us."

Since the 16th century Anglicanism has placed considerable emphasis on reason in relation to salvation. At first this emphasis was made because western tradition respected the function of reason in matters religious and because the concept of "right reason" was central to the teachings of the Christian humanism that so much influenced the rise and development of the Reformation and subsequent Anglicanism. But reason was emphasized equally because 16th-century Anglicans came to acknowledge that in a certain kind—not all—of Puritanism, irrationalism was growing and threatening the religious settlement on which they took their stand.

Richard Hooker, the late 16th-century theologian whose *Laws of Ecclesiastical Polity* William White read while in college, was the most eloquent and forceful defender of the role of reason in Anglican authority during the Church's formative years. Against those who claimed God's will is made known solely and wholly through Scripture, Hooker argued that Scripture itself presupposes the operation of reason or, as he sometimes said, "the moral law of reason." Against those Puritans who claimed the direct inspiration of the Holy Spirit for what they did

PART FOUR OF A SERIES

What makes us Episcopalians?



We are
a people
who ask questions

Faith needs reason and reason needs grace

BY
JOHN E. BOOTY

The Episcopal Church is a Bible Church. Episcopalians are to be faithful to Scripture as the rule of life, and they use tradition to interpret that rule. God-given reason is the third element of authority which helps us discern the truth.

(and sometimes what they did could be justified neither by Scripture nor tradition), Hooker said either they must be prophets as of old or the Spirit must yield its reason. What is done—so Scripture presupposes—must be well reasoned and thus moral.

Hooker knew full well that sin cripples reason. We have no natural tendency toward truth and goodness which has not been so corrupted that it leads to falsehood and evil. Reason is in need of healing grace.

That grace comes through Christ as revealed in Scripture. Under the influence of grace we test the spirits, using the rule of faith—Scripture and tradition, particularly the tradition of the early Church.

The insistence upon the operation of reason in Anglicanism is not without reason itself. Jeremy Taylor, in the 17th century, put the case well when he argued that when "revelation, and philosophy, and public experience, and all other grounds of prob-

ability and demonstration have supplied us with matter, then reason does but make use of them: that is, in plain terms, there being so many ways of arguing, so many sects, such differing interests, and such variety of authority, so many pretenses, and so many false beliefs, it concerns every wise man to consider which is the best argument, which proposition relies upon the truest grounds."

If we would not be led through life as dumb cattle, controlled by falsehood and evil, then we must exercise the power of reason, that power with which God has endowed us and which makes us human. Our liberty as a nation and as individuals depends to a large extent upon our ability to reason and thus to make reasonable judgments, judgments others can understand. So Jeremy Taylor and William White believed.

To act as reasonable beings is not simple nor without dangers and problems. Cambridge Platonists in the 17th century veered toward the divinization of reason. One of their number claimed that "to go against reason is to go against God: It is the self-same thing, and to do that which the reason of the case doth require and that which God himself doth appoint. Reason is the Divine governor of man's life. It is the very voice of God." Such a statement assumes that reason is more than an instrument to deal with matters presented to the senses: It is itself a source of revelation.

To a certain extent Hooker would have agreed for the moral law of reason is from God. To violate its dictates is to go against God. But Hooker—and Anglicanism in general—emphasizes the corrupt nature of reason without grace. To go against natural reason that leads us astray is not, then, to go against God. Push the divinity of reason too far, and the necessity of special revelation—that to which Scripture and tradition testify—is obliterated. In the end God and the world are utterly divided, human reason reduced to amoral, quasi-mathematical deduction and to that quantitative inductive reasoning of physical science.

Rationalism in which reason is god, denying God's revelation in Scripture and tradition, arouses strong reactions from various sources, from pietists and romantics in diverse groups.

Militant rationalism provokes an equally militant irrationalism, and the two do battle to the detriment of the human enterprise. Rationalism is rightly opposed by Anglicans of whatever party or disposition who believe that insofar as human salvation and happiness are concerned, the only acceptable role for reason is in relation to Scripture and tradition, a relation that in common experience is dynamic, involving tension and the give and take of persons of diverse persuasions living not in perpetual animosity but in continuous, creative dialogue.

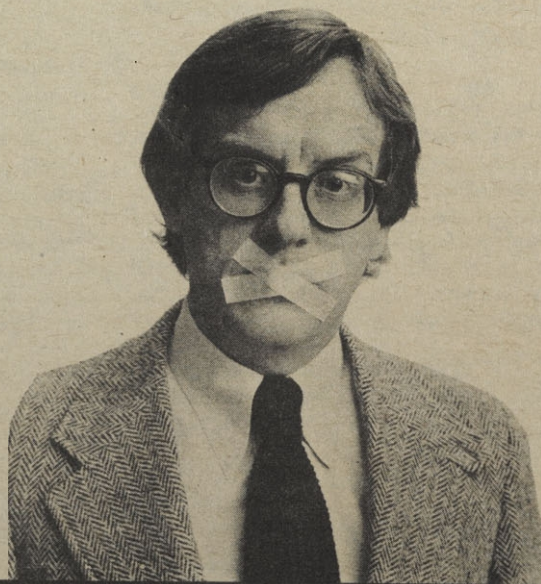
In that dialogue, those who defend the proper and necessary function of reason are sometimes labeled "liberal." Kenneth Cauthen had defined religious liberalism in America in terms of (1) belief in continuity, not disjunction, between God and the world, God acting in the world and in human personality; (2) the autonomy of human reason and experience involving rejection of arbitrary appeal to external authority; and (3) dynamism, involving a view of the world as changing and growing. But the Anglican liberal—if he or she is to remain Anglican—respects the work of reason not as autonomous, but as related to Scripture and tradition.

The Anglican demands reasons from those who would saddle the Christian community with arbitrary dictates of authority, whether spiritual, institutional, or personal. We will not allow ourselves to be irrationally imposed upon. We ask questions, searching questions of Scripture and tradition. We do so with respect for the power of the living Christ operative through them. But we know the operation of that living power presupposes the operation of our reason and therefore we dare to ask questions.

In the Episcopal Church liberalism has

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religions that have all the answers.
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If you sometimes have questions about God and the meaning of life, come and join the search for answers in the fellowship of the Episcopal Church. The Episcopal Church



Reason is the sales pitch in two advertisements conceived by the Episcopal Ad Project, a ministry of St. Luke's, Minneapolis, Minn.

been associated since the latter half of the 19th century with the so-called Broad Church school, more a point of view than a school or party. Some people have considered Phillips Brooks (1835-93) to be its most prestigious member although he probably never departed very far from his early Evangelical convictions. He once denied he was a "Broad Churchman," but with others who bore that label he rejected the Evangelical theory of the inspiration of Scripture, the separation of sacred and secular, the failure to recognize truth in non-Christians and indifference to intellectual culture. As A. V. G. Allen said, Brooks and others of Broad Church persuasion "held with Hooker and Bishop [Joseph] Butler [of Durham] that the human reason was the God-given faculty for verifying the divine revelation."

Belief in the importance of reason could and did lead to further considerations, not the least of which concerns the importance of education for Anglicans. If reason is to be capable of good judgment; if reason is to be a faithful interpreter of Scripture and tradition; if reason is to judge the spirits wisely; if it is to put all authority to the test of rationality: it must be nurtured and developed. Episcopalians are a people who value learning.

Among the first tasks the Church faced after its organization in 1789 was provision of adequate education. Sunday schools started in 1814. Adult education began at about the same time with the publication of edifying magazines. The Convention of 1804 brought theological education under control, and in 1817 the General Theological Seminary was founded in New York City, the first Episcopal school for the education of clergy.

Anglicans have always been concerned about general education, and in this country colleges and secondary schools were founded under ecclesiastical auspices and became influential beyond their size and number in the nation's leadership. Such commitment to education, extending to encouragement of learning in the Church as a whole, reflects the importance the Church has ascribed to cultivation of the mind and training of godly reason in all people, both in the Church and in society at large.

While condemning intellectual arrogance, this Church rightly seeks to raise up a people who use their reason to the greatest extent possible, limited only by physical, psychological, and social barriers beyond its control. This Church encourages its people to understand the Scriptures,

benefiting from the best fruits of historical/biblical criticism. It insists that all its members learn to distinguish between things essential to salvation and things indifferent. It urges its people to pursue learning in the sciences and the humanities as a part of Christian vocation, learning what they can of their history and culture

We ask questions, searching questions, of Scripture and tradition. We do so with respect for the power of the living Christ operative through them.

and the physical world so their reason may be as informed as possible in making judgments.

This Church emphasizes reason, however, as guided by the Holy Spirit in order that all may know the limits of reason as well as its powers and appreciate Pascal's

dictum: "The heart has its reasons, which reason does not know." Redeemed reason makes way for the recognition and expression of that yearning after God to which Scripture and tradition witness.

Episcopalians are a people required to make decisions governing their lives. The Church seeks to furnish the individual conscience—which is the mind governed by a rule—with all the resources needed to make responsible choices in the exercise of Christian liberty. This admittedly places a burden on our people, but we consider such a burden preferable to an authoritarianism which dictates what people should or should not do in every particular situation.

The Church's liturgy, with the preaching of God's Word and the administration of God's visible words, the sacraments; education both religious and general; the corporate life of the parish—all inform the Christian's mind, enabling it to exercise right reason and do what in conscience must be done. We need not stress here that

this is not individualistic for all along we have noted that the struggle to maintain the right relationship between Scripture, tradition, reason, and experience, between authority and liberty, is one that occurs among people as well as within them. In many ways the liturgy speaks to the importance of reason.

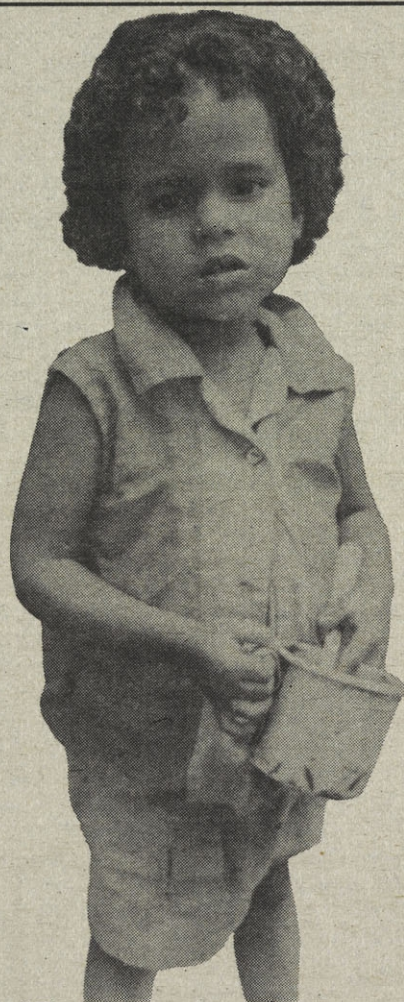
Bishop White pointed to the collect for Whitsunday which he said "supposes an operation of the human intellect distinct from immediate revelation." In the 1979 *Book of Common Prayer* that collect begins, "O God, who on this day taught the hearts of your faithful people by sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgment in all things. . . ."

John E. Booty is professor of church history at Episcopal Divinity School, Cambridge, Mass.

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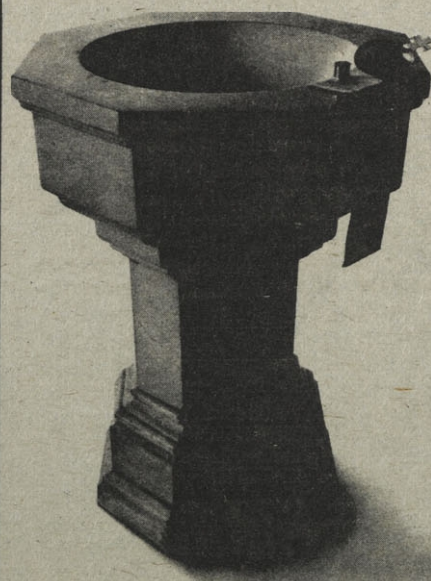
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Photo By Grant Edwards



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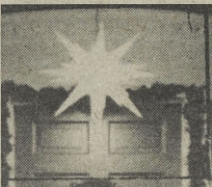
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Books for Christmas Giving

The Comings of God, Richard Simon Hanson, \$4.50 paperback, Augsburg, Minneapolis, Minn.

Using the Advent wreath with its four candles as a framework, Hanson has prepared a book of daily meditations for families. He also suggests a ritual in which to incorporate them. Hanson's themes for the four candles are Prophecy, Bethlehem, the Shepherds, and the Angels. The book is a good aid for making Advent truly a season of preparation for Christmas. —A.M.L.

Book of Christian Poetry, compiled by Pat Alexander, \$10.95, Eerdmans, Grand Rapids, Mich.

A lovely collection for Christmas giving, Pat Alexander's selection, necessarily a personal one, is an introduction to 1,300 years of Christian poetry in the English language. She begins with "Caedmon's Hymn" by a seventh-century monk of Whitby Abbey and ends with two thought-provoking poems by Steve Turner, a young American. Between Alexander includes classics by John Donne, John Milton, William Blake, Gerard Manley Hopkins, and Emily Dickinson as well as some anonymous pieces and poems by more modern authors, among them Alice Meynell, G. K. Chesterton, G. A. Studdert Kennedy, T. S. Eliot, C. S. Lewis, Madeleine L'Engle, and John Updike. The book is illustrated and has biographical notes on the authors. Alexander means the collection, which concentrates on the religious dimension of life, to be an "appetizer." That it is. —A.M.L.

GIFTS FOR VISUAL PLEASURE

The Age of the Cathedrals, Georges Duby, translated by Eleanor Levieux and Barbara Thompson, \$22.50, University of Chicago Press, Chicago, Ill.

In the cable television series of this same name Duby's audiences not only walked down cathedral aisles, but into the life of the Middle Ages. The book offers these visits and more. In beautiful—at times lyrical—prose, Duby analyzes how power passed from one group to another and what these changes produced in ordinary living and in art.

"Human society in the 11th century was conceived as an image, a reflection of the City of God, which was a kingdom," Duby says. Those who wish to grasp the relationship between social system and artistic creativity must analyze both monarchical authority and its expression at the time.

By the 13th century "Latin Christendom had forced a distinguished idiom to

Howard Berelson's
illustration from
Song of the Three Young Men.

render the meaning of the invisible, of divine reason, and of a conceptual order of the universe. . . . In Paris. . . the commissions given by St. Louis had carried to perfection the art of using stone and tinted glass to transcribe the liturgy of the incarnation. Having reached fulfillment, the forms of Parisian Gothic remained fixed, reduced to uncomplicated schemes, so pleasing that they disheartened further flights of the imagination."

Taxes, epidemics, and wars in the 14th century turned art upside down. Parvenu businessmen and secular and religious princes replaced the established patrons of art; the form grew more luxurious and ornamental; and the artistic center moved from Paris to Florence and Flanders. But always the artist was subordinate to those in power. He was a manual laborer, of humble stock, generally from the urban poor. Famous artists appeared, artists who were able to choose their customers, but they were not free. They were, in Duby's word, "executants."

Then in the 15th century something monumental happened. One day Jan van Eyck, who painted to commission, did a true-to-life portrait of his wife. "That day the court painter attained his independence."

The book, which includes a section of illustrations, is fascinating—although not always easy-reading. I recommend it highly. —A.M.L.

The Seasons in Stained Glass, photographs by Sonia Halliday and Laura Lushington, \$7.95, Eerdmans, Grand Rapids, Mich. Visual communication in vivid color is this book's forte. Examples of stained glass from European cathedrals and churches pop out of black backgrounds with brilliant clarity. Each is accompanied by an appropriate biblical quotation.

The Christmas Story in Masterpieces, introduced by David Kossoff, \$9.95, St. Martin's Press, New York, N.Y.

Maintaining that the Christmas story supplies basic human needs such as simplicity, giving thanks, and worship, Kossoff lovingly introduces that story according to the Gospels of Matthew and Luke and interpreted by artists between 1100 and 1860 A.D. "It is no accident," says Kossoff, "that often the best work of an artist is found in his Bible work. But there is more to that distant event than simplicity, a sense of divinity, an artistic inspiration. It is, after all, such a marvelous story." This Jewish story teller and popular BBC personality invites the reader to "look at a picture book. . . carefully and long at each picture. . . and a remarkable thing

happens. The gentle simplicity of the subject emerges." Among the more familiar pictures the incredibly beautiful and simple "New-Born Child" by Georges de la Tour made me understand what Kossoff means. —A.M.L.

Shivering Babe, Victorious Lord, Linda Ching Sledge, \$24.95, Eerdmans, Grand Rapids, Mich.

Art, history, and poetry lovers will enjoy this beautiful collection of over 60 poems and a score of paintings which "represent characteristic responses to the Nativity through seven centuries of English and American literary history." Works of artists van der Weyden, Raphael, El Greco, Rembrandt, Picasso, and Gauguin are juxtaposed with poems by Alabaster, Milton, Blake, Tennyson, Eliot, Donne, and Yeats and narrative on the historical setting of these works from 1300 till today. —E.H.

Song of the Three Young Men, illustrated by Howard Berelson, \$5.95 paperback, Seabury Press, New York, N.Y.

This is a beautifully rendered Prayer Book canticle which comes from the Book of Daniel. When Nebuchadnezzar threw Shadrach, Meshach, and Abednego into the fiery furnace, they sang what Madeleine L'Engle in the forward calls "a great paean of praise of all creation singing its joy to the Creator," the canticle. And God delivered them. William Entriken has composed a contemporary musical setting; calligraphy is by Anita Karl. —J.M.F.

The Christian World, edited by Geoffrey Barraclough, \$50, Abrams, New York, N.Y. In a lush volume, lavishly illustrated with colored plates, black-and-white photographs, and engravings, Barraclough, professor at Brandeis University, and a dozen distinguished British and American historians have written a serious yet readable account of Christianity's impact on the lives and cultures of people "who, voluntarily or by superior command, enter the Christian fold." The extent of that impact is made eminently clear in this book. But has Christianity gained more than it has lost in the two-way process of interchange, Barraclough asks in his introduction.

Adrian Cunningham of the University of Lancaster, England, says, "As it approaches its third millenium, Christianity's composition and influence are in a state of flux. While the major Christian traditions seek closer doctrinal and organizational ties, the pressures of social divisions between classes and economic divisions between nations are straining the individual

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Seminary aid plan unveiled

by Richard J. Anderson

How do Episcopalians provide financial support for the accredited seminaries of the Episcopal Church?

How can this financial support be increased to insure high quality theological education for those called to ministry, particularly the ordained ministry?

The questions have, of course, been around for years because the answers are so elusive. They were raised again during the October 2-10 meeting of the House of Bishops in San Diego.

Bishop John Coburn of Massachusetts reported to the bishops about a plan for seminary funding which the Board for Theological Education prepared in response to a mandate from the 66th General Convention.

"The Board for Theological Education needs your help," Coburn told the bishops. "Would you let us know whether you think our proposal is on the right track and going in the right direction?"

Coburn said the Board has spent two years trying to evaluate the seminaries' needs. An additional year has been spent "trying to put into form the draft of a case for theological education" and a financial plan "which is realistic and which would help meet the needs of the seminaries."

Bishop Robert Anderson of Minnesota presented the Board's basic case. Bishop Robert Appleyard of Pittsburgh reported on the plan's financial aspects.

Anderson told of the Board's study of the accredited seminaries' fiscal, physical, and educational resources. "That study is now complete and provides information about the life, challenges, and opportunities of the seminaries."

"To continue the present system of funding theological education is to guarantee the weakening of our seminaries," Anderson said and cited some of the report's findings:

- deferred maintenance looms as a major problem for the seminaries;
- greater responsibility on the part of the whole Church in funding the schools is for them a matter of survival; and
- more conversation between the Church's members and the seminaries is needed.

"Our task is not to choose between the seminaries and other alternative programs for ministry," said Anderson. "They can, of course, really complement each other, support each other, and enhance each other. We believe . . . we are at a very crucial time in our Church's life. And we contend that the Church needs to find a new way to support the seminaries, something that is intensely realistic, practical, and something that is going to help transform the situation in which we now find ourselves. Our Church needs the support of its seminaries if it is to remain vital, alive, and well."

Appleyard outlined for the bishops the Board for Theological Education's financial proposal. The Board suggests that each parochial unit designate 1 percent of its net disposable income (before national and diocesan payments) for seminary support. The money is to be sent from each congregation to the diocese, designated for one or more of the accredited seminaries. Each diocese will forward to each seminary the money it receives in accordance with designations made at the parochial level. The

Board for Theological Education is to report every three years to the General Convention on "the stated goals of the recipient accredited seminaries" and "the accountability of those institutions" in working toward their goals.

"This plan is our new frontier and response to engaging financial support for theological education," said Appleyard. "This plan is not another benevolence, is not a tax or assessment. It is not another collection or disbursement of funds by our national Church. Rather it is Christ's entire Church as we know it in our communion . . . facing the basic cost of responsibly supporting ministry."

The bishops had several questions and comments about the proposal. Bishop Victor Rivera of San Joaquin and Bishop Robert Cochrane of Olympia noted that several dioceses in Province VIII are already committed to a plan for seminary funding, largely the result of efforts by George Lockwood of the Church Divinity School of the Pacific board. Rivera said the new plan should take into consideration what is already being done, "or else it might do more harm than good."

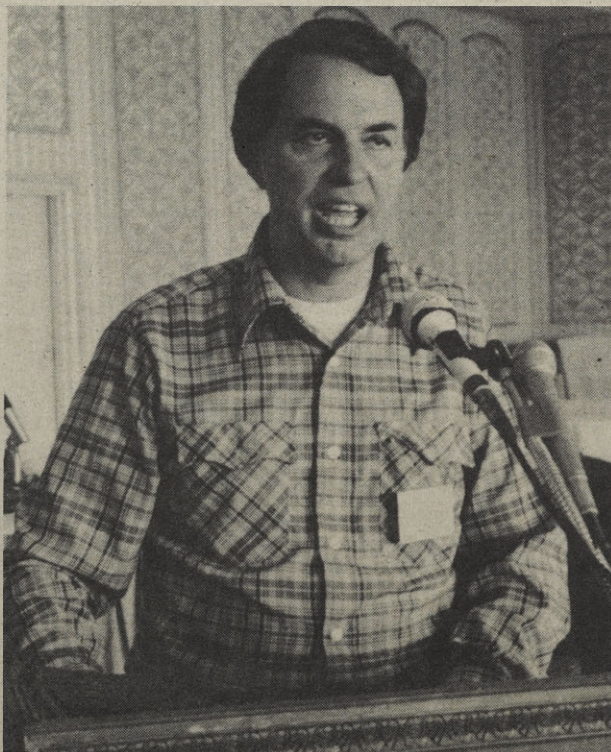
Assistant Bishop J. Brooke Mosley of Pennsylvania asked Coburn "what the Board for Theological Education is doing or what it would like the bishops to do" about the number of seminaries. Coburn responded by standing silently at the podium until laughter arose from members of the house.

"I could answer as well now as if I thought another 20 years on it," said Coburn. "I have been thinking about it for 20 years. The Board for Theological Education at one time in its history did propose four theological centers and suggested that the seminaries move into those four areas. That was resisted in such a way by the seminaries, and I believe by the Church at large, that the present Board for Theological Education, which has been studying this for five years, now feels that while there are undoubtedly too many small seminaries, it is not the role of the Board for Theological Education to try by itself to bring them together or to reduce the number. There is in fact a movement toward a sharing of resources that we have not had before. Berkeley has moved. Philadelphia has moved. Bexley has moved."

Bishop Alden Hathaway, Coadjutor of Pittsburgh, asked about the inclusion of Trinity Episcopal School for Ministry—a seminary located in his diocese—in the list of accredited seminaries. Coburn replied that Trinity "is on its way to becoming the 11th" seminary on the list but that at the present time it is not fully accredited.

Bishop Addison Hosea of Lexington asked if the 1 percent designation for the seminaries "is to be a requirement of parishes and missions or voluntary."

"It is a request," replied Coburn.



Robert Anderson

About bishops and other folk

This month I offer you a fisherman's platter—some odds and ends of information and some of my observations about the recent House of Bishops' meeting.

You know by now that the bishops met in San Diego early in October. I was in the press room and at the press table. Some of my capsule reflections are:

- The Pastoral Letter—for the first time in my memory—informed the Church that the bishops intend to take personal action (a weekly day of fasting and prayer for world peace and the pledge of personal income toward social needs which are being affected by federal budget cuts) and invited the rest of the Church to join them.

- The speakers were superb (Herbert O'Driscoll, Thomas Franck, Cyrus Vance, Margaret Bush Wilson, Massey Shepherd). They managed to move the bishops' thoughts to important social and political concerns and needs without leaving the Gospel behind. A common message from most of the speakers was government and other leaders listen when church leaders speak—more than those government and other leaders admit.

- The Board for Theological Education reported its latest plan to improve funding of the Church's accredited seminaries, but like previous plans it is based on voluntary congregational support. (The General Convention had suggested a plan which would require that each parochial unit annually allocate money to the seminaries.) I think requirement is needed, and I think the BTE thinks requirement is needed. I can't think of any way this could be done so I can't criticize the BTE, and I can't think of a better bunch of people to wrestle with this particular problem than the ones who have been working on it for the past three years.

- Fitz Allison, Bishop Coadjutor of South Carolina, raised some serious questions about the academic standards of our accredited seminaries, and the bishops came very close to passing a resolution to study the matter. The close vote and the comments heard afterward indicate to me we have some unfinished business here.

- And a word about good stewardship: My accounting reveals the meeting cost me a good bit less than some previous church meetings of similar length, due in part to that unbelievable-but-true \$29-per-day room rate Convention Managers Bob and Jane Wallace arranged. All in all, I came away with positive vibes about that week in October with the bishops in San Diego.

Some odds and ends of information that should not be lost:

- Trinity Institute has planned three conferences for 1982 on the theme of "Hope in Helplessness": January 25-27 in New York, January 28-30 in San Francisco, and April 26-27 in Kansas City. The brochure which piqued my interest is available from Trinity Institute, 74 Trinity Place, New York, N.Y. 10006. If you know who Herbert O'Driscoll, H. Carl McCall, Mark Luke Tobin, and James A. Forbes, Jr., are, you'll want to attend. If you don't know these people, maybe you need to attend.

- *The Review of Books and Religion* has taken on new life. Once again it's under the editorship of Kendig Brubaker Cully, and it's being published in an attractive tabloid format by Forward Movement Publications. Reading it will help keep you up-to-date with all that's current in the field of good books and the people who write them. U.S. residents can subscribe by sending \$12 for 10 monthly issues to: The Review, 412 Sycamore St., Cincinnati, Ohio 45202.

- Robert C. S. Deacon, rector of Immanuel Episcopal Church, 14 Church St., Bellows Falls, Vt. 05101, has the names of a dozen or so English clergy who are interested in exchanging cures with U.S. counterparts during the summer of 1982. Write to him for the names and particulars of each situation.

- Subscriptions for *Leaven*, the newsletter of the National Network of Episcopal Clergy Associations, are available for \$5 per year from the Rev. John E. Lawrence, 262 S. Main St., Sayville, N.Y. 11782.

- Write to Ralph E. Macy, Director of Continuing Education, Episcopal Divinity School, 99 Brattle St., Cambridge, Mass. 02138, for the brochure outlining the continuing education programs EDS plans for 1982. I have a copy, and the offerings are tempting! —Dick Anderson

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.

The College of Preachers

Good advice for preachers from a well-known source

by Earl H. Brill

When we were in seminary, many of us aspiring clergy were regaled with stories about the great preachers of yore who spent their summer vacations preparing sermons for the entire following year. Like most of my classmates, I found myself distinctly underwhelmed by the idea. Sermons were, to my way of thinking, what you tried to forget about on your vacation.

Nevertheless, the idea of planning sermons ahead may be worth reconsidering, albeit in a different form. Preaching does suffer from an episodic quality, and preachers do need to provide more continuity from week to week, from season to season. Now, as summer sets in and programs wind down, even the busiest parish affords some time for sustained reflection. This may be just the time to give some thought to the preaching task for next year.

At the College, we have developed a conference on "Planning Preaching for the Year." Not everyone has the opportunity to participate in such a conference, of course, but some of the learnings can be applied to any pastoral situation. They cluster around three components: the church year, the secular calendar, and the parish program.

The church year

The new lectionary started us thinking this way. Many of the readings are organized so that over a period of weeks, major sections of a biblical book are read in course. So the way to begin planning preaching for the year is to look at the propers as a whole, identifying those biblical books which are used most frequently and noting when and how they are used. Late Pentecost, for example, offers some special opportunity for the preacher this year. The Gospels consist of teaching material from Matthew: parables of the kingdom, the summary of the law, "render unto Caesar"—all prime ingredients for a sermon series. The Epistles offer mini-series in Philippians and I Thessalonians.

Advent introduces Year "B," which means Mark's Gospel, the current show-business favorite. Biblical scholars remind us that the Gospel pericopes need to be understood in the context of the document in which they occur. For that reason our treatment of the Gospel needs to be undergirded with some serious study of Mark so that we use his materials in ways that are consistent with his intentions.

Looking ahead through the year, both I and II Corinthians are used enough so that they deserve some special study, too. Old Testament lessons become especially important in Advent and Lent where they are used with more respect for their integrity than is apparent in some of the other seasons.

The secular calendar

The church year provides the foundation for preaching, but our congregations are affected more significantly by the secular calendar. If we look ahead, we can identify those points at which the secular calendar impinges upon parish life, and we can make some judgment as to how that fact should affect the preaching schedule. Note the national holidays. Fall, for example, starts off with Labor Day and a chance to reflect on the Christian view of work and/or leisure. January 1 is the Feast of the Holy Name in the Prayer Book, but to most parishioners it is New Year's Day. We may suspect that Mother's Day and Father's Day are really promoted by Hallmark, but still they are significant days in the lives of most of our families. School openings, closings, and vacations may be major factors in the life of the community. The preacher needs to think ahead about what, if anything, to do with these events.

Parish program

The third component of planning preaching is "the main thrust of parish life." In a given year, there may be some dominant theme running through all the life of a parish. Sometimes the theme is a product of external events: a crisis in the life of the community, a building program, a change in leadership. Sometimes the theme is an intentional focus on one area of parish life: worship or education. Or a theme could be consciously adopted by a parish planning group—e.g., the life of Jesus, the parables, or the

history of Israel as the dominant focus of education and worship. How might that affect preaching?

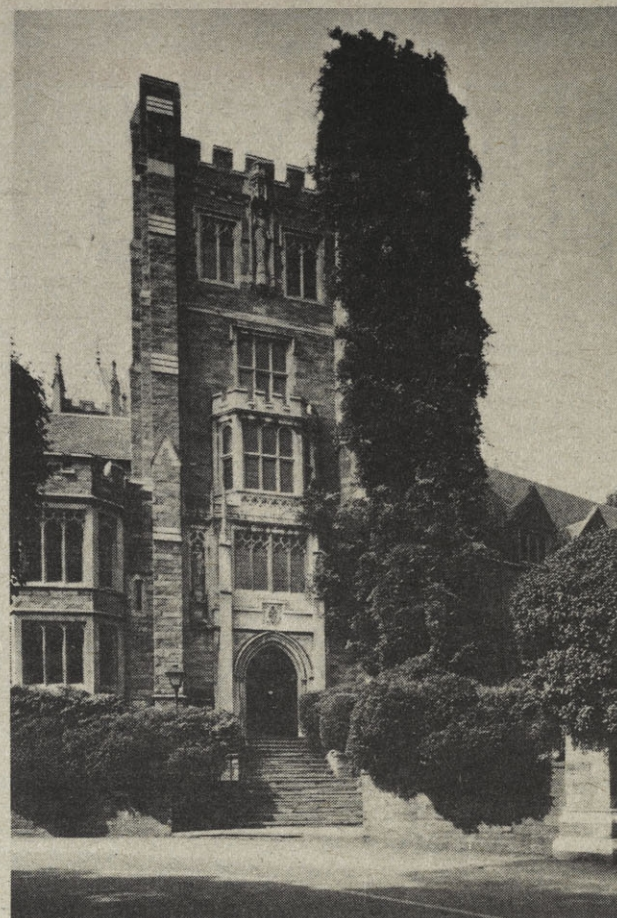
Not many parishes think ahead quite this precisely, but some do and find it helpful. Planning can give coherence to the entire program year. It can also help the preacher by incorporating others into the process. Preaching can then be thoroughly integrated into the total life of the parish community.

We can't all spend our vacations writing sermons (even if we could, we probably shouldn't), but we can begin to look ahead and develop a framework for next year's work. People who have tried it have found it opens rich possibilities for creative preaching.



The Rev. Earl H. Brill is director of studies at the College of Preachers, Washington, D.C. He has written several books and articles and has had many occasions to lead and direct continuing education programs for clergy.

This article was printed in the Summer, 1981, newsletter of the College of Preachers, Washington, D.C.



College of Preachers

... and a student's reflections

by James A. Johnson

Continuing education is of keen interest to many of today's clergy. I soon realized that seminary was a beginning rather than an end and knew I would have to seek other academic experiences if I were to be truly functional as a parish priest.

The first five years of my ministry I attended MATC labs, Hood College summer conferences, and a D.Min. program in Pittsburgh. But no experience gave me more than did my time at the College of Preachers in Washington, D.C., so I won't pretend to be totally objective. When asked to reflect on my experience at the College of Preachers and its value to me, I eagerly said yes for a variety of reasons.

First is the College's environment. I don't think one could or should minimize the effect of being on the grounds of the National Cathedral. The setting may be far removed from that of most cities today, but I think it's valid. Being surrounded by those walls for a brief time away from the front line of parish ministry and its many illogical demands provides a real curative effect. Being part, for a time, of an institution that seems so much greater than yourself is a feeding experience.

Second is not so much where the College exists, but why it exists. It is a place specifically for preachers to learn and to grow. Staff at the College understand what makes us work and consequently offer insights into ways in which we can find more skill, satisfaction, and enjoyment in our calling. A recent conference billed as "Preaching as Truth through Personality" typifies, for me, what the College offers.

A group of clergy from differing locales and denominations came together for a week of worship and dialogue, twisting and turning on new ground. We ate together, played together, shared our hopes and failures, and saw something new in us as preachers and in the Word we're called to preach.

We looked at the short stories of Flannery O'Connor and discovered her descriptive genius and tried telling our own stories and discovered the excitement of preaching as story telling. We looked at the art of Rembrandt and were powerfully reminded of the importance of holding up the Gospel for people to see, at times just to look at without having to explain every detail. And we looked at the poetry of James Dickey and discovered

again how lyric our preaching can be if we use our language with poetic prowess.

Through this method we discovered that preaching is a well we can tap into, not just a three-point deduction of biblical basics. But the really important discovery was of the Spirit we all shared while finding it replenished within ourselves. I, and I'm sure others, came away renewed, refreshed, and re-created, ready to go back to the business of being a parish preacher. Through worship together—whether in the College chapel, the Cathedral, or the lawn of the Mall downtown—solitary writing and thinking, plenary discussions, and bull sessions at the "Zebra Room" we found life again!

The College of Preachers is not only a valuable educational resource that feeds a variety of learning needs, it is also a kind of Anglican "R & R" which helps clergy find something precious within themselves that they can take home and share each in his own way.

People at the College talk about the art of preaching, but they do so much more by equipping men and women to be preachers, people steeped in the story of Christ and lovingly made whole again.

The College of Preachers is exactly that—a college of and for preachers equipping God's people to preach and listen, counsel and care, and grow with each visit behind those big oak doors on Woodley Road.



The Rev. James A. Johnson is vicar of St. Gabriel's, Milton-Oak Ridge, and St. Joseph's, Byram, N.J.

Your bishop's been hearing about liturgy

Bishops receive much advice about the do's and don't's of liturgy, some good and some not so good. During their meeting in San Diego in October, however, the Episcopal Church's bishops received liturgical advice from one who is among the best qualified in the Church to give it—the Rev. Massey H. Shepherd, Jr., who taught at Church Divinity School of the Pacific and who is one of the Church's top liturgical scholars and doers.

At the invitation of Presiding Bishop John Allin, Shepherd spoke to the bishops about their responsibility regarding liturgy and worship. He dedicated his remarks to the late Bishop Kilmer Myers of California.

Shepherd told the bishops the subject was appropriate because the 1979 Prayer Book makes explicit references to the role of bishop as chief priest and pastor. He gave a brief but meaty outline of how the office and work of bishops has been related to past editions of the Prayer Book and noted that some of the most radical changes in the 1979 book have been in the area of the bishops' responsibility for worship.

Shepherd said the 1979 Prayer Book does not include some of the references to ministry that were in earlier Prayer Books. The "hierarchical ministry triangle" is "now upside down" with the bishops at the bottom and the people at the apex.

Shepherd spoke about the Holy Eucharist as the central act of worship for Christians gathered on the Lord's Day but admitted that pastoral losses have resulted through lack of familiarity with the daily office. He urged the bishops to take more seriously the study of Scripture themselves and to urge their clergy to do likewise, noting that "Scripture is not alien to our present concerns." He said the Episcopal Church's national and diocesan press gives little or no guidance about the study of Scripture.

Bishops should have a regular schedule for celebrating the sacraments and preaching in their cathedrals, accord-



Shepherd and shepherds

ing to Shepherd. They should also insist that their cathedrals be "dignified models of Prayer Book worship." While the bishop has the prerogative to be celebrant when present for the Eucharist, Shepherd said, he has neither duty nor obligation to do so.

Shepherd spoke strongly about the need for better pastoral care of those who are ill or shut in, especially for providing that they receive the sacraments on a regular basis. He encouraged bishops to engage in this ministry whenever possible and suggested that non-stipendiary clergy can be used to increase this sort of pastoral care.

"The Church exists to worship God and to live and spread the Gospel," said Shepherd. "In the eyes of the world, the character of our mission is authenticated by the sincerity of our worship."

Shepherd shared some theological reservations about the increasing practice of having lay ministers administer the cup during the Holy Eucharist, noting that this has been one factor in the Episcopal Church's slowness to realize the deacon's full potential as an ordained minister. He thinks the 1979 Prayer Book is fairly adequate regarding inclusive language and hopes "I never live to see the day when I cannot pray, 'Our Father...'"

Confirmation has been an area of disagreement between some liturgical scholars and some bishops in recent years, and this controversy arose again in the response to a bishop's question.

"If a person has been admitted to the Holy Communion, this subsumes confirmation," said Shepherd. He said he could not see why "anyone would object to a special blessing by a bishop" at some later time and would like to see confirmation become repeatable.

"We have used confirmation to unchurch some very good Christians," Shepherd said, admitting he knows some bishops are in disagreement with him.

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Clergy changes

BAKER, Susan C. W., from St. Peter's, Glenside, PA, to faculty, Groton School, Groton, MA
 COCKRELL, Richard, from St. James' on the Green, Woodstock, VT, to manager, Presbyterian Village, Williamsville, NY
 CRISLER, Henry H., from chaplain, KPC-Brooklyn Psychiatric Center, Brooklyn, NY, to St. Stephen's, Woodlawn, NY
 CULLEN, Peter M., from Ascension, Hickory, NC, to non-parochial
 DOB, David S., from Christ by the Sea, Colon, Panama, to assistant, Hispanic Ministry, Diocese of Pennsylvania, Philadelphia, PA
 ENGLE, Mark C., from St. Paul's Cathedral, Buffalo, NY, to St. Paul's, Jeffersonville, IN
 ENGLISH, John J., from St. Ambrose's, Fort Lauderdale, and headmaster, St. Ambrose's School, Fort Lauderdale, FL, to St. Luke's, Fort Myers, FL
 FINE, David L., from St. Paul's, Plymouth, and St. Boniface's, Chilton, WI, to Trinity, Baraboo, WI
 FISHER, Jerry W., from St. Christopher's-by-the River, Gates Mills, OH, to St. Thomas, Whitmarsh, PA
 GALLAGHER, Robert A., from St. Elisabeth's, Philadelphia, PA, to congregational development officer, Diocese of Connecticut, Hartford, CT
 GERARD, Richard L., from Holy Nativity, Baltimore, and director, Absalom Jones Housing Center, Baltimore, MD, to St. John the Evangelist, Philadelphia, PA
 GIANNINI, Robert E., from St. Anselm's, Tampa, and director, Episcopal University Center, University of South Florida, Tampa, FL, to dean, St. Peter's Cathedral, St. Petersburg, FL
 GODDARD, Colvin C., to St. Mark's, Brooklyn, NY
 GRANDFELDT, Robert C., from chaplain, Texas Tech University, Lubbock, TX, to St. George's, Tortola, British Virgin Islands
 HAINES, Denise G., from clinical pastoral education supervisor, Allentown, PA, to St. Paul's, Chatham, NJ
 HAWKINS, J. Barney, IV, from Trinity, Asheville, NC, to Ascension, Hickory, NC
 INLOW, E. Burke (retired), from Calgary, Alta., Canada, to 2340 Magnolia Blvd. W., Seattle, WA 98199
 JEFFERYS, William H., Jr. (retired), from Radnor, PA, to 303 Tory Turn, Wayne, PA 19087
 JEWETT, Robert A., from Trinity, Trumbull, CT, to Grace, Nyack, NY
 LACHICOTTE, St. Julian M., from St. John's, College Park, GA, to Grace-Calvary, Clarksville, GA

LAWTHERS, Robert, from non-parochial to Zion, Greene, NY
 LOPES, Donald D., II, from St. Margaret and St. Anne, South Gate, CA, to St. David's, Caldwell, ID
 MacDONALD, Robert B., All Saints, Crescentville, PA, to also St. Martin's, Oak Lane, Philadelphia, PA
 MANN (GALLAGHER), Alice B., from St. Gabriel's, Philadelphia, PA, to St. John the Evangelist, Yalesville, CT
 McCALL, Richard D., from St. Stephen's, Terre Haute, IN, to Cathedral of the Incarnation, Garden City, NY
 McNAMEE, James J., from officer, Ministry in Higher Education, Episcopal Church Center, New York, NY, to St. Luke's, Annapolis, MD
 NORMAN, John R., Jr., from St. Paul's, West Whiteland, PA, to St. Edward's, Landisville and St. John's, Carlisle, PA
 OGLESBY, Patricia A., chaplain, American Oncologic Hospital, Philadelphia, PA, to also St. Aidan's, Cheltenham, PA
 PLUMER, David W., from All Saints, Prudenville, MI, to Channel Parish, Port aux Basques, Newfoundland, Canada
 POWERS, Frederick F., Jr., from director, Episcopal Community Services, Diocese of Northern California, Sacramento, CA, to Good Shepherd, Kensington, Philadelphia, and Emmanuel, Kensington, Philadelphia, PA
 RAASCH, Werner H., to Our Saviour, San Gabriel, CA
 REINERS, Alwin, Jr., from executive director, The Education Center, St. Louis, MO, to non-parochial
 RIDER, David M., from St. Alban's, Indianapolis, IN, to clinical pastoral education, Sloan Kettering Cancer Institute, New York, NY
 SCHROEDER, Donald J., from St. Thomas, Newark, NJ, to St. Luke's, Hope, NJ
 SCRIVENER, William E., from Zion, North Branford, CT, to coordinator, clinical pastoral education, Children's Memorial Hospital, Chicago, and Grant Hospital, Chicago, IL
 SEMON, Kenneth J., from Holy Spirit, Lake Forest, IL, to St. John's, Sturgis, MI
 SHACKELFORD, Edwin T., III, from St. Matthias, Oakdale, CA, to St. Michael's, Alturas, CA
 SHARP, Robert E., from St. Raphael's, Tonganoxie, KS, to St. Peter's, St. Croix, and chaplain, St. Dunstan's School, St. Croix, VI
 SKINNER, Susan C., from chaplain, St. Luke's Hospital, St. Louis, MO, to Emmanuel, Webster Groves, MO

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RETIREMENTS

ALLEN, Woodworth B., from chaplain, VA Hospital, Coatesville, PA, in October. His address is: 240 W. Aldea St., Port St. Lucie, FL 33452
 ANDERSEN, James M., from Redeemer, Astoria, NY, on January 1, 1981. His address is: 111-50 76th Rd., 1-E, Forest Hills, NY 11375
 ANDREWS, Sherman W., from archdeacon, Diocese of Connecticut, Hartford, CT, on July 1. His address is: RFD 3, Woodland Dr., Salem, CT 06415
 BRADLEY, Agnes R., from St. James, Black Mountain, NC. Her address is: Highland Farms, Apt. D60, Black Mountain, NC 28711
 DAVIS, Walton W., from St. Paul's, Norfolk, VA, on September 1. His address is: 1360 Monterey Ave., Norfolk, VA 23508
 FLETCHER, Thomas, from St. Mark's, New Britain, CT, on September 1. His address is: 134 Wellington Dr., Framington, CT 06032
 FORSTER, Robert C., from St. Martin's, Oak Lane, Philadelphia, PA, on September 1. His address is: 913 The Manor, 1001 Easton Rd., Willow Grove, PA 19090
 JOHNSTON, Samuel S., from Christ, Detroit, MI. His address is: 50 Commonwealth Ave., Boston, MA 02116
 LULL, Howard W., from St. John's, Franklin, NC
 MCGREGOR, Robert F., from Christ, Grosse Pointe, MI. His address is: 32 Shore Rd., Clinton, CT 06413
 VERE, Harry W., from St. Luke's, Anthony, NM, in January. His address is: 1352 Camino del Sol, Green Valley, AZ 85614

WETHERELL, William R., from All Saints, Orange, NJ. His address is: 4813 Trinity Pl., Philadelphia, PA 19143
 WHITE, E. Godfrey, from St. Martin's, Moses Lake, WA. His address is: General Delivery, Logan Lake, B.C., Canada
 YOUNG, Joseph S., from chaplain, San Diego State University, San Diego, and chaplain, University of California, San Diego, CA, on September 1. His address is: 8875 Robinhood Lane, La Jolla, CA 92037

RESIGNATIONS

EDELMAN, Samuel W., Jr., from St. Mark's, Highland, MD, on July 31
 HODDER, J. Gardner, from Christ, Ithaca, PA, on August 31
 LAU, Ronald T. C., from St. John's, Norristown, PA
 LOVE, Leon L., from Christ, Flint, MI
 MACNEICE, Donor, from St. Clement's, Hawthorne, NJ, on May 10
 MUNROE, James G., from Grace, New York, NY, in April
 NEILS, Leonard F., from Holy Trinity, Pawling, NY, on May 15
 O'GRADY, Gerald B., Jr., from Christ, Cranbrook, MI, on December 31

DEATHS

BERLIN, William H., age 71
 DEVLIN, Theodore P., age 72
 FEEHAN, J. Mavor, age 75
 HALLETT, Paul L. C., age 52
 HOLMES, Urban T., III, age 51
 KYLE, Fred T., Jr., age 66

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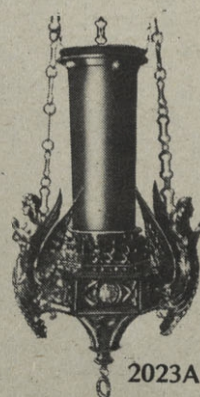
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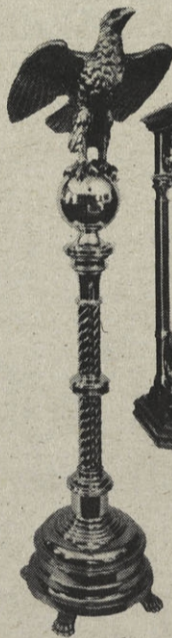
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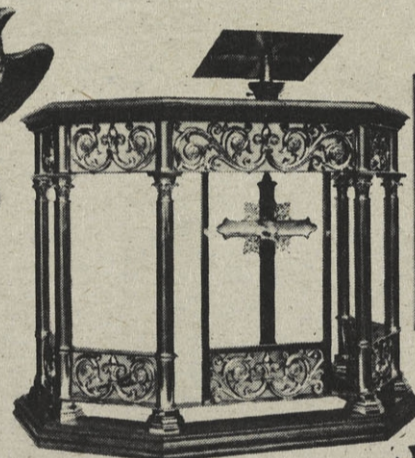
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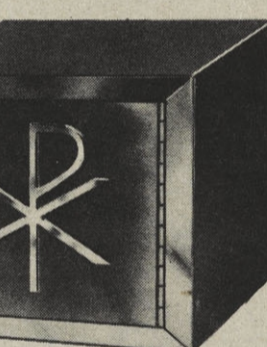
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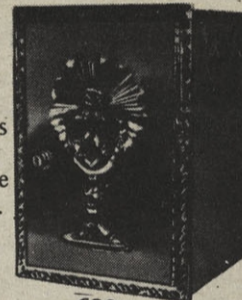
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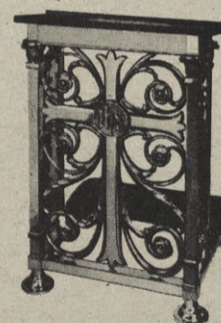
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Churches' inherited sense of coherence and unity."

And for the future? "Extremes often go together," Cunningham says. "A world balanced on the edge of a man-made apocalypse of nuclear destruction also contains an unprecedented awareness that we inhabit a single world; there is a growing respect for the rights of individual humans and for diverse quests for the meaning of human life. In this perspective Christianity has much hope and much doubt, as much rootedness in the past and commitment to the future as at any time in its history."

—A.M.L.

Calendar of Love and Inspiration 1982, Marjorie Holmes, \$8.95, Doubleday, Garden City, N.Y.

A week-at-a-glance calendar with timely excerpts from Holmes' writings and water color illustrations by Mona Mark.

A Natural Collection, Steve Wilson and Karen Hayden, \$25 (\$10 paperback), National Audubon Society, New York, N.Y. With striking nature photographs taken along the Gulf Coast of Texas where plants and animals try to coexist with oil-well drilling rigs, this book makes a plea for conservation. "Consider what was; / Speculate on what might be. . . / A lifeless land eroding into a lifeless sea." —J.M.F.

Jerusalem, City of Jesus, Richard M. MacKowski, SJ, photographs by Garo Nalbandian, \$29.95, Eerdmans, Grand Rapids, Mich.

Jerusalem's beauty, says MacKowski, lies in its unique role as a city sacred to three religions—Judaism, Christianity, and Islam—even more than in its physical appearance. He examines in great detail the Jerusalem of Jesus' day, consulting archaeological, philological, and historical studies, and presents his conclusions in readable style. The result is a book rich with maps, ground plans, and color photographs and packed with information, including a chapter on Holy Week, A.D. 30, which espouses recent theories regarding dating events of Jesus' last week on earth. —A.M.L.

GIFTS FOR YOUNGER FRIENDS

The Return of the Dragon, Jane Zaring, illustrations by Polly Broman, \$7.95, Houghton Mifflin, Boston, Mass.

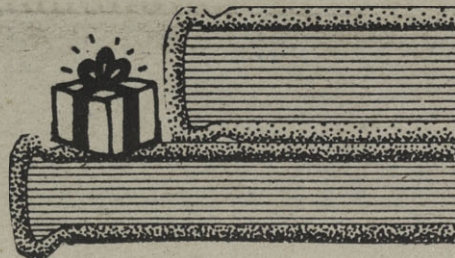
How quickly one learns the devaluation of superlatives when a book that "has it all" comes along. Drawn from the rich Celtic folk tale tradition, taking "a creative approach to history and written as the Celts often do," teaching morality but never moralizing, and rich in foible-filled characters, *Return of the Dragon* is an adventure tale for both children and adults to read silently or aloud.

Zaring, a Welshwoman who now lives in Iowa, told tales of her native land to her children, and now, with the enhancement of Broman's fine drawings, she lets us all share the story which begins with a penitent dragon and ends with a Christmas celebration.

Caradoc the dragon, who because of a youth misspent in scorching maidens and trampling crops, was exiled to Ireland. Now after seven years with a saint who taught him magical herbal healing skills as well as the error of his ways, he wants to return to the mist of his beloved Wales. With three Companions—a black lamb, an owl, and a falcon—he hopes to atone for his past and receive amnesty from the people of the Province of Gwynedd.

With each of his friends contributing his special talent, Caradoc is able to negotiate a trial period in which he must do 12 good deeds by Twelfth Night to be allowed to remain in his beloved cave above Caernarfon. Being practical people, too, the townspeople can see merit in having a fire-breathing dragon with a little self-control around for cold winter nights when pipes tend to freeze.

The Companions, joined by the delightful Japhet, a talking dog kidnapped from Mt. Ararat to juggle in a traveling animal act until rescued by Caradoc's band, quick-



ly receive requests for good-deed doing. They vanquish the Black Witch who is killing all the fish, find a cure for a dying child, fight a rival dragon, recover the stolen Book of Kells, and foil several greedy military plots.

Alas, however, these deeds have taken them "roaming about the Western World," and Caradoc is glum because "the people of Caernarfon are concerned about what happens in their own town, or at most in the Province of Gwynedd." He fears he will not have tallied 12 valid good deeds by the deadline. Will Peregrine the Falcon's advice that "good deeds know no geography" prevail with the townspeople at Caradoc's trial?

Because Zaring says she tells tales in the Welsh tradition of "what ought to have happened, rather than what actually did," the story ends happily.

Join the traveling Companions, who form a friendship that can accommodate even Japhet's bad riddles and David the Sheep's questionable harp playing. Sit with them over a cup of Caradoc's fierce elderflower tea to debate the merits of using dragon fire for warmth rather than war. And invite a favorite friend, child, or Celt along this Christmas. —J.M.F.

Mystery at St. Martin's, Judith St. George, \$7.95, G. P. Putnam's Sons, New York, N.Y.

Most of the time 12-year-old Ruth Saunders doesn't like to be identified as the rector's daughter, but when a counterfeiting scheme involves the parish and her father's ministry, Ruth turns detective with decidedly mixed results.

Author St. George has created a delightful and unsentimental picture of a family which just happens to live in an Episcopal rectory. The accuracy of the setting may come from St. George's 26 years as a clergy wife, but her skill as a writer makes you care about what happens to St. Martin's, its staff, and the Saunders family.

Young readers will enjoy the mystery and how Ruth copes with school and family problems. Older readers will be tempted to dip into the book before gift-wrapping and will chuckle in recognition as the story unfolds. —J.S.P.

The Marzipan Moon, Nancy Willard, illustrated by Marcia Sewall, \$4.95 paperback, Harcourt Brace Jovanovich, New York, N.Y.

A poor parishioner's gift of a broken but mended crock fulfills a priest's wish for a marzipan moon every breakfast until a bishop's greed destroys the spell. "The Lord giveth, and the Lord taketh away," says the bishop.

The Christmas Pageant Cutout Book, Tomie de Paola, \$3.95, Winston Press, Minneapolis, Minn.

De Paola's *Christmas Pageant* is now available in paperback with 24 winsome characters which children can cut out, color, and mount as puppets to stage their own Christmas pageant.

Five Who Found the Kingdom, Sandol Stoddard, illustrated by Robert Sabin, \$8.95, Doubleday, Garden City, N.Y. Joshua, Naomi, Nathan, Susannah, and Michael all met Jesus—Joshua at the stable in Bethlehem, Naomi as a playmate in Nazareth, Nathan at the feeding of the multitude, Susannah at Bethany with Mary and Martha, and Michael at His crucifixion and resurrection. Each tells of his experience and evokes in the telling a sense of commitment, awe, mystery, and power. Stoddard, an Episcopalian, writes with grace and conviction and makes her characters live. Good for reading aloud. —A.M.L.



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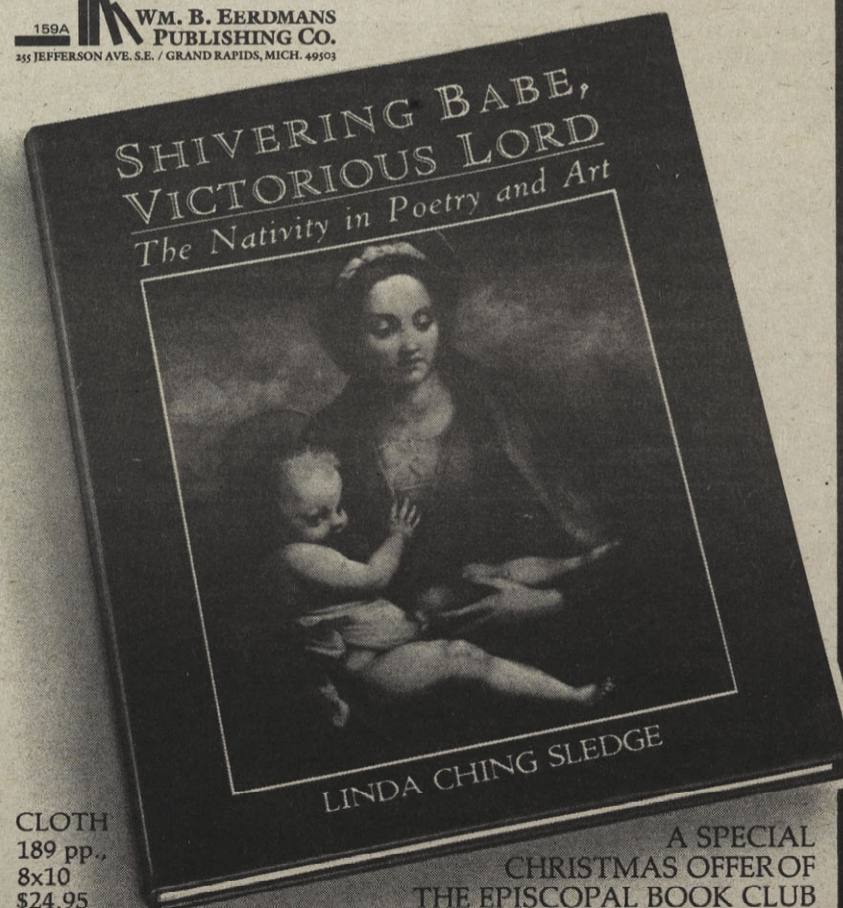
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Mission Information

BY ONELL A. SOTO

Remember Metternich? He was the Austrian politician who dominated most of the affairs of Central Europe during the first part of the 19th century and sought to prevent the spread of revolutionary ideas by strict censorship of speech and press. We use the same terminology Metternich used to describe the way people think and act, even applying them to missionaries and mission agencies. Here is what Metternich thought: A *reactionary* is a person who wishes to restore conditions to the way they used to be; a *conservative* wishes to maintain existing conditions with little or no change; a *liberal* wishes to make changes introducing new conditions gradually and carefully; a *radical* wishes to make changes introducing new conditions rapidly and sweepingly. According to these concepts, what do you think Christ was?

Would you like a firsthand account of the racial situation in South Africa? John Stubbs, a white South African student at General Theological Seminary in New York, and his black South African wife Nommso are willing to meet with church groups and share their experience and witness in their native land. They had to leave South Africa when they married. You can contact them at General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011, or (212) 255-5743.

Speaking of South Africa, Bishop Desmond Tutu has thanked white Christians "who acted with compassion" in supplying blankets, food, and clothing to a group of evicted squatters. Bishop Tutu told worshipers at a church service in Nyanga East, near Capetown: "Many of God's children have been forced to huddle in the rain as if they were just so many animals. Mothers and children were treated in this way in a country which claims to be Christian. Jesus Christ must have wept as He looked on this kind of treatment of human beings." Bishop Tutu is planning to be in

the Diocese of Newark, Feb. 16-23, 1982.

Suffragan Bishop William Wolfrum of Colorado reports after a two-week visit to Southern Malawi, Colorado's companion diocese: "We should all be proud of the superb job our people are doing there under conditions that would probably defeat most of us. What might do most for our American society is not universal military training, but universal overseas duty. It might be well if all of us were required to spend a few weeks in a Third World country every four or five years to keep our values and perspective straight." Southern Malawi priorities: training of native leadership, endowment for a bishopric and buildings. Adds Bishop Wolfrum: "They are short of educated clergy; they are all underpaid; the churches are constantly having to be repaired, built, and rebuilt; and they are short of clergy houses and modest transportation. Until the economy of the country improves, I don't see any way the Church can become self-supporting in the near future."

The Overseas Ministries Study Center at Ventnor, N.J., is offering several seminars on world mission in the next few months. November 30-December 4: "What Constitutes Missionary Faithfulness? The Contemporary Debate" with Lesslie Newbigin, Selly Oak College, England; December 8-11: "Roman Catholic and Protestant Evangelicals in Mission: Bridges of Understanding" with Thomas F. Stransky, Paulist Fathers; January 4-8 and 11-15: "Christian Witness in New Frontiers," seminars for theological students in which contemporary world mission is surveyed; January 18-22: "What Is Evangelism? Evangelical, Ecumenical, and Roman Catholic Directions," with Bishop Stephen Neill, Oxford, England; and January 25-29: "The Cry of My People: A Latin American Perspective on Mission in the Americas," with Mortimer Arias, Claremont School

of Theology, California. For additional information write to Overseas Ministries Study Center, Ventnor, N.J. 08406.

A first for the Sisters of St. Margaret in Haiti. Writes Sister Joan Margaret: "Reverend Mother Superior arrived here from Boston to assist in the clothing of novices at Holy Trinity Cathedral. The sanctuary was arranged in the same manner as our chapel would be at the convent, this being the first time any novice had been clothed outside of our Boston chapel. A number of clergy were present, and Bishop [Luc Garnier] officiated. The Cathedral was filled to capacity, with standing room." After the service a small reception was held at the convent for the parents and close friends of Sister Patricia Marie, Sister Rachel Louise, and Sister Emmanuella Margaret. These three are the first Haitian novices to have their novitiate in Haiti. Two other Haitian sisters—now professed—had their entire novitiate in the Boston convent. "We rejoice and give thanks to the Lord for our three new novices," reports Sister Joan Margaret.

The Rev. Thomas Hendrickson and his wife Catherine, communicants of St. Paul's, Darien, Conn., have been appointed by the Presiding Bishop to the Diocese of Central Tanganyika in the Province of Tanzania. Father Hendrickson will serve on the staff of the cathedral parish in Dodoma. Mrs. Hendrickson will help develop Goodwill Industries for the diocese.

Leo Frade, a priest from Louisiana, reports after two weeks in Honduras: "I spent every night preaching in different churches, some of them in the middle of the jungle, others in the center of a small village. I saw the schools and the dispensary. I am witness of the work being done among the outcasts and the poor. I also saw the impact that our work is having among the middle class of Puerto Cortes through the work of St. John's School, now considered one of the model schools for all of Honduras. I had to leave Honduras before the consecration of the new church that will make our work so much easier. The old church facilities looked more like a chicken coop than a church. Now we are able to worship in a handsome brick building that the people are proud to support. It is very important for the city people of Puerto Cortes, and for the peasants in the hill and the coast, to know they are part of a Church that cares."

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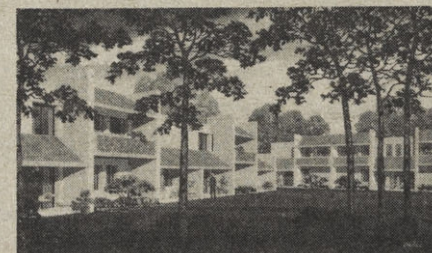
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Review of the Month

BY LEONARD FREEMAN

Two films explore chase for elusive clarity

"Purity of heart is to will one thing," said Soren Kierkegaard. And if two current films are any reflection, the purity to will only one thing, as opposed to being torn apart in the conflicting demands of our times and our psyches, is a gift greatly to be admired.

Both *True Confessions*, the new Robert DeNiro/Robert Duvall film about two brothers—a priest and a police detective—caught in the aftermath of a grisly 1930's murder, and *Chariots of Fire*, a film about two British runners caught in the fire and power of their personal strivings in the 1928 Olympics, touch the theme of the individual's clarity of vision in conflict with societal pressures and personal anguish. Both films are based on true stories.

True Confessions, the darker of the two films, takes us deep into the soul of its two characters, both of whom are tormented by the "mixedness" of their callings. Sgt. Tom Spellacy (Duvall) is a figure of justice. He is by job and inclination a pursuer of evil. He is a ragged, rough-tough cop in that slightly crazy "let's go get 'em" style, trying to slog along in a system that has learned to turn its weary eyes away when the results of its pursuits are not too popular. He covers for priests found dead in hookers' beds and has had his "time on the payroll" for a local pimp. "Once a bagman, always a bagman," the local madam reminds him. But he would like his situation to be different.

His brother, the Most Rev. Msgr. Desmond Spellacy (DeNiro), appears to be the virtual opposite. He has "done it right," followed the correct path, a sharp, smooth, and eminently successful prince of the Church. In line for his own bishopric, he is the Cardinal's right-hand man and financial wizard. Equally at home in sanctuary or board room, he "looks like a leprechaun and acts like an Arab." His life in the Church's fast lane has been no less a struggle for conscience and clarity than his brother's life as a cop. "Fixing" church raffles, demoting men more spiritual than himself, looking the other way—all for the "good of mother Church"—has become a full-time and wearing occupation for the monsignor. Time and time again he returns for confession to his old mentor and current nemesis, Father Seamus (Burgess Meredith), because underneath all his power and success he is afraid and needs to be reminded of the meaning of being a priest.

The grisly murder of a young Hollywood hopeful offers both brothers a moment of clear vision. Tom, in a spasmodic revulsion at evil, sees a chance to tilt at windmills "regardless of the consequences." Those consequences wend their way through interlocking circles of corruption, laying bare the need for clarity and integrity and decision in Des' life as well.

Does the incident bring disaster or deliverance? In a subtle and muted way, the film opts for the latter.

Chariots of Fire is a more open film. Just as introspective but less dark in its movement, clearer about the directions its protagonists—Harold Abrahams (Ben Cross) and Eric Liddell (Ian Charleson)—need and take, it tells of a time and place—1920's Europe—of different priorities but equal tensions.

Harold Abrahams is the son of an immigrant Jew who toiled his life away so his sons could be "truly Englishmen." But in the pseudo-Christian/WASP seats of power,



Monsignors Seamus Fargo and Desmond Spellacy interrupt the croquet game of His Eminence Hugh Cardinal Danaher in *True Confessions*, rated "R."

such transitions are not easily made. Abrahams is an angry young man with a vision. Through the gift of his ability to run, and its development at all costs, he will "run them off their feet" and assault the bastions of influence and power on his own terms.

Eric Liddell, on the other hand, is a Presbyterian lay minister and missionary whom God made not only devout, but fleet. He knows the exercise of his gifts pleases the Lord, and he runs literally for the glory of God.

As in *True Confessions*, both men are ostensibly parts of the establishment—academia and the Church respectively. But neither plays by the establishment's rules for the establishments of life, whatever they call themselves, have learned too well the games of compromise. Eric's father tells him, when he leaves his missionary work to run for God, "Run in God's name and let the world stand back in wonder, but don't compromise. That's the devil's talk." Abrahams' university masters ask him to "cease playing the tradesman" and to employ a personal, professional coach. Not to do so is bad form, letting down the side, and all that. In a more public forum, the heads of his government press Liddell to "overlook" his scruples against running on the Sabbath. Both men hold to their convictions and, in the end, therefore, to their triumphs.

Abrahams eventually became the "grand old man" of British Olympics. Liddell died late in World War II as a missionary in occupied China. Both men had, as expressed in an opening soliloquy, "hope in their hearts and wings on their heels." They were different in many ways—in religion and race, in temperament and motivation—but they shared clarity and singleness of vision.

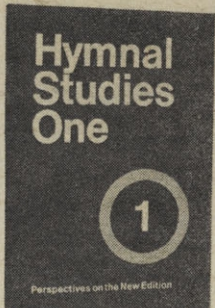
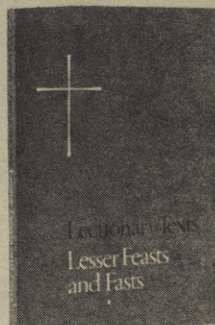
True Confessions, a look from the night, and *Chariots of Fire*, a look from the day, are films of power and perception. That two such films should arrive at the same time and focus on the need for clarity, the need for priorities, the need for single-mindedness in one's pursuit amid the temptations and tuggings of the day is noteworthy.

The seats of power we seek, the avenues and structures we establish to help deliver us, in conjunction with the darkness, the will to temptation within, are what entangle and pull us down. Both these films, set far enough back in time to provide us perspective, speak to what one suspects is a modern concern—the way to hope in the midst of despair, the path to simplicity in the midst of ultimately destructive complexities.

Purity of heart is to will one thing. But one needs the gift of God to do it.

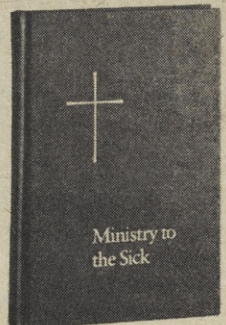
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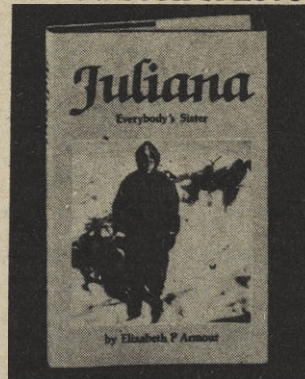
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Digging in, the Ven. Charles D. Braidwood signals the beginning of a 100-unit senior citizens' housing complex named after him in Davison, Mich.

Episcopal groups spark housing starts

by Elaine Haft

While autumn leaves were falling, Episcopal Church-sponsored housing projects showed a spring-like bloom in various parts of the country. Projects in Pennsylvania, Georgia, New York, Utah, Michigan, and Florida—to name a few—have won federal funding for construction which will provide housing for hundreds of elderly and/or needy people.

● After nearly five years of planning, the Episcopal Apartments of the Slate Belt, Inc. (EASB), will be built on a 12-acre tract of donated land in Pennsylvania's Lehigh Valley. Sponsored by the Diocese of Bethlehem, the 94 units will house elderly people with an income of not more than \$13,500 per couple or \$11,800 per single person. A \$3.2 million government grant made the garden-style rural complex possible. Within walking distance of essential services, the apartments should be ready for occupancy by the winter of 1982.

● On August 14 a ground-breaking ceremony marked the beginning of Braidwood Manor, a 100-unit senior citizens' housing project—the second such project sponsored and owned by St. Dunstan's, Davison, Mich. For self-sufficient retired people with a maximum annual income of about \$11,500, the apartments will be subsidized by the Department of Housing and Urban

Development (HUD) which sets a monthly rental rate according to the type of apartment and the area in which it's located. Occupants pay one-quarter of their monthly income toward the rent; the government pays the difference.

"We prayed a lot and asked for God's guidance," says the Rev. Ronald Albert, vicar of St. Dunstan's. He says government cutbacks may restrict housing projects in the near future and middle-income elderly are likely to be hurt most. Such ventures are not easily accomplished even with government cooperation, Albert says. "We have a good name with HUD, and it still took four years. Government wheels move slowly."

St. Dunstan's first project, Glastonbury Manor, also in Davison, was built nearly nine years ago and is so successful it has a two- to three-year waiting list. A lay board of directors controls the interdenominational facility, and a hired manager cares for the apartment building.

Still a mission, St. Dunstan's has tripled its membership in the last four years to yield an average Sunday attendance of 250-300. "The church is growing because we're reaching out," Albert says. "There's no question: Without renewal, growth won't happen."

Albert sees St. Dunstan's involvement with low-income housing as a catalyst for other community changes. "When you start to work with one agency and expand to other agencies, you get things going. We're looking at a whole spectrum of social needs, but we do it from a spiritual power. We're going to do something with that spiritual power."

● Bishop E. Paul Haynes of Southwest Florida dedicated St. Giles Manor, a 106-unit apartment complex in Pinellas Park, Fla., on September 6. The \$4.3 million building, constructed with a HUD grant and sponsored by its neighbor, St. Giles' Church, and the St. Petersburg Episcopal Community, Inc., now has a waiting list for its apartments designed for low- to average-income elderly and disabled persons.

St. Giles' rector, the Very Rev. Emmet C. Smith, says, "This is the practical application of the Gospel, of the Christian faith at work in the world. From a humanitarian point of view, we hope to build some community there, a caring community."

● In Griffin, Ga., a \$3.9 million federal grant and large support from parishioners of St. George's Episcopal Church will build 100 units.

● The Upper South Street Senior Citizens,

an Episcopal Church-related group in Geneseo, N.Y., is building 46 housing units with the aid of a \$2.2 million grant.

● The Diocese of Utah is sponsoring its third housing project. The Brigham City project, which received a \$1.8 million grant, will house 34 individuals or couples.

Howard Quander, staff officer for housing at the Episcopal Church Center, serves also as staff for the Executive Council Housing Organizing Committee and for dioceses, parishes, and groups throughout the U.S. as they seek government funds. This year his office wrote nine proposals and co-sponsored three more. Quander said most of the projects fit all federal criteria but some did not receive HUD funding because other projects and sponsors were available in those areas. Government cutbacks for other types of housing meant HUD received 60—instead of the usual five or six—requests for funding for each possible site as groups concentrated requests on the grant money still available.

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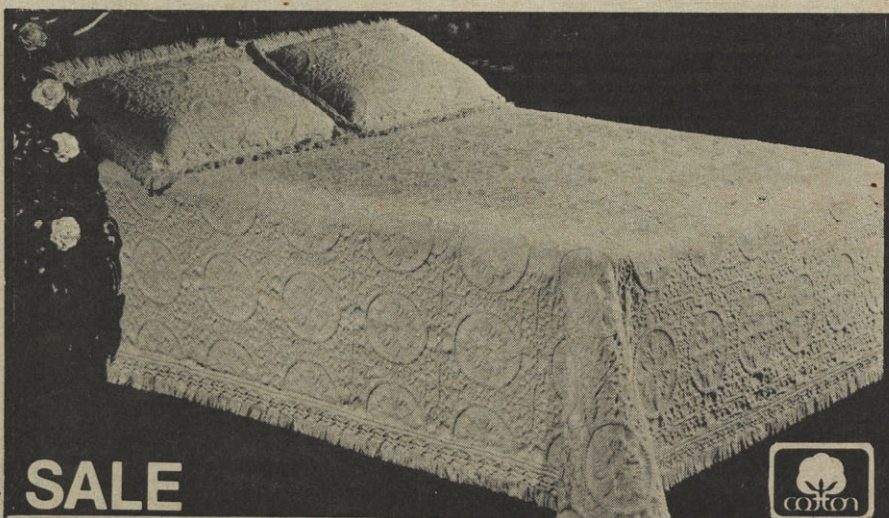
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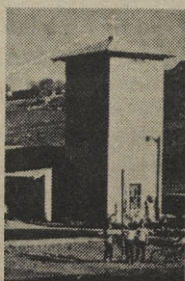
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Have You Heard

HOW DULCET THE DITTY?

To learn how *not* to write jargon, Debra Shore's students at Brown University translate good examples into bad jargon. Martin Marty reports in his newsletter, *Context*, that student Lisa Segbarth translated "Amazing Grace! How sweet the sound/ That saved a wretch like me!/ I once was lost but now am found,/ Was blind but now I see." Try singing the jargon version: "Unexpected lenience, in the form of mellifluous phonation, preserved an organism of questionable value commonly associated with the author of this composition. Said ego was at one time misplaced, but the situation has been altered, and currently there is no doubt as to its location. In addition, said ego formerly was incapacitated by a malfunction of the visual sense but at this moment has recovered the associated ability."

TAKEN ON FAITH

"You go to a doctor whose name you can't pronounce. He gives you a prescription

you can't read. You have it filled by a pharmacist you don't know. You take medicine you can barely swallow. And you believe you will get better. That, my friends, is faith healing." From the parish bulletin of Holy Comforter, New Orleans, La., and attributed to St. Paul's, Riverside, Ill.

AND THEY CAN BE TOUGH, TOO

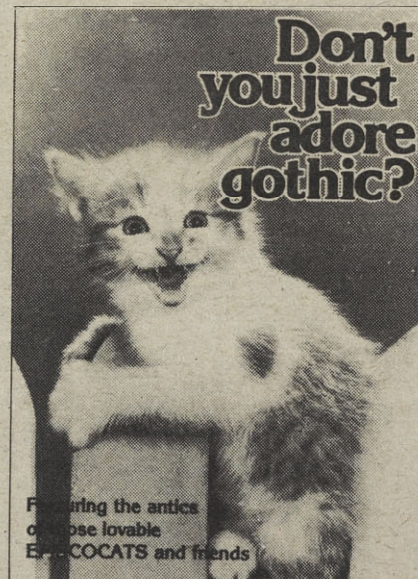
Somehow we just never cottoned to euphemisms for people who are no longer young. Oldsters? Senior citizens? Even, ugh, golden agers! But then we read about the thrift shop of the North Central Seasoned Citizens in Philadelphia, Pa. Aha! That conjures the right images of the active people we know in that age group.

THE SPOTLIGHT'S ON

Tent-maker priest Hendrik B. Koning, who received a career education award from the Philadelphia (Pa.) School District. . . North Conway Institute's president, the Rev. David Works, who was the first recipient of an award for work on alcoholism problems in a religious community; the new annual award is named in Work's honor. . . The Rev. John R. Edler and the Rev. Nancy Wittig, who were installed as canons of Trinity Cathedral, Newark, N.J. . . Eric V. Benjamin, Class of 1973, who is the first director of minority student affairs at the University of the South. . . And the Rev. John Pyle, who will be part-time pastor for the National Cathedral and St. Alban's Church in Washington, D.C.

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