

Title: *The Episcopalian*, 1982

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EPISCOPALIAN

Postal
increases
dire news
for church
press

On January 10, postal rates for all U.S. non-profit publications at least doubled, the result of the last round of Federal budget cuts.

This action by Congress and the current administration abruptly cancelled a 16-year phase-in of increased postal charges expected to end in 1987, thus adding millions of dollars to the millions the nation's non-profit publications already shoulder. For most, this will mean at least a 1,000 percent increase in mailing costs since 1974.

The immediate impact of this rate increase will probably fall hardest on the nation's religious publications, most of which are relatively small, low-budget operations which carry little or no advertising. "It's a terrible blow," said James Doyle, executive director of the Catholic Press Association.

Several Protestant publications with large circulations now expect their postal bills to run over \$1 million a year. The Rev. Edgar Trexler, editor of *The Lutheran*, stated the case for many: "If I were to fire my entire editorial staff, including myself, the savings... would only offset the additional postage costs for four months."

What makes us
Episcopalians?

John Booty concludes
his series on authority.
Page 10

Visit the Caribbean

Visit the Caribbean
with the Presiding Bishop.
Page 12



COMING OUT ON TOP

Andrew Hopkins of Norbury celebrates being chosen
England's number one choirboy by an exuberant leap
over runner up David Morris of Middlesborough.

"My prediction is 1982 will see 10 percent of America's Christian periodicals ceasing publication," said John Stapert, editor of the Reformed Church in America's *Church Herald*.

An example of the new rates' impact: The 400,000-circulation Texas *Baptist Standard*, a weekly, had a postage bill in 1975 of \$459,000; the new rates will push that to \$1.3 million a year. *The Episcopalian*'s postal rates have increased almost \$20,000 a year since 1975. Under the new rate schedule, *The Episcopalian* expects to spend 12 times what it spent in 1974.

These new rates—which also affect the Audubon Society, Boy and Girl Scouts, Christian associations, colleges and universities, the United Way, labor unions, service clubs, and other non-profit groups with publications—come in addition to years of inflation and escalating costs for paper, printing, and distribution.

Non-profit groups had learned to live with an orderly phase-in of increases following the Postal Reorganization Act of 1970, which established the current U.S. Postal Service.

The House of Representatives' Post Office and Civil Service Committee forestalled the new administration's proposal last winter to slash postal appropriations, citing "impossible burdens on charitable institutions." Congress failed, however, in December to retain the appropriations needed to continue the rate increase phase-in, triggering the massive increase.

Lutheran editor Trexler warned the Congress last year that if non-profit associations "are not able to communicate with their constituencies... their contributions to the general welfare will ultimately be thrown back upon an already financially burdened government."

Trexler warned of loss of Postal Service revenues due to fewer publications, fewer issues, and smaller circulations and said, "There will be no winners, only losers."

Behind Bars

Episcopalians visit
Nevada, Indiana prisons.
Page 6

Cotton Patch Gospel

An off-Broadway show has
universal appeal.
Page 14

Inside

**John Westerhoff:
'Liturgy is the link
between world and spirit'**

SEE PAGE 5

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World News Briefs



LONDON

Archbishop Robert Runcie scheduled a three-day "unofficial" visit to Canton and Nanking during his 18-day trip to the Far East in January. The stopovers were planned so the Anglican prelate could establish "personal relations" with Chinese church leaders. The Archbishop also scheduled visits to Burma, Hong Kong, and Sri Lanka.

SEWANEE

The School of Theology of the University of the South is seeking nominations for a new dean to succeed the late Very Rev. Urban T. Holmes. Bishop Duncan M. Gray of Mississippi, search committee chairman, said the school hopes to select its new dean before the start of the next academic year. The committee would like a large number of recommendations and applications which should be addressed to Gray at P.O. Box 1636, Jackson, Miss. 39205.

URBANA

Over 1,000 high school-aged Episcopalians will gather on the campus of the University of Illinois here next August 2-6. Young people and adults of the Church's youth ministry network planned the alternative gathering when they discovered that the cost for young people to attend the 1982 General Convention is prohibitive. The conference, titled "Youth: Unutilized Energy," is planned so diocesan delegations may come together to explore, train for, and celebrate youth ministries. The design team expects to offer 50-75 workshops as well as nationally known speakers and entertainers. For further information, write to the Youth Ministries Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

NEW YORK

By 21 votes the congregation of St. Bartholomew's Church on Park Avenue decided to proceed with plans to erect a high-rise office building on a portion of its property. The parish poll in mid-December, delayed once by a court order, produced a vote of 375-354. But the victory of rector Thomas Bowers, the vestry, and supporters of the project which will net the parish \$9.5 million annually was short-lived. Early in January a state court barred the church from acting on the vote pending outcome of an appeal filed by The Com-

The Board of Directors of The Episcopalian is seeking candidates for nomination as prospective Board members.

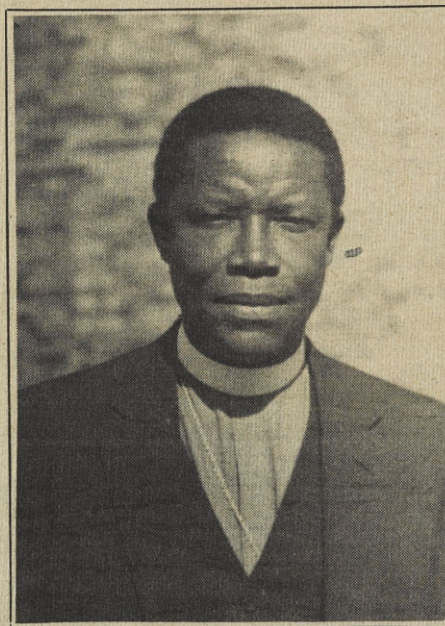
Candidates may be lay or ordained Episcopalians. They should be skilled in printing, editing, advertising, publishing or publication marketing and administration. Secure your candidate's consent. Then send his or her credentials, in triplicate, to the nominating committee chairman: Isabel Baumgartner, 1913 E. Sevier Ave., Kingsport, Tenn. 37664.

The 1979 General Convention asked that Board nominees be sought from across the Church by means of announcements in these pages not less than 90 days before elections. The next election is scheduled for April, 1982.

mittee to Oppose the Sale of St. Bartholomew's, led by parishioner J. Sinclair Armstrong. Should the appeal be unsuccessful, the plan, which calls for construction where the parish house now stands, must still gain approval from New York's Bishop Paul Moore and the diocesan standing committee as well as from the City Planning Commission. In 1967 the church property was designated a landmark so the city's Landmarks Preservation Commission must also approve. The controversy has grown far beyond the church itself. Preservation and architects' groups have voiced their opposition, as have seven of Manhattan's City Council members, and the story of the dispute has appeared in newspapers and on television newscasts nationwide.

BUKAVU

Archbishop Bezaleli Ndahura of Burundi; Rwanda, and Zaire died here of a heart attack on Christmas Day. The 51-year-old prelate was the first leader of the French-



SEE BUKAVU

speaking Anglican Province of Burundi, Rwanda, and Zaire, which was formed in 1980. Ndahura visited the United States in 1981 for the Primates' meeting in Washington and also visited the Dioceses of Northern Michigan, Southern Virginia, and San Diego accompanied by his wife Marjorie. His funeral was held on December 28 in his native Boga in Zaire.

BOSTON

The 600 delegates to the 1981 convention of the Diocese of Massachusetts, following a year of "prayer, dialogue, and planning" for renewal by congregations and diocesan committees and agencies, approved a \$9.15 million goal for its new Adventure in Mission program. The 1982 convention will approve specific allocations, but one-fourth of the money raised will go to national and global mission, most through the national Venture in Mission program. The November convention was the last for Suffragan Bishop Morris F. Arnold, who retires January 31.

PONCE

The Iglesia Episcopal Puertorriquena

marked a first when Bishop Francisco Reus-Froylan of Puerto Rico ordained Sister Miriam Jeanne a deacon late in November. She is the first ordained woman in Puerto Rico's Episcopal Church. The new deacon, a member of the Community of the Transfiguration here and is a chaplain at St. Luke's Hospital as well as being in charge of St. Luke's Mission, a small congregation nearby.

WASHINGTON

In a perhaps unprecedented expenditure of funds for religious protest, an ultra-conservative Roman Catholic organization spent \$100,000 for advertising space in *The Washington Post* to criticize France's Socialist government. The Societies for the Defense of Tradition, Family, and Property, reportedly backed by wealthy South Americans, published a 16,000-line, six-page warning about the aims of French socialism which it claims is "the disintegration of today's society." The organization, which has autonomous branches in 13 countries, recently established its international office in Alexandria, Va.

PORT-AU-PRINCE

Last year the Society of St. Margaret celebrated an important event when three young women became novices at the order's Haitian convent here. Several years ago the sisters added a new wing to the convent to enable them to accept and train young women in Haiti. Previously Haitian women with a vocation to the religious order were sent to the motherhouse in Boston and had to cope with a new country and a new language.

MILFORD

The Episcopal Society for Ministry on Aging, with headquarters in this New Jersey community, has designated May 2 the third annual Age in Action Sunday with the theme "Gifts of the Generations." The society has prepared an educational packet for use that day in Episcopal congregations. The packet's designer-writer is Episcopalian Gary T. Evans, a religious education consultant from Michigan. For further information, write to the society at R. D. 4, Box 36, Milford, N.J. 00848.

GENEVA

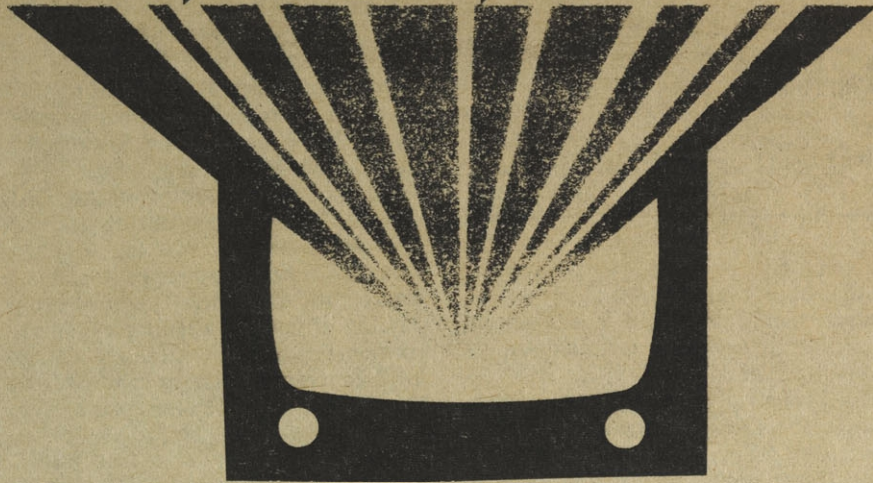
During the past 20 years Asian and African Churches have taken the lead in ecumenical unions, and the movement is not on the wane, simply in a period of hard negotiations, according to a spokesman for the World Council of Churches with headquarters here. The Rev. Michael Kinnamon says eight major church unions have occurred in Third World areas, but negotiations are harder in America and Europe because of doctrinal rifts. African and Asian Christians working in non-Christian societies learned early the value of unity, Kinnamon says.

MIAMI

The Sacred Dance Guild will hold its 24th annual festival at the University of Miami, March 5-9, for adults and children to learn about liturgical dance. For information, write to Ana Atanasio, 2141 N.W. 82nd Terr., Pembroke Pines, Fla. 33024.

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Prime Time Preachers



the rising power of televangelism

by Peter Steinfels

Shortly after the 1980 elections I began to receive threatening messages from the American Civil Liberties Union. Some came by way of newspaper advertisements; some came by mail. The message always began with the words: "If the Moral Majority has its way, you'd better start praying."

In a way this was a puzzling threat. I'm one of those Americans who already prays somewhat regularly (between 80 and 90 percent of the population, according to polls), so why should the prospect of *starting* to pray concern me at all, let alone be something to contemplate with apprehension? Still, I am knowledgeable enough to realize that in the narrow world where messages like this one are composed, resort to prayer can only be evidence of a desperate situation, one that has regrettably gotten beyond the help of reasonable measures like contributing to the ACLU.

From these messages I've reached one conclusion: If Jerry Falwell hadn't existed, American liberalism would have had to invent him. In effect, Falwell is liberalism's Outside Agitator. And a key element in casting him in that role is the suspiciously easy access he and a few other evangelists have to millions of television viewers.

One of the chief merits of Jeffrey K. Hadden and Charles E. Swann's book, *Prime Time Preachers* (Addison-Wesley Publishing Company, \$11.95) is the authors try to measure the scope of TV evangelism with some precision. "Why is it," they ask, "that the same press that hounds these ministers on their every statement and move has simply accepted as truth the data they give out concerning their audiences?"

Early in 1980, for instance, Falwell claimed that 25 million people watched his *Old-Time Gospel Hour* each week—a figure that was suddenly upped by an aide to 50 million. The press and the liberal fund-raisers took it as gospel. According to Hadden and Swann, however, Arbitron figures for that period showed slightly fewer than one-and-a-half million people in Falwell's weekly audience. In fact, you could add together the viewers of all 66 syndicated religious programs on TV, and you still wouldn't get the 25 million figure (let alone the 50 million one) that Falwell claimed for himself.

Hadden and Swann reproduce the Arbitron audience data for the top 10 religious shows in February, 1980. The number one and number two TV evangelists turn out to be Oral Roberts and Rex Humbard, both fundamentalist, flamboyant, but not particularly political. Number three is Robert Schuller with his *Hour of Power*, an apolitical mixture of mainline Protestantism and Norman Vincent Peale positive thinking. Fourth and seventh on this list are programs emphasizing gospel music. Fifth is *Day of Discovery*, a low-key, dignified exercise in Bible instruction. Eighth is a Lutheran children's program, and 10th is a Roman Catholic drama show produced

by the generally liberal order of Paulist priests. Only two programs in the top 10, Falwell's *Old-Time Gospel Hour* (number six) and Jim Bakker's *PTL Club* (number nine), are closely identified with the new religious right. James Robison, one of the fiercest of the right-wing preachers, comes in a little below the top 10. Pat Robertson's slick *The 700 Club* scores even below that.

These figures can be faulted as either too high (the same viewer watching all 10 programs would be counted 10 times) or too low (Arbitron doesn't measure a lot of cable stations) or behind the times (the Reagan victory may have boosted Falwell and the conservatives). But as of 1980, the religious TV audience was not growing.

The big spurt in growth occurred between 1970 and 1975 when the audience more than doubled; in the next five years, the numbers leveled off and even declined. This suggests that the television "religious revival" may in large measure be a technological phenomenon: 1970-1975 were years, according to Hadden and Swann, when video production costs dropped. Or, alternatively, the revival may have been an inter-church phenomenon: Assisted by lower costs, enterprising evangelicals bought the time that broadcasters had previously provided gratis to more respectable theological mainliners.

Prime Time Preachers is a collection of thumbnail sketches. None of them goes very deep, but they go a little bit deeper than the coverage in the mass media. Hadden and Swann are most helpful in bringing to light concrete findings that contradict, temper, or bear out the existing stereotypes. For example, they show that, despite Jerry Falwell's claims to the contrary, the evangelists' audience remains disproportionately southern. It is also strongly female and getting on in years.

They point out the grounds for suspecting that the Moral Majority may have only between a fourth and a sixth of the 2-to-3 million membership Falwell casually claims for it; that it could not have signed up 72,000 pastors unless it enrolled almost half the Protestant evangelical pastors in the country, an unlikely achievement; and that it probably did not register the 4 million new voters it has taken credit for.

They pinpoint the definitional error that led Louis Harris to conclude that the "moral majority" was the critical factor in [the 1980] conservative victory; and they remind readers that Harris' own polling showed that Moral Majority slogans like "It is impossible to be a liberal politically and also be a good Christian" or "Most sex-education courses in the schools are really little more than pornography" brought agreement from only one in three white evangelicals.

Hadden and Swann do not ignore the religious right's own excesses, but they also see the exaggeration, dogmatism, and condescension exhibited by liberal critics. "The liberal establishment has more than likely overreacted," but, "in the final analysis, that overreaction may be for the

good." Falwell may yet be educated to tolerance.

I find the dogmatism and self-righteousness of liberals rather dismaying, mainly because it is so unacknowledged and comes from people who should know better; but these shortcomings, in all fairness, are nothing like the ignorance, distortion, demagoguery, and brutal intolerance in the material I receive from the right.

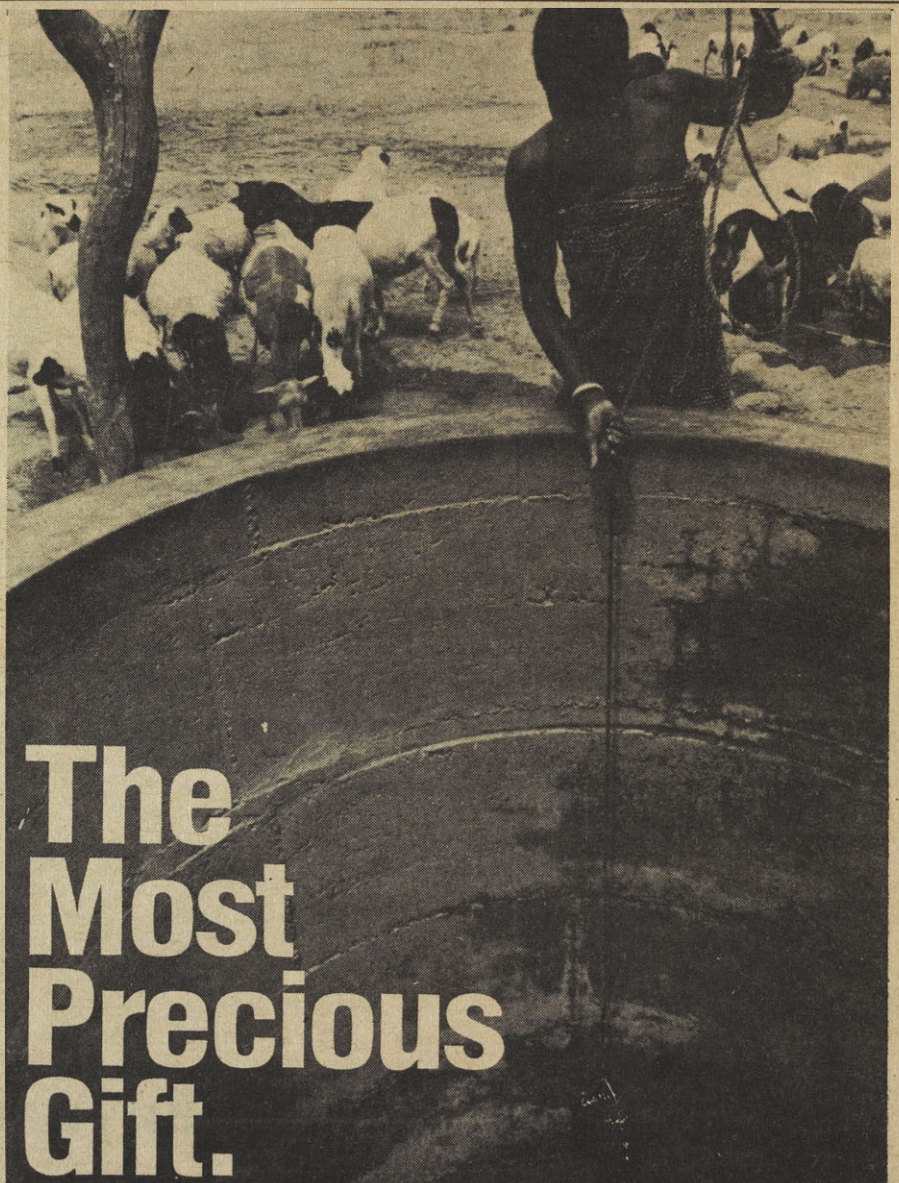
Falwell himself is a more complicated case. Hadden and Swann are not the only ones who suggest he is an independent character whose views may be evolving. Certainly, since he has been pushed into the limelight, he has backed away from a few of his more inquisitorial positions. He is also given to reassuring declarations: "We believe that people can disagree with us and not be relegated to an 'immoral minority.' . . . A person can be just as good a Catholic, a fundamentalist, a Jew, a Mormon, or whatever and disagree with us on any or all our issues." (*Newsweek*, September 21)

Yet his earlier *Listen, America!* explic-

itly and implicitly contrasts "liberals" with "moral Americans." He reprints there a checklist of specific positions on subjects ranging from homosexual teachers and capital punishment to reduced taxes and busing—and terms this "a code of minimum moral standards dictated by the Bible," a code to "be used to evaluate the stand of candidates." His introduction to Richard A. Viguerie's *The New Right: We're Ready to Lead* treats his opponents as "godless, spineless leaders" and a "godless minority of treacherous individuals." (His current Moral Majority mailing is slightly milder: It only laments "the way the amoral liberals are trying to corrupt our nation. . . .") In new editions of both books, Falwell's words remain unrevised.

Falwell asserts, "We do not endorse political candidates, nor do we have a 'hit list.'" While this may be true of the national Moral Majority, Inc. (and setting aside Falwell's personal opinion that "Mr. Reagan is the greatest thing that has happened to our country in my lifetime"),

Continued on page 7



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Switchboard

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

GOD/CAESAR/GHANDI

It appears to me that the Rev. Messrs. Joe Doss and Leo Frade wish to avail themselves of the privilege of rendering unto God that which they perceive to be God's without accepting the concomitant duty to render unto Caesar that which is Caesar's.

Or to use the Gandhian example, civil disobedience may be an acceptable tool for the committed believer if, but only if, the committed believer is willing to submit to the legal penalty which ordinarily follows such civil disobedience.

Since the Rev. Mr. Doss is an attorney, it is inconceivable to me that he and the Rev. Mr. Frade were unaware of the law which they chose to violate when they embarked for Cuba aboard *God's Mercy* to transport certain refugees to the U.S.

Given the opportunity, I might have done the same; but having knowingly committed an unlawful act, I would like to think I would have had the fortitude to admit my violation of Caesar's law and accept his punishment instead of caving as the Rev Messrs. Doss and Frade have done. If they wish to be heroes of the soul, they must be prepared to accept a certain martyrdom of the body. Conviction, probable probation, even a prison term, is not a cruel or unusual punishment in the circumstances. These priests should pay their penalty, pay it joyfully, and stop wasting valuable resources presenting a defense which Christ himself would not have sought.

*Zane S. Miles
Elko, Nev.*

ROUND HOLES, SQUARE PEGS?

A real problem exists with Onell Soto's definitions of political types in Mission Information (December issue). He uses Metternich's 19th century definitions of reactionary, conservative, liberal, and radical as though they still applied to the political colorations of today. A conservative, he says, "wishes to maintain existing conditions with little or no change." This definition, beloved of anti-conservatives, is a poor one. Conservatives, for example, favor free enterprise, which is a relentless engine of change. Conservatives do, however, fit Metternich's definition in one sense: They resist changes they feel diminish individual freedom.

May I offer my own definitions of conservative and liberal as applied to 1980's Americans? A liberal is someone who believes change should be effected through the police power of the state in pursuit of a utopian vision of his own choosing. A conservative believes change should come from the people acting as free individuals and that politically motivated utopian schemes lead to tyranny.

Soto asked us to ponder which stereotype Christ fits into. I would respond that Christ fits into no political stereotype, despite the concerted efforts of many Christians to remake Him in their own political images. Let us not forget that it was all of us—rich and poor, soldier and civilian, clergy and laity, liberal and conservative—who crucified Christ, and that it is to all of us He offers redemption from sin.

*Fred Sellers
Tulsa, Okla.*

ST. BART'S MINISTRY

There was no reason for Henry Booth to be "shocked and amused" (January issue) by the full-page ad of St. Bartholomew's Church. The ad was, as clearly stated, intended to approach the issue of leasing property adjacent to the church building from a theological viewpoint to offset numerous newspaper and magazine articles that had approached the issue predominantly from aesthetic and architectural viewpoints. Nowhere in the statement is it even implied that St. Bart's was attempting or desired to determine its own theology as Booth asserted.

It is precisely because St. Bart's is committed to continuing its mid-town ministry in the dog-eat-dog area of New York City and beyond that the rector and vestry are seeking to raise funds through leasing some of the church's property.

*Hubert A. Elliott
New York, N.Y.*

The Episcocats



"Won't you be our valentine?"

ANOTHER VIEW

I am appalled at some of the misconceptions expressed in the January Switchboard.

One writer is troubled by the House of Bishops' Pastoral Letter because "the bishops have turned from their responsibility as religious leaders." As I read it, the letter was a profoundly spiritual message in line with the message of the prophets and the teaching of our Lord.

Another writer quotes the Archbishop of Canterbury as saying the loss of freedom is worse than war. Was the Archbishop speaking before Hiroshima? A bilateral freeze with the Soviet Union of the production of nuclear weapons would save a considerable amount of money and, more important, would start us toward reversing the arms race, an objective we all should be working and praying for.

*G. W. Buchholz
Oxford, Ohio*

Exchange

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

DO YOU HAVE...?

St. John's Parish Library wishes to purchase a set of *World Devotional Classics*, edited by Thomas S. Kepler, published about 1952 by World Publishing Co., Cleveland and New York. Please quote price. The library also needs issues of *New Review of Books and Religion* for December, 1976; February-June, 1977; January, September, and November, 1978; and February, 1979. The library has extra copies of April, 1978, and March-June, 1979, to give or exchange. Please write to Mrs. Frank A. Schmitz, Parish Librarian, St. John's Episcopal Church, Box 874, Dubuque, Iowa 52001.

St. Matthias' Mission needs 25-30 1940 Hymnals. If someone has unneeded copies, the mission is able to pay shipping costs. Write to the Rev. Burdette Stampley, Church of the Holy Mount, Box 3367 H.S., Ruidoso, N.M. 88345.

The Order of the Holy Cross ministers to congregations and supervises a leprosy rehabilitation clinic in Liberia. Its current needs are hymnals, bulky socks (to protect patients' feet), good used summer-weight clothing, and instruction books for novices as well as "escape literature" for older monks. Send material to Brother Benedict Robbins, Leprosy Control Program, P.O. Box 277, Monrovia, Liberia, West Africa.

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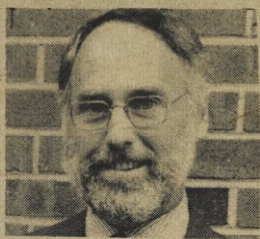
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Charles Grover

Liturgy is the link between world and spirit

BY JOHN WESTERHOFF



Liturgy, properly understood as the work of God's people, unites ritual (symbolic action) and daily life (personal and social action). Our symbolic actions, if they are Christian, will inspire and motivate persons and the community to act in the world on behalf of God's will for justice, equity, unity, peace, and the well-being of all. Similarly, our personal and social actions in the world, if they are Christian, will be informed by, as well as dem-

onstrate, a conscious loyalty to Christ and the Gospel.

Without rituals to support them, personal life and political and social action are meaningless. Liturgy, the activity of the community, necessarily integrates symbolic action and social action. Each needs and supports the other. To deny either is to deny the whole. Insofar as we neglect ritual, we starve and discourage social action. Insofar as we neglect social action, we distort the faith and create unholy rituals.

The Church has always had a certain tension between the attitude that emphasizes meditation, contemplation, mystic experience, and ritual prayer in a space withdrawn from the world and its temptations and the attitude that emphasizes good works in the world. The responsibility of the community of Christian faith is to keep these attitudes from becoming estranged.

Christianity is essentially a response. When we were baptized, we were baptized into a twofold vocation—the worship of God and the redemption of humanity. Nevertheless, we will be able to live in and for this Gospel only insofar as it becomes living truth for us. This is why no matter who we are or what we do, we need to reflect, contemplate, withdraw, meditate, and participate in corporate prayer. We will know if we have met Christ in these moments of worship by our fruits.

To live the liturgy, to do the work of the people of God, is to gather for word and sacrament, to celebrate the Lord's Supper, to live the Eucharist, to make intelligent informed decisions, and to act upon them in ways that can affect life in a complex, interdependent, sinful, sick world.

As the Body of Christ we are called so to live our life in community that we might bring a vision, anticipation, and hope to

Reflections

the world; that we might bring wholeness and well-being to all persons; that we might bring acceptance and compassion to all who live in brokenness; that we might bring challenge and judgment to all who distort God's desire for life; that we might be an embodiment of justice, righteousness, reconciliation, and peace in a cynical world and a concrete witness to a dream in a practical world.

To become a community of love, power, and justice—a community of vision, hope, and action in-but-not-of the world—is the vocation and work of a community of Christian faith. That is what it means to live the liturgy.

Excerpted, with permission of the Seabury Press, from *Inner Growth, Outer Change* by John Westerhoff, III. ©1979 The Seabury Press.

She left home

English deacon ordained priest in Newark

Early in December an Englishwoman ordained validly but "irregularly" to the diaconate in her homeland was ordained a priest in the Episcopal Church. The service for the Rev. Elizabeth Canham in Holy Trinity Cathedral, Newark, N.J., marked the first time a woman of the Church of England left her country to be ordained and the first time an English bishop participated in such an ordination. Retired Bishop Mervyn Stockwood of Southwark came from England to take part in the service.

Newark's Bishop John Spong received Canham, assistant at St. David's, Kinnelon, N.J., as a deacon in the Episcopal Church a year ago. Her English ordination preceded that Church's official recognition of women in the diaconate, which came only last summer.

The former schoolteacher, an Anglo-Catholic originally opposed to women priests, began her theological studies with no idea of ordination. Attending the ordination of a woman priest in Newark during a visit to the U.S. helped her to change her mind. "Seeing a woman as a priest just felt right," she says. But Canham can also sympathize with those who can't accept women priests because "I was once among them."

Canham hopes she eventually can return to England and function as a priest. This is not now possible since the Church of England's General Synod, which accepted women as deacons, rejected women as priests; major opposition came from the clergy.

Archbishop of Canterbury Robert Runcie also opposes ordination of women because he fears damage to ecumenical relations with Roman Catholic and Orthodox Churches. Runcie met with Canham prior to her ordination, however, and she found him "very sympathetic to my case."



'Feels just right'

English woman ordained in Newark, N.J., says she once opposed female priesthood.



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Behind Bars

Episcopalians bring faith to prisoners

by Dick Snyder

When a group of 48 Christians visited 36 inmates at the Medium Security Prison in Carson City, Nev., it was the first time any such group had spent so much time at the prison for one event (three consecutive days, Friday through Sunday). The group came for a Kairos, a Greek word for time, specifically God's time, an off-shoot of the Cursillo renewal movement.

One prisoner, Rick, told the Kairos team: "Your love is spreading through the prison."

Another said he had not cried since he was 9, but during the weekend he cried in happiness and in response to his feelings.

A third said the Kairos "was an answer to my prayers."

Many others, in statements at the close of Kairos, said the weekend was the first time they had ever been recipients of Christian love. They promised to carry that love out to "the yard."

Kairos team members had visited the prison once a month for six months to help build rapport with the inmates, or Kairos "candidates." They said they had seen miracles occur in the prisoners' lives and promised to return to participate in weekend renewal sessions on a regular basis.

The Rev. Al Fry, a Presbyterian clergyman who is chaplain, explained that the Kairos movement began in the prisons of Florida. Dick Day, involved with the Florida Kairos movement, was an observer at Nevada's first Kairos.

Day said the interest of prison wardens in his state caused the movement to start there and that among those now working with Kairos are prison guards and two judges. "We try to set prisoners 'free' in prison," he said.



The Florida Kairos movement provided a model for the weekend at a Nevada prison. Dick Day, of Florida, left, was an observer while Bishop Wesley Frensdorff of Nevada was a Kairos team member.

Other observers included Gerald Rauscher and Dennis Fairall of California who were taking notes for a Kairos in Sacramento-area prisons.

The Kairos at Medium Security Prison, said Fry, started with the interest of Sam Viviano and Mike Faulstich, both of whom were active in the Cursillo movement and who visited Florida through funding from the Cursillo community and the Episcopal Diocese of Nevada although neither is an Episcopalian.

Bishop Wesley Frensdorff of Nevada paved the way for the first Kairos in the state by meeting prison administration officials during a study he did of the prison system. Frensdorff, who had spent much of a six-month sabbatical last year inside the prison studying alternatives to incarceration, was also on the Kairos team as were his wife Dee and the wives of Viviano and Faulstich.

In a talk to the inmates, Viviano said, "You can put a con on me. You can put a con on God. I don't care. I will love you anyway."

At the close of Kairos, after the in-

mates had finished their talks, an obviously touched Viviano told them, "I'm going to miss you guys."

Several of the inmate-candidates replied, "We're going to miss you, too."

Two of the group chose to be baptized on the final day.

Faulstich explained the weekend's activities: "We assembled a team of dedicated Christians, listened to talks by laypeople and clergy, participated in chapel services, examined our lives, held discussions, had a lot of fun singing, loved each other's humanness, and learned to love each other."

Fry said the prisoners learned the Kairos team members were not merely "do-gooders," but concerned Christians from all major denominations and many walks of life. "The prisoners are aware that people do care, that they are not cut off entirely from the outside world. The candidates were exposed to some very human people."

Dick Snyder is editor of *The Desert Churchman*, Diocese of Nevada.

Dozier leads Indiana group

by Edward Berckman

A Bible study conference at Pendleton, Indiana's maximum security reformatory, proved to be a novel experience for the local clergy and laity who assisted its leader, Verna Dozier. It more than fulfilled Chaplain David Bratsch's promise to the 56 inmate participants that it would be "a retreat that's a little bit different."

"They're used to preachers and do-gooders bringing Jesus," Bratsch told group leaders from the Diocese of Indianapolis during an orientation session. But the approach of Verna Dozier, a retired Episcopal schoolteacher from Washington, D.C., was something else.

"I'll talk about the Bible as I understand it," she said. "You don't have to see it that way. Each of us has his own journey, walking his own path to God, with God. It doesn't have to be the path others are walking."

And so, in small groups, we began to share: our first and present images of God, where those images came from, their effects on us.

Dozier offered an interpretation of the changing images of God in Psalm 139 and then sent us back to confront the Parable of the Prodigal Son.

The differences in our journeys became apparent. One inmate said he had experienced from his mother and brother reactions similar to those of the prodigal son's father and elder brother.

Another told of a father-in-law who not only would not forgive, but who tried to kill him.

A third, reflecting on the son's decision to return, said, "How hard it is to look a

person in the eye and say, 'I'm sorry!'"

Another inmate received a laugh when he said, "I was the younger brother, but I didn't have the sense to get my share of my father's property."

From the list of biblical topics participants suggested for the second day, Dozier chose Job. Satan, she said, posed the question: "Would Job worship you (God) if he got nothing out of it?"

One inmate said he would not worship God on those terms. Others preferred to talk about Satan and his activity today.

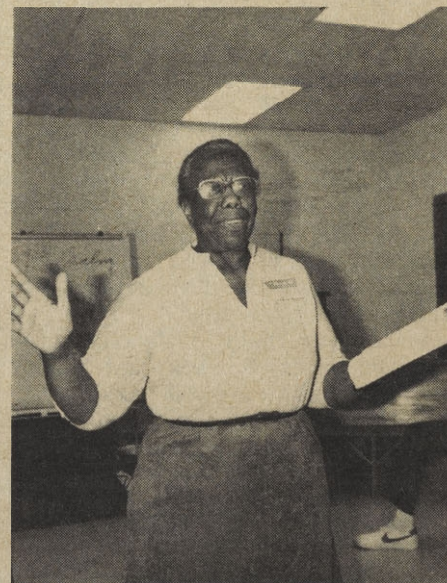
When the men argued about where Cain's wife came from or whether Abraham's marriage to his half-sister was wrong, Dozier said, "You can get all concerned with one verse and miss the message of the whole Bible."

But she gave more time to the inmate who asked, "Why didn't Jesus visit John the Baptist when he was in prison?"

Many of those present own Bibles, read and know them well. They meet weekly in a Christian Brotherhood Organization. As a distinct minority among the nearly 2,000 inmates these Christian men welcome the opportunity to meet together—two weeks previously in a crusade led by a pro football player-turned-evangelist and now with Dozier who said they need not agree with her.

"The men's attentiveness was what impressed me most," Bratsch said after the conference. "And at the closing Eucharist I saw something I haven't seen for 10 years—during the Peace blacks and whites were hugging and shaking hands in a way that wasn't phony."

Eugene Niednagel, a group leader from

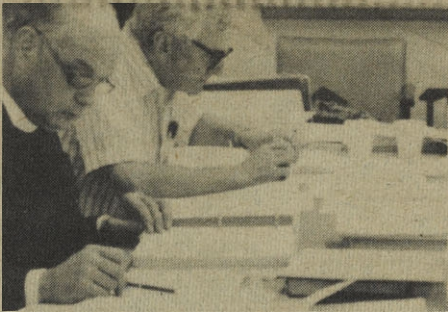


"Where did you get your first image of God?" was one of the questions Verna Dozier asked inmates at an Indiana prison she visited for small group discussions on the Bible.

St. Peter's Church, Lebanon, said, "I think it was important for the men to worship and study in such a free atmosphere—and for us to learn something of what prison life is like."

The conference was organized by Bratsch, the Protestant chaplain, and his wife, the Rev. Jacqueline Means Bratsch, chaplain at Indiana Women's Prison, Indianapolis, where Dozier held a similar Bible study a year ago.

Edward Berckman is editor of *The Church Militant*, Diocese of Indianapolis.



Hymnal Commission reviews texts

An Episcopal Church Hymnal should be a companion to *The Book of Common Prayer*, should change with the Church but not lose historical perspective, and should affirm the participation of all people in the Body of Christ.

Operating on those definitions which are part of a 10-point philosophy of Hymnal revision, the Church's 12-member Standing Commission on Church Music reviewed texts at a meeting late in October. Aided by four consultants, a staff coordinator, the Hymnal editor, and members of a special text committee, the Commission is working toward final selection of texts it will present to the 1982 General Convention. The Commission adopted the 10-point basis for Hymnal revision as it worked in the last triennium year, examining—often line by line—the hymns contained in *The Hymnal 1940* and its three supplements to determine which to include in a revised book.

Prime Time

Continued from page 3

state chapters are free to engage in this sort of activity, and many do. There is some evidence that the national leadership is trying to rein in its state committees. Hadden and Swann think that this may be the test which will force the real Jerry Falwell to stand up.

America is in the midst of a cultural war. And it is a particularly difficult war for the media to cover. First of all because the media are themselves so heavily implicated. Hadden and Swann note that more people watch *M.A.S.H.* every week than tune in to all the "electronic churches," political and nonpolitical, fundamentalist and mainline, added together. For every American watching Jerry Falwell, five or six are watching Phil Donahue. Alan Alda, Phil Donahue, Norman Lear (who is incensed by the evangelical use of television) are the real "prime time preachers." So are the commercials, the soaps, and many TV movies. Media commentators are willing to acknowledge this reality, often enough to celebrate it. But by and large they do not reflect on the difficult question of how public morality is formed in a pluralist society, nor are they overly concerned about the massive cultural pressure exerted by the media "mainstream."

The second problem in covering this cultural war is much of it is bound with religion. America is virtually unique among western industrial nations in the vital role religion continues to play in society. To try to understand America without paying attention to religion is like trying to understand contemporary Africa without paying attention to colonialism.

Peculiar developments in both the history of the Churches and of the educated classes in America have left most media people unprepared to treat religion seriously and knowledgeably. This uneasy relationship between press and religion helps explain why a book like *Prime Time Preachers*, though it only skims the surface, is so necessary. It helps us to understand why so many journalists suffer culture shock when they encounter television evangelists. It may even explain why television evangelists suffer culture shock when they encounter so many journalists.

Peter Steinfeld is executive editor of *Commonweal* magazine and the author of *The Neoconservatives*. This article is adapted from *Columbia Journalism Review*, November/December, 1981.

During its work the Commission has reviewed about 150 responses from diocesan reader-consultants and incorporated some of their suggestions; restored several texts initially recommended for deletion; and made further changes to sharpen theological orthodoxy, improve "singability," and, where possible, avoid sexist language.

Raymond Glover, general Hymnal editor, announced publication of a 40-page booklet, "Hymnal Studies I: Perspectives on the New Edition," now available for \$1.25 from the Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017.

The new Hymnal will be published in a Singers' Edition as well as a two-volume Accompaniment Edition. The Commission hopes to complete its work late in January, and the texts will be mailed in mid-spring to all bishops and deputies who will attend General Convention. Should the Convention—which has authority over hymn texts but not music—accept the Commission's report, a new Hymnal will be available some time in 1985.



Transitions

Although the Rev. William Millsaps has been ministering on campus since July, he was formally installed in November as chaplain of the University of the South by Bishop Girault Jones.

Nashotah House has chosen the Rev. George Cobbett, an author and a former Church Pension Fund official, to be its new director of development. He assumed his duties on December 1.

The Rev. Granville Peaks, rector of

St. Luke the Evangelist in Houston, Texas, retired at the end of 1981. He had served St. Luke's, Houston's first black Episcopal congregation, since 1954. Peaks was also active on the boards of a number of community agencies.

The American Indian Lore Association has honored Pocahontas Hagy, a member of St. Thomas' Church, Abingdon, Va., for her work on behalf of native Americans. She received the award at the Fifth Annual Indian Festival in Gastonia, N.C.

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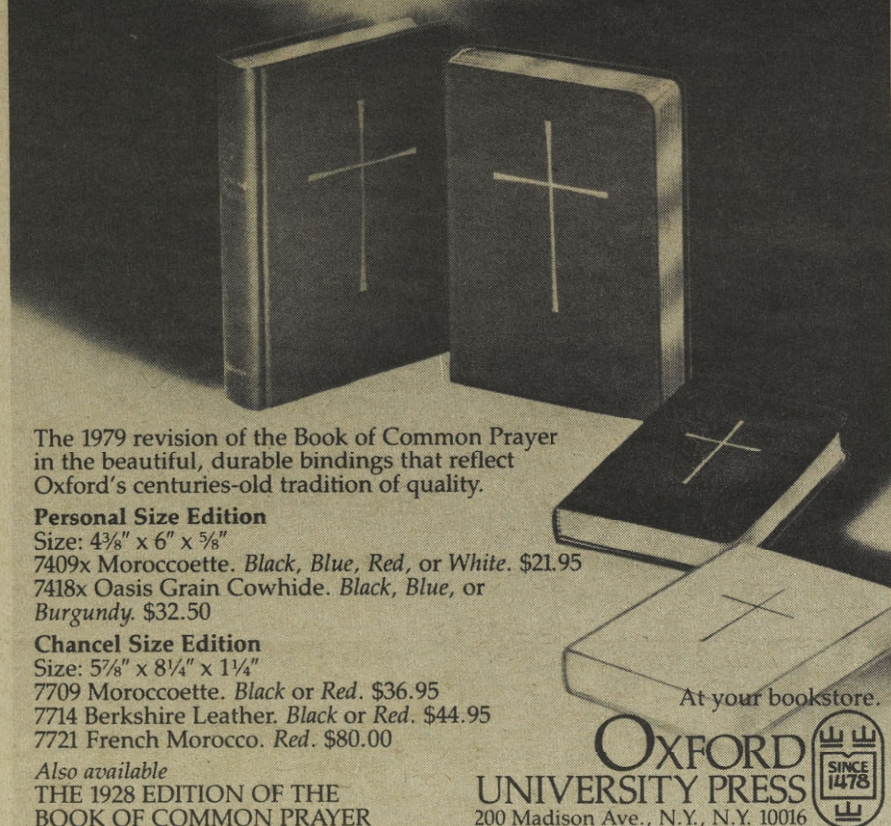
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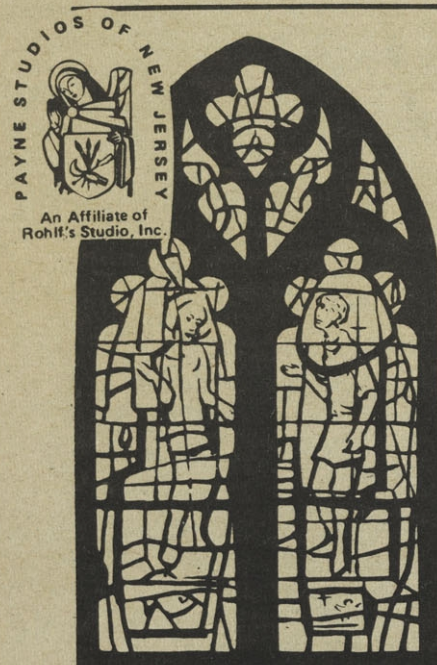
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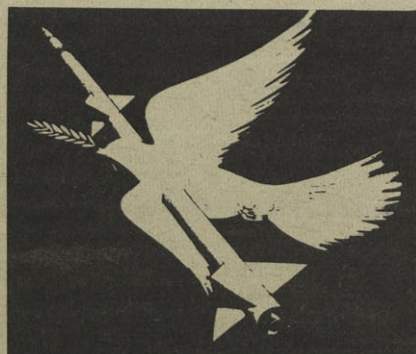
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With Bishop Paul Moore, left, and former Secretary of State Cyrus Vance, right, Moorhead Kennedy announced the opening of the Cathedral Peace Institute to help churchpeople understand international issues.

Diplomat seeks church debate on foreign affairs role

by Jan A. Maas

During the 444 days he spent as a hostage in Iran, Moorhead Kennedy, Jr., thought hard about why he was there and about the forces that drove the Iranians to take and hold the U.S. Embassy. He began to feel his captivity was a direct result of a failure by western observers to give proper weight to religion as a force in international affairs.

A career diplomat who had been confirmed an Episcopalian while serving in Chile, Kennedy also thought about his life and the direction it had been taking. He resolved that if he were released, he would try to do something to raise the level of consciousness about religion among the people in government, education, business, and the media who are concerned with international affairs.

Now as head of the Cathedral Peace Institute, formed under the aegis of the Cathedral of St. John the Divine, New York City, Kennedy feels he is in a position to do just that.

"In Iran we had been the victims of a religious revolution," he says. "And the same force is at the center of controversy in Latin America. It's the source of nationalism in Poland. It influences the dissenting element in the Soviet Union. An institute, with seminars and conferences examining these things, can do important and useful work."

The institute is planning, as its first venture, a seminar on the relationship of religion and violence. "Why [are] some of the terrorist organizations religiously oriented?" Kennedy asks. "What is the dimension religion adds to terrorist violence? Or, to put it more accurately, it's not true religion, but why does terrorism vindicate itself in religious terms?"

Kennedy is careful to state that the institute will not "advocate or oppose any specific policies or measures. We hope to be a forum and hear a wide variety of serious views."

Another hope is the institute will help the clergy and the Church at large to understand issues. "It seems to me the Episcopal Church has not been really effective in influencing the political developments of this country. We have a tremendous advantage over other Churches in that we have a high percentage of university-educated people and professional people. Yet when you read the things that come out of conventions or the House of Bishops on disarmament or economics and various other things, all you see are a lot of worthy sentiments. To translate these into political action, via our concerned laymen, you have to have more information and education."

"Part of the problem, of course, is our clergy are hard-working people. They don't have time to read about foreign affairs, and their professional training hasn't gotten them into all these things. But there are things they should know about nuclear disarmament, for instance, before they get up in the pulpit. A lot of highly placed people, when they hear sermons about disarmament, just shake their heads and wish the preacher would go back to something he knows more about."

The solution, as Kennedy sees it, is for the institute to provide preaching guides or papers that will help clergy understand highly technical issues. "The goal is to raise questions. What should the Christian ask when addressing certain economic or political questions?"

Kennedy has been an amateur theologian since his school days but, he is the first to admit, without religious commitment until his mid-40's. "At Groton I used my mother's Unitarian faith to keep the school at bay," he jokes. "When I got to Princeton, I did independent work in Byzantine theology, papal intervention into the Monophysite controversy, and the origins of asceticism in early Egypt. But it meant nothing to me. It was all part of the attic of the mind. 'Someday,' I thought St. Augustine style, 'God make me pure, but not yet.'"

"But finally in Chile, I [became] awfully restless with my life in all its aspects. So I finally went up to the minister at the community church. It had been the old Anglican pro-cathedral, but since most foreigners had had to leave under the Allende government, it had boiled down to anyone who was left. I ended up taking classes and was confirmed by the Primate of South America, Colin Bazley."

"And when he confirmed me, he said, 'All right, the Church has done this for you in your middle-age crisis. What are you going to do for the Church?'"

"So I began working for the outreach program. And saw poverty for the first time. A local block leader wanted to introduce me to a family she said was better off than most. The children begged really effectively, she said. And I looked down and saw two little children whom I had chased away from my door the day before. You go through moments of truth like that."

"I came away from Chile with a lot of self-understanding. And that was considerable help in the hostage situation."

Kennedy will spend part of his time—with his wife Louisa—chairing the Cathedral's capital fund drive. The Cathedral is seeking a total of \$35 million, \$20.8 million for building and the rest for worship and program.

Kennedy admits dividing his time between the two jobs may be difficult but feels he will have no real problem. "There's one important thing to remember," he says. "If you work for the Church, you have to keep your sense of humor."

Reprinted from *The Episcopal New Yorker* of which Jan A. Maas is editor.

Dear boss: A memo for you!

Editor's note: The following is an excerpt from a talk Marjorie Kivell gave during a communication workshop in the Diocese of Massachusetts. Kivell, who is secretary to the Presiding Bishop, had been asked to speak about the role of parish secretary as communicator.

by Marjorie Kivell

As I reflect on my work as secretary to the Presiding Bishop, a whole host of questions emerges which I find myself reflecting about. They undoubtedly speak to problems and joys other secretaries have experienced. The chance to explore them together is indeed welcome to me, and perhaps my thoughts will be helpful to other secretaries and to their rectors.

What are those questions? The following are some—both specific and general—that have occurred initially and randomly.

1. Do you know to whom to refer the myriad kinds of requests that come to you in person and over the phone?
2. How do you know the right time to ask the rector all those little questions which have been accumulating for so long but which seem rather irrelevant in the press of everyday work?
3. How do you graciously respond to a request made out of deep conviction that you know the person for whom you work cannot accept?
4. What do you do when you have a bully on the other end of the wire? One who won't take no for an answer? Or someone with an ax to grind?
5. How do you ask people to do things for you?
6. Do you—or should you—have time for the person whose needs require a lot of patient listening?
7. How do you know when to be silent and when to reveal what you know about a situation?
8. When is a letter preferable to a call?
9. How do you articulate your rector's wishes?
10. How much do you protect him or her from unnecessary calls or appointments?
11. To what extent do you represent your rector in his or her language and style or with a style of your own?
12. How do you offer a distressed caller your receptive attention without becoming fully involved in the problem?
13. How do you react when you receive criticism of the rector?
14. How do you communicate a decision with which you disagree? Or postpone an appointment for someone you think should take priority?
15. What if your ideas of priority seriously conflict with those of your rector?
16. How do you respond to someone in distress who calls just as you are feverishly trying to meet a deadline for an important mailing?
17. How much initiative do you take in deciding how to communicate when you have questions and no one is at hand to ask?
18. Is there a difference between a parish secretary and an IBM secretary? If so, what is it?

As I examined these questions, answers seemed to occur in three different dimensions—technique, art, and ministry.

A technique exists for everything today. One example

Continued on page C

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William B. Knaus

Church musicians want to be in tune

by Isabel Baumgartner

Church musicians are painfully scrutinizing their work at present, particularly as to its compensation, professional standing, and relationship to the Church. At the same time, they are experiencing a period of tremendous professional excitement, expansion, and change.

That's the view of Dr. William B. Knaus, choirmaster and organist at St. Paul's Church in Chattanooga, Tenn.

"The lot of the church musician has often been precarious," Knaus notes. "Witness the fact that Palestrina, one of the glories of the Renaissance, was dismissed from the Sistine Chapel choir because he was married. Witness that Johann Sebastian Bach was not offered the post of organist at St. Mary's Church, Lubeck, because he declined to marry one of the five daughters of retiring Dietrik Buxtehude. Witness the town Council of Leipzig, who apparently reneged on that part of their contract with Bach which dealt with fees for funerals."

Most parishes in the English-speaking world, he observes, have relied for music leadership upon "the dedicated person who, out of love for the Church and its liturgy, has given of himself, his time and talent, often with little remuneration. Hooray for these people, who are professional in the best sense of the word yet earn their livings in other ways."

But discontent has been growing in recent years; Knaus believes, and tensions are developing about "the musician's place in the scheme of things, support in financial and other ways, and general recognition of what the profession of church music entails."

Even parishes which cannot afford to employ a musician more than part-time can give him or her support of several kinds: a course of organ lessons to improve skills, a scholarship to a church music conference, an occasional Sunday off to visit other churches and observe the music. Three professional organizations offer benefits more than worth the membership fee: the American Guild of Organists (18,000 strong), the Association of Anglican Musicians, and the worldwide Royal School of Music. Knaus points to the value of the AGO monthly journal and of the monthly meetings and programs to which Tennessee metropolitan AGO chapters invite the public. The Royal School, not limited to boy choirs, circulates a publication directed to all choirs; it also offers training courses in the U.S. and in England and choral music at discount prices.

"The parish which demonstrates these kinds of support for its musician," Knaus comments, "reaps benefits from that person's increased skill, knowledge, and enthusiasm."

Proper acoustics play a greater part in worship than many people imagine, encouraging congregational singing by "allowing each voice to be absorbed into the total sound and minimizing self-consciousness on the part of

Continued on page B

Editor's report

Going on 21....

Today is Wednesday, and I'm sitting before blank paper rolled into my IBM machine, paper that has just been headed "Editor's report. . . ."

Next Monday will be the 20th anniversary of my ordination to the priesthood.

I've decided to try to relate today's writing deadline with next Monday's significance.

A lead paragraph comes to mind—beginning with a description of my ordination which took place in the midst of a blizzard in rural Iowa—the wonderful folk who were there to sing and listen and watch and pray and to make the lunch that was served in the church basement afterward—the bishop who was good to me and for me as pastor and shepherd on that day and for several hundred days thereafter and for whom I still have huge amounts of respect and love (I talked him into singing the *sursum corda* at the Eucharist, but his customary black chimere prevailed as the vestment of the day)—the day's beginning for me at 4:30 a.m. when I got up to make sure the sidewalks would all be shoveled clean for the big event. But then, that's not a good way to begin—too sentimental, nostalgic, corny.

Another lead paragraph—this time about how the Church has changed in the last 20 years but how much has stayed the same nonetheless—the new Prayer Book, the new openness in ministry to ordained and non-ordained alike, the new attempts at inclusiveness, justice, shared authority and responsibility—the old, old problems that are still around (shortages of money, time, commitment, enthusiasm)—the many units of the Church I have served and from which I have drawn a paycheck. But that's not a good way to begin, either. Too omnipotent sounding, I think, for my taste or that of anyone else.

So let's try again: a lead paragraph about how I have changed—less concern about being accepted and known as a priest and more about being accepted and known as a person—less interest in ceremonial and style and more interest in preaching—more patience and fewer tantrums when things don't go as I (and I presume God) think they should—using pastoral encounters with individuals and small groups as listening times instead of opportunities for more preaching and proclaiming—some growth, I think, but lots of evidence I have more growing to do. But that's just too introspective and maybe too threatening (after all, what would people think?????).

So there will be no such column at all.

I'll just let the readers know my ordination anniversary is being celebrated and that it is an important time for me. I feel good about the last 20 years. I feel good about the fact I have almost 20 until retirement (or so it seems at this writing). I've now typed a page and a half, which is the right length to fill the space. So on to the editing of another story for Professional Pages.

—Dick Anderson

P.S. I've not shoveled a sidewalk at 4:30 a.m. in almost 20 years!

Local church conference

A conference on Understanding the Local Church: The Values and Varieties of Congregational Analysis will be held in Atlanta, Ga., March 8-10, according to the Alban Institute.

The meeting's announced purpose is "to enable church leaders, social scientists, church consultants, and theologians to assess the 'state of the art' in congregational analysis and its implications for professional leadership."

Registration includes a \$100 fee which covers study materials and two meals. Lodging and food are extra. For further information, write to Professor James Howell, Rollins Center for Church Ministries, Candler School of Theology, Emory University, Atlanta, Ga. 30322.

'We would like you to become a member of...'

by James L. Lowery, Jr.

Being asked to serve on community boards seems to come along with being rector, vicar, or assistant of an Episcopal church. After a while, many a parson finds such service may cut seriously into the time that should be devoted to worship, ministry, and mission. Or does it? What guidelines can we offer for serving on boards?

Before going any further, we might consider why clergy are invited to join boards and their responsibilities as board members.

1. Corporate decision-making for the organization, to give direction to the staff and volunteers of the body. This is the most official and obvious function. Beneath comes a host of other things.

2. Liaison or communication between the board/its organization and other parts of the community with which the clergyperson may be in touch.

3. Money-raising. For some strange reason, I am really much better at raising money for others than for my own ecclesiastical ship. I am not proud of this but acknowledge it is a fact.

4. Special expertise and experience. For this reason, most boards want a banker and a lawyer. Similarly many want a clergyperson.

5. The blessing of the religious community or a significant portion thereof. A clergyperson gives the organization a special sort of legitimacy. For example, when certain clergy began to be on Planned Parenthood boards, the movement PP was part of achieved a new level of respectability. Or the blessing may simply be at the level of having an in-house giver of invocations at meetings and special events.

6. A reward or honor. Many individuals accept election to the vestry as a sign of status and a reward for reaching a certain place in church or community. Like it or not, by the same token the invitation to join a country club board may mean a priest or his/her congregation has "arrived."

7. On a higher plane, representing the unrepresented in the concerns of the board or organization. In a sense, the experienced pastor is in a special position to know the unmet concerns of the whole person (body, mind, and soul) or unmet needs and unfaced issues in a community.

A parson may well be asked to join a community board for other reasons. The pickle is in determining why

one's presence is really being sought and making an appropriate response. And this may not be at all easy.

Guidelines

With all that as a necessary preliminary, we are so bold as to offer some guidelines to clergy who are in the position of having to pick and choose on what boards to serve.

1. *Does service on this board help you to do better your job as rector/vicar/assistant?* If you are assistant in a parish with special responsibility for education and youth, then service on the youth advisory board of a county department of social services might well be helpful. (It might, on the other hand, be a bureaucratic drag not at all worth the pain to find knowledge, influence, and resources for ministry.) If you are a rector doing much counseling of alcoholics and substance-abusers, then being on the board of the local council on alcoholism might be a real aid. Or if you are a pastor finding marriage counseling is getting beyond you, then stimulating a local marriage and family service and being on its board may extend your ministry through others' hands.

2. *Does service on this board provide information, communication links, resources, and needed influence you would not otherwise have?* You serve on a chamber of commerce board through which you gain advance notice of a new industry's intention to locate in your town, and this knowledge helps you make decisions on whether to modernize and enlarge your church facility instead of maintaining it as is for a few more years.

3. *Is service on this board an opportunity for ministry or mission in and to the community?* Can you make a special witness by accepting appointment to the parole board? Can you as a member of a board of trustees have a special ministry to your fellow board members that is not possible between them and their home pastors? Ditto with the staff of the organization on whose board you serve?

4. *Is it an opportunity to gain experience and expertise which will serve you well in later work?* My first experience with Roman Catholic *monsignori* on a community board was a tremendous foundation for work I now do in support of the permanent diaconate and sharing (mostly borrowing!) resources from our Roman brethren in many of their good programs.

5. *Is it an occasion to round out a ministry which cannot be fulfilled properly for you within the ecclesiastical area?* Due to particular parish norms which are real and powerful, you may have difficulty dealing thorough-

ly with the areas of sexuality and marriage, but this can be accomplished through the activities of the local child and family service on whose board you sit.

6. *Most important—can you fit the bill?* Can you be an effective board member where requested, either in terms of skill and expertise, in terms of educating, or in terms of ceremonial role? If you can't, please don't stay, look like a fool, and give a bad reputation to yourself and to your parish. If you haven't the time to do a decent job of serving but nonetheless stay on, you may project an image of sloppiness or of lack of caring.

Summary

After clergy are in the community a short while, when they seem likely to put down roots or to have some sort of commitment to the community, invitations to serve on local boards will come in due course. (So will requests to serve on denominational and ecumenical entities.) In making the decision which to accept and which to decline, you should know what is expected, what you can do, what benefits you can derive, what witness you can bear, and what the board membership might be a means of effectively accomplishing. For invitations will come. The question is which ones to accept and what you will do with them. Good luck, have fun, and may you have the good fortune to be close to some interesting people.



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and consultant services from the New Directions Program of the Standing Commission on the Church in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

Church musicians want to be in tune

Continued from page A

the singer. Reverberance contributes to the feeling of the Eternal, the sense of the continuum of the Christian community ever since apostolic times."

Knaus points out that Europeans would not think of "covering almost every flat surface in the worship area with carpet as we do." Both new and older continental church buildings use natural materials—wood, stone, brick—and avoid carpet, seat cushions, and sound-absorbing ceiling tile. He advises people who want qualified help in improving church acoustics to consult an updated 1952 report on the subject by a joint committee of the American Institute of Architects and the AGO. Another source of advice: the Associated Pipe Organ Builders of America.

The Chattanooga enumerates some ingredients in the 1979 *Book of Common Prayer* which go back to the earliest days of the Christian Church: the Great Vigil of Easter, the variety of eucharistic prayers, the positioning of the Peace, the restoration of the Old Testament lesson. "The explicit statement that the Eucharist is the principal worship service only restates what was universal for the Church's first 1500 years. So the book is not new; it's old. Yet it's new to our generation and therefore requires our thorough study." That study entails background reading, too, and the search for service music, perhaps even congregational choir rehearsals. Exciting possibilities open up as parishes examine their customs and make reasoned judgments about which ones continue to be significant.

Knaus believes that some worship services include too many hymns, that to use hymns as "ecclesiastical seventh

inning stretches" is a mistake. He questions the necessity for "walking music" whenever someone in the chancel moves from one place to another or for always having music during the Communion of the congregation. "Are we afraid of silence? What could be more profound in effect than to silence all instruments and bells from the end of the reading of the Passion on Palm Sunday until the glorious outburst at the first Eucharist of Easter?"

Noting the many options in music now available and

others soon to come, Knaus concludes, "These times challenge all of us—clergy, musicians, and members of the congregation—to grow, to communicate, to become more aware, and to live more fully the old-new worship of our everlasting God."

Isabel Baumgartner is editor of The Tennessee Churchman, the diocesan newspaper from which this article has been reprinted.

A word about business for seminarians

What should seminarians know about the business world? An Episcopalian who has done some thinking about the question is William F. May, dean of the Graduate School of Business at New York University. May shared his thoughts on November 10 at a breakfast meeting of church and business leaders which Religion in American Life sponsored in New York City.

The business school dean made clear his support of the "market system," but he said the system "needs heart." Society should have a way to meet the needs of those who for one reason or another cannot compete in the system, he said, but this help should be provided in a dignified fashion that does not depersonalize the recipients.

"I don't believe we can return to a system of individual enterprise that does not include some collective concerns," said May. He stated that social concerns are needed within the free market system and that "we cannot go back to a time like the days when a man could live be-

yond the sight of another man's smoke."

According to May, the nation's current conservative economic policies came about because "we were giving away more than we had."

May believes business school courses should include material on ethics, morality, and corporate responsibility. He told how he includes this emphasis in his classes at NYU, noting that students from various places in the United States and overseas have responded differently. The diverse reactions to discussions about such corporate controversies as the Nestle infant formula case and the ITT-Chile case have brought the question: "Whose position is the proper position?" into sharp focus among May's students.

The business school dean said seminarians should continue to advocate a greater degree of sharing of the wealth, particularly among less developed nations. "We have a world of limited resources, unlimited military power, and unsatisfied needs and wants."

Dear boss.....

Continued from page A

is what happened at the Episcopal Church Center at the time our new telephone system was installed. A telephone company representative was there to explain what, according to the instruction sheet, looked so complex that only a technical wizard could master it. I admit she faced a suspicious audience. Her instructions on how to add a party, manually exclude another, call forward hold, distinguish between winking, flashing, fluttering, and broken fluttering signals were delivered with such precision and tedious repetition that the whole system seemed designed to exclude any possibility of real conversation with real people. In practice, we've found the new system to be perfectly manageable. It's little more than a sophisticated basic telephone. However, the instructions for using it were illustrative of communication reduced to its very minimum—mere technique.

But let's add real people to the process, people who desire to communicate well and who begin to work at it, and we enter the second dimension of art. Technical guidelines are left behind, and some creative expression in the art of relationship begins to develop.

Add yet a further, third, dimension—the deeper, full one of ministry—and communicating becomes a means of sharing the redeeming love of Christ in a broken world.

I suggest we need to operate in all three dimensions. Much indeed can be shared in terms of the first, technique. I'm sure that is happening today, and I for one am eager to learn as much as I can. But techniques are and should be set in the background as we gain experience with those real people with whom we relate every day and with whom we find ourselves involved in the second dimension, the art of communication. But unless we are rooted in faith and in prayer and perceive our role in terms of ministry, we can at best be only accurate technicians and accomplished artists.

In the best of all possible worlds, I'd envision an initial session between rector and secretary in which each had ample time to present to the other expectations for the job and relationship. At the Church Center we have job descriptions which list specific responsibilities for

which we are held accountable and on which we are evaluated periodically. This can be a valuable technique.

In the absence of such a formal mechanism, a conversation—one would hope at the beginning of the relationship—should allow the rector an opportunity to explain his or her own perception of the parish office and those who work in it, how things ideally should flow as well as the tone preferred—style, if you will.

The rector might also define areas of primary responsibility. Which jobs is the secretary expected to handle fully? For what others should she never assume direct responsibility? The secretary in responding might be honest about areas in which she feels good about assuming responsibility and those about which she has reservations. The rector might discuss kinds of problems to be brought to his or her attention immediately and those which might be held or better referred. The secretary might wish to establish preferred times for interruption and procedures for phone contact away from the office. They might make a stab at a schedule for regular meetings to handle correspondence, plan calendar, and go over problems and questions which have surfaced.

Perhaps the press of work when you began your job never allowed for an initial session so you both floundered along with expectations that didn't exactly jibe. Maybe the first session was awkward and revealed sources for possible tension. Or perhaps it just never got off the ground.

Some of the questions we posed related to the degree we are called on to stop and listen. What of our role as the first receiver of the news of a crisis, of confidences, of pleas for assistance? These come at the most unexpected times and often the times when we are most harried. A mother calls frantically because her child has just been taken to the hospital seriously injured, a husband calls to tell of the death of his wife, another has lost his job.

Who are we at these times? We are cast in the role both of official and of friend, and our involvement depends, of course, on the particular situation, whether the person is one we know well or slightly, whether the rector is in the office or somewhere on the road. The potential for ministry is obvious, and the need for calm, smooth communication of information critical.

You are perhaps better aware than I of how in the course of a day you may be expected to be a ready ear for those who simply wish to tell tales or a discreet listener to one who "doesn't want to bother the rector" or a crisply efficient message-taker. This is an area of ministry which cannot be answered with specific guidelines. You may rightly be called as a discreet listener for one who wants to test an idea or who doesn't want to take the rector's time. You may rightly in the same hour be perceived as the office-keeper whose job is simply to pass on the message with confidentiality implicitly assured. Obviously the expectation that you be a listener of tales can be turned off fast.

In summary, establishing some clear expectations between office and congregation and a living out of those expectations in ministry is the way I see the parish secretary communicating with the congregation. How we learn to respond to the tension between ministering and administering is critical.

Our role reaches out further to the wider community. Just as we find ourselves as a kind of receiving center for members of our congregation during the week, so we are a receiving center to the community whose first impression of this part of the Body of Christ may be our greeting and response. Assessing a call and how it should be handled is not an easy task. No technique covers the limitless variety of requests and personalities we may encounter which may run the gamut from what we could call official church business to a desperate plea for help.

Are we so harried and pressed that we use our busyness as an excuse for incomplete and uncaring communication? (I'm not suggesting here that we set up a telephone consulting service though I can conceive of places where this might indeed be a parish service.) What I am suggesting is an ear tuned for ministry and accustomed to setting priorities in favor of people. How we respond to a hostile call or one of criticism can often mean the difference between the beginning of a healing dialogue or an increase in hostility. How we respond to a plea for help can mean the difference between opening the door to healing for one in need or simply shutting it. The response we offer is indeed an occasion for ministry, a representation of the Body to those outside for whom the Church exists.

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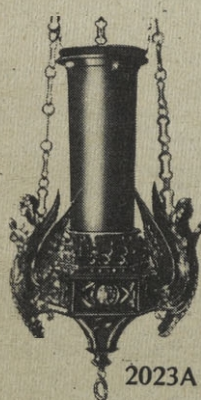
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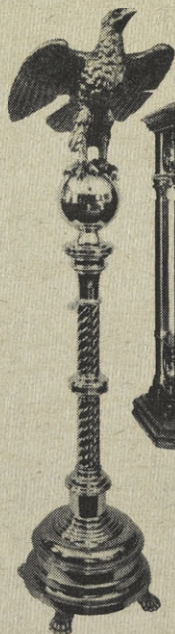
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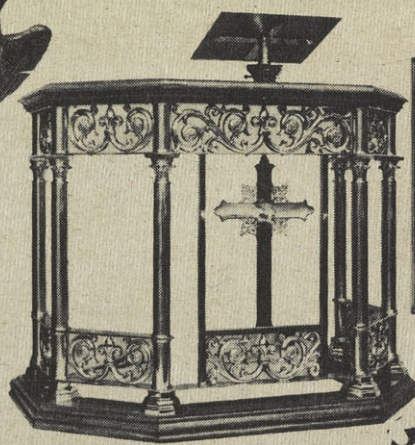
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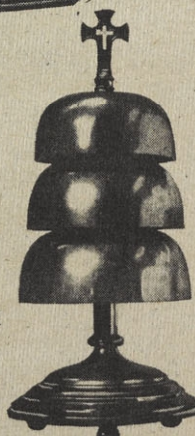


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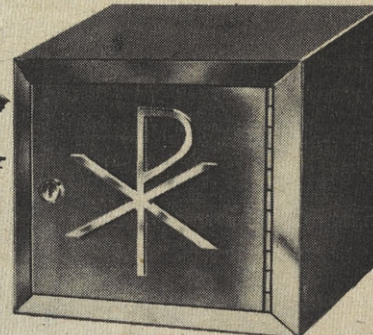
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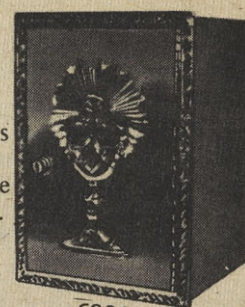
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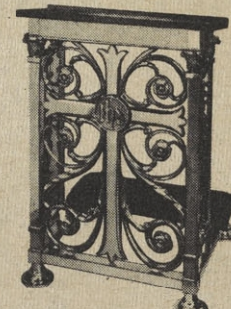
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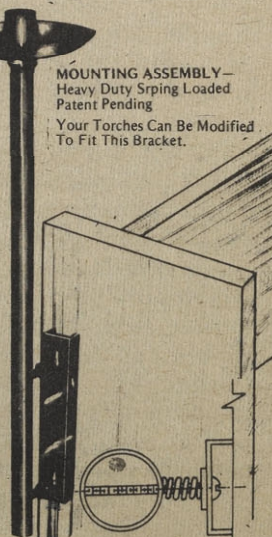
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CROMEY, Robert W., from non-parochial to Trinity, San Francisco, CA

CROOK, Clifford, from St. Luke's, Hastings, MN, to Our Saviour, Little Falls, and Grace, Royalton, MN

CROSBIE, Norman G., from minister provincial, Society of St. Francis, Mt. Sinai, NY, to St. Paul's, Visalia, CA

DENHAM, John, from Mid-Atlantic Association for Training and Consulting, Washington, DC, to pastoral counselor, Washington, DC

DUPLESSIS, Michael, from Port Elizabeth, South Africa, to St. Barnabas, Newark, NJ

EVANS, Mary Frances, from St. Paul's, Paterson, NJ, to Christ, Pompton Lakes, NJ

FLUCKE, James R., to St. Anskar's, Rockford, IL

GARRETT, Jane, to St. Stephen's, Middlebury, VT

GUERNSEY, John A. M., from Christ, Alexandria, VA, to All Saints, Triangle-Dale City, VA

HATCH, Bert H., from non-parochial to St. Timothy's, Cincinnati, OH

HOCKENSMITH, David A., from St. James, Drifton; St. Peter's, Hazleton; and St. Martin's, Nuangola, PA, to St. Mark's, Frankford, Philadelphia, PA

HULL, George A., to St. Chrysostom's, Chicago, IL

ISAAC, Richard A. (retired), from Ridgefield, NJ, to 19A Sherman St., Newport, RI 02840

JOHNSON, Franklin O., from St. Luke's, Birmingham, AL, to St. John's, Jackson, WY

JOHNSON, Harold C., Jr., to Emmanuel, LaGrange, IL

KNELANGE, Noel J., from St. Barnabas, Portland, OR, to St. Hilda's, Monmouth, OR

LaMOTTE, David H., from St. John's, Portsmouth, VA, to St. Paul's, Kent, MD

LINDSAY, Roland S. (retired), from Philadelphia, PA, to 301 Wilson Dr., Fairless Hills, PA 19030

MacBETH, Andrew J., from Christ, Shaker Heights, OH, to St. James, Painesville, OH

MacDOUGALL, Leon R., from casework supervisor, California Youth Authority, Stockton, CA, to St. Matthias, Oakdale, CA

MATTSON, Sherry R., from non-parochial to St. David's, Cullowhee, NC

MILLER, Richard S., from superintending presbyter, Sisseton Missions, SD, to St. Paul's Indian Mission, Sioux City, IA

MILLIGAN, Ralph T. (retired), from Macon, GA, to Heath Village, Hackensack, NJ 07804

MILLSAPS, William W., from St. Alban's, Canterbury, Dallas, TX, to chaplain, University of the South, Seawee, TN

MINER, Jerald G., from Advent of Christ the King, San Francisco, CA, to Good Shepherd, Rosemont, PA

NEILL, Cmdr. James R., III, from chaplain, USS Gridley, to chaplain, Naval Submarine Base, San Diego, CA

ORNELL, Kenneth L., from St. John's, Sharon, MA, to Trinity, Gulph Mills, PA

PHELPS, Nicholas B., from non-parochial to St. James, Bristol, PA

REED, Thomas L., from Christ, Spotsylvania, VA, to St. Paul's, Philadelphia, PA

SNYDER, Roger C., from St. Andrew's, Norfolk, VA, to St. Peter's, Arlington, NJ

SOBOL, Walter, from All Saints, Chelmsford, MA, to St. Luke's, Montclair, NJ

SPANN, Hugh R., to St. Andrew's, Downers Grove, IL

SPENCER, Meredith J., from St. Paul's, Columbus, MS, to St. John's, Huntingdon Valley, PA

STOKES, David L., Good Shepherd, Rosemont, PA, to also All Saints, Wynnewood, PA

TESSMAN, Michael J. R., from St. John the Evangelist, Wallingford, CT, to Trinity, Trumbull, CT

THROOP, John R., to St. Simon's, Arlington Heights, IL

TIERNAN, Joseph J., from St. Hilda and St. Patrick's, Edmonds, WA, to All Saints, Portland, OR

TINKLEPAUGH, John R., from Good Shepherd, Savona, NY, to St. Andrew's and St. Monica's, Philadelphia, PA

WALKER, W. James, from All Saints, St. Louis, MO, to non-parochial

WEBSTER, Thomas F., from St. Timothy's, Cincinnati, OH, to Christ, Cleveland, OH

WHEPLEY, Earl A., from St. Francis, Holden, MA, to dean, Christ Cathedral, Springfield, MA

WHITLEY, Harry B., from St. Paul's, Paterson, NJ, to Church Pension Fund, New York, NY

WILKINSON, George D., III, from Trinity, Shirley Center, MA, to Emmanuel, Quakertown, PA

WILTON, G. W. Paul, from developmental disabilities specialist, Washington State Dept. of Social and Health Services, Everett, WA, to chaplain, The Pastures Hospital, Mickelover, Derby, England

WOLFE, Kenneth A., Jr., from St. Mark's, New Canaan, CT, to Christ, Ithaca, PA

WON, Jonathan, from Anglican Church in South Korea to St. Peter's Korean Church, Bogota, NJ

NEW DEACONS

GOODFELLOW, Willa M., to St. Luke's, Minneapolis, MN

LINDERMAN, Jeanne M. H., to chaplain, St. John's Cathedral, Wilmington, DE

MAIL, Mary, to Trinity, Bloomington, IN

McKNIGHT, L. Jeannette, to St. Peter's, Lyndonville, VT

MEYER, Lois, to Grace, Muncie, IN

Sister MIRIAM JEANNE, CT, to chaplain, St. Luke's Hospital, Ponce, Puerto Rico

PUMPHREY, C. Michael, to St. Peter's, Salisbury, MD

SEVIER, Huey J., to Christ, St. Michaels, MD

SMALLEY, Dick M., to St. Augustine of Canterbury, Mason, MI

SMITH, William J., to Holy Spirit, Lake Forest, IL

WALLIS, James H., to Resurrection, Ecorse, MI

WIELAND, William, to St. Paul's, Indianapolis, IN

RESTORATION

SHAW, Chauncey L., III, by the Bishop of Western North Carolina. He now serves Holy Spirit, West Palm Beach, FL

LIFE PROFESSIONS

Father BERNARD VAN WAES in the Order of the Holy Cross

Brother PAA KWESI JOSIAH in the Order of the Holy Cross

Brother PAUL LAUER in the Order of the Holy Cross

RETIREMENTS

BALCOM, John M., from St. Paul's, Newton Highlands, MA, on January 1. His address is: 26 Mt. Pleasant, Amherst, MA 01002

CHISHOLM, John R., from St. David's, Laurinburg, NC. His address is: Pine Lake Village, No. 1802, White Horse Pike, Lindenwold, NJ 08021

COWLIN, Sydney E., from St. Francis-in-the-Valley, Green Valley, AZ, on January 1. His address is: 605 Los Topacios, Green Valley, AZ 85614

DOUGHERTY, William J., from Christ, Newton, NJ, on Dec. 31, 1981

MONK, Arthur J., from archdeacon, Diocese of Connecticut, Hartford, CT, on Dec. 31, 1981. He will continue to serve the diocese as a consultant. His address is: 28 Gilyard St., Seymour, CT 06483

PEAKS, Granville V., Jr., from St. Luke the Evangelist, Houston, TX, in December, 1981

SCHOOLMASTER, Richard H., from Grace, Orange, NJ, on January 1. His address is: 22 Yale Terr., Montclair, NJ 07042

STIERWALD, George C., from St. Clement's, St. Paul, MN, on Feb. 1, 1981. His address is: P.O. Box 651, Orleans, MA 02653

RESIGNATIONS

BELL, Carl W., from Crucifixion, Philadelphia, PA, on Nov. 1, 1981

BROOKS, Frederick M., from Saviour, Philadelphia, PA

GARDNER, Albutt L., from St. Paul's, Elkins Park, PA. He continues as hospice chaplain, Pennsylvania Hospital, Philadelphia, PA

LAZENBY, Herbert C., from executive director, Episcopal Community Services, San Diego, CA, on January 1

PATTON, Eugene S., from director, media services, Chestnut Hill Academy, Chestnut Hill, Philadelphia, PA. He continues as rector, St. Thomas, Morgantown, PA

SCOTTO, Vincent F., from St. Luke's, Branchport, NY. He continues as rector, St. Mark's, Penn Yan, and chaplain, Yates County Sheriff's Dept., Penn Yan, NY

DEATHS

MOSER, John G., age 32

REED, W. Josselyn, age 81

CORRECTION

In our October Professional Pages we listed the Rev. Charles J. MINIFIE as director of capital giving and chaplain at Mt. Holyoke College, South Hadley, MA. Minifie tells us he is indeed director of capital giving but only assists at the Mt. Holyoke College chapel.

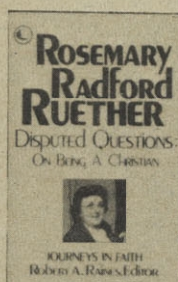
NOTE

Charles MITZENIUS, national director of the Church Army, reports a new address: c/o St. Mark's Rectory, 247 Carr Ave., Keansburg, NJ 07734

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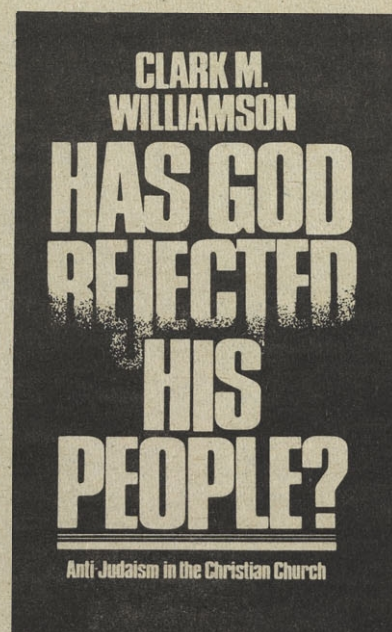
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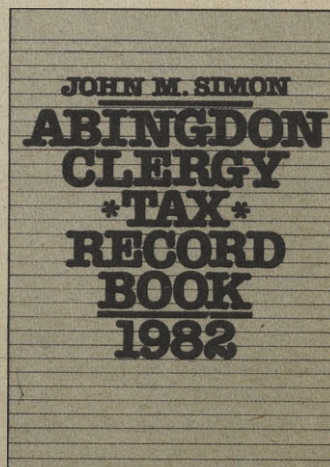
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Dollhouses are his gift of faith



Fuller's Studio



rors in the bathroom and dining room, postage stamps to masquerade as paintings. All of Kim's houses are wired for electricity, even to their tiny porch lanterns. The house being assembled today will have cheery window boxes and slivers of book

shelves holding tiny books, including a diminutive Holy Bible.

In 1949, while taking pre-med courses and before he began his military career, Kim married Catherine "Kitsy" Rikert. She is now a member of the Worker Sisters

of the Holy Spirit, an Episcopal lay order, and a writer for religious periodicals. Their sons Peter, 12, and Matthew, 14, are the only two of eight children still at home.

Kim left the Army in 1971 as a lieutenant colonel and began studying for the ministry at St. Luke's School of Theology, Sewanee, Tenn. "At that time I felt compelled to lay down my crossed rifles and pick up a cross of a different kind," he says. "I believe the will of God is apparent and that the closing of my military career came about because it was God's will that I could be of better service to Him as one of His ordained ministers." He was ordained to the priesthood in 1974.

Kim's life, seen through his many activities for both Church and community and the unusual medium of his doll houses, expresses what he quotes and so obviously believes from Paul's first letter to the Corinthians: "Each of us must regard not his own interests, but the other man's."

Helen Golk Lally is a free-lance writer who lives in Farmington, N.M., and has written for *Family Circle* and *Popular Mechanics*, among others.

Richard Kim works on his latest project. Behind him is the "Southern Mansion," and at right son Peter displays the house his father made him.

by Helen Golk Lally

As a lad of 16 in 1944, Korean-born Richard Kim escaped from Japanese-occupied China with an older brother and fled to Free China where they both enlisted in the U.S. Army. For decades he led the active life of a career soldier/paratrooper, winning the Presidential Legion of Merit with Oak Leaf Cluster, Air Medal with Clusters, Joint Services and Army Commendation Medals, and a Purple Heart, among other honors.

Now the Rev. Richard Kim of Trinity Church, Lexington, Mich., he spends some of his rare spare time in the gentle, exquisitely detailed art of assembling doll houses and the miniature furniture which graces their Thumbelina-sized rooms. When completed, the structures, built on a scale of one inch to one foot, are used to generate money for his church and other charitable enterprises.

"If this hobby can help others in their efforts to raise funds, I shall be pleased God gave me this interest," he says, his youthful face intent as he deftly fits a miniscule hand-cut pane of glass into the wooden frame of a tiny window which will actually open and close.

The doll house he is working on today will be raffled to benefit a scholarship fund at a local nursing college, he says.

Kim has reason to be optimistic. The raffling of his "Southern Mansion," complete with a chime and a welcoming voice at the front door, brought the Episcopal Church Women of Grace Church, Sheffield, Ala., \$1,000 for world hunger when he was rector there.

A man concerned that the terminally ill and their families be treated with consideration and compassion, Kim started study groups in his Alabama parish to assist the dying and their families. For this, together with his work and outreach programs for alcoholics and drug addicts, the National Association of Social Workers named him Citizen of the Year. Then, when he was rector of Church of the Good Shepherd in Wailuku, Hawaii, his parish provided leadership for starting Making Today Count, another group that works with the dying. He has been active with the American Cancer Society and the Mental Health Association.

He began making the houses because "I wanted to give encouragement to so many to use their God-given talents. We all have been given some talent and ability with which the Lord delights in bringing joy into His world," he says, reaching for a small square of extra-fine sandpaper.

The open, hinged side of another doll house nearby exposes examples of his exacting craft of miniature furniture making. A grand piano and wing chairs with microscopic cushions are placed around an oriental rug of incredibly fine needlepoint. Other houses have had small shell mir-

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Little Sabina lives with her four brothers and sisters in a little hut on the side of a hill. Her father is dead and her mother tries to make ends meet by selling "tortillas" which she makes by hand each night.

KJX

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CONCLUSION

What makes us Episcopalians?



BY

JOHN E. BOOTY

Episcopalians are people who seek to know and do the truth by means of the creative interplay of Scripture, tradition, reason, and experience. That this is not easy must now be evident. But difficult

We recognize that a certain priority exists among the four strands or elements. Scripture as the Word of God and Tradition as the conveyor of that Word are the vehicles of God's special revelation to restore us to a saving relationship with Him. As such, Scripture and the Tradition aligned to it possess priority over reason and experience. Episcopalians revere the Scriptures for their revelation of God in Christ by the power of the Spirit. They revere all else—ministry, liturgy, and teaching—to the degree it faithfully and powerfully conveys that Word of God to the present.

We must, however, acknowledge another priority, the priority of perception. We are first of all reasoning, experiencing people. God has created us as such. In and through our lives as humans—flawed and corrupt though we are—God is making known the law of the universe, the law of sacrificial love. As reasoning, experiencing humans we receive the revelation of God in Scripture and through tradition. Episcopalians honor the created order. We are humanists in the best sense. We care for the rights and responsibilities attached to our humanity, and we acknowledge our responsibility under God for the care and nurture of all creation. We are environmentalists in the best sense.

Human development, too, holds a priority. Richard Hooker wrote that by experience we know that what first teaches us to acknowledge the Scripture as God's Word "is the authority of God's Church. For when we know the whole Church of God hath that opinion of the Scripture, we judge it even at the first an impudent thing" to be of contrary opinion. "Afterward the more we bestow our labor in reading or hearing the mysteries thereof, the more we find that the thing itself doth answer our received opinion concerning it." Thus the Tradition, understood in terms of the Church's authority, comes first, conveying the Scripture to us, con-

though it may be, we acknowledge that without emphasis upon Scripture, tradition, reason, and experience we are diminished as Episcopalians, as Christians, and as human beings.

vincing us of its true nature until by experience we affirm its truth for "the very thing hath ministered farther reason."

We are, then, as Episcopalians, people who revere Tradition and respect traditions. We love the Church for the Church teaches us how to love Christ. But we do not rest content on the Church's authority alone. In time, reason and experience must confirm what authority has provided.

The liturgy is one means by which the Church most powerfully conveys God's saving Word and nurtures us toward confirmation of what that Word conveys by its God-given authority. Our liturgy is a traditional means by which Scripture and Christ, as the culmination of scriptural witness, are conveyed to Christians from birth to death in every moment of their growth through life. *The Book of Common Prayer* is that historical form of liturgy which not only presents Christ to us, but by God's grace enables us to perceive Christ through what constitutes our humanity: reason and experience. No wonder, then, Episcopalians revere the Prayer Book. Generation after generation of folk, common and great, have been nurtured by the holy routine of our common worship and have been made more truly human through participation in Christ, the beginning and the end of all that is true and beautiful and good in creation. That we become disturbed over liturgical revision is not surprising. The Prayer Book is intimately related to our lives.

The Church's ordained ministry assists us through preaching and interpreting Scripture, through leadership in liturgical worship, and through cultivation of an atmosphere and ethos in which reasoning, experiencing people encounter Christ and one another in significant—if at times tense and frustrating—dialogue. The parish priest is much like the orchestra conductor whose task is to interpret the composer's score in such a way that the mu-

sicians will produce music that will affect and change each orchestra member as well as the audience. To do that, the conductor must know each instrument, each performer, and be sensitive to what will bring forth results that surpass anyone's expectation. Episcopalians revere the ordained ministry for its faithful communication of Christ and its sensitive care that the people so receive Christ that they in turn witness to Him in ministry to one another, to the clergy, and to those who do not know Him.

We have observed that the relation of the four poles—Scripture, tradition, reason, and experience—is dynamic, both within ourselves and in the Church. We have noted that the parties of the Church—Evangelical, Catholic, Liberal—emphasize some one element but always in relation to the others. We must stress here the value of the creative tension which exists not only between the parties of the Church, but also within ourselves and within the parish church—even within the parties. To preserve and extend the richness of our tradition we need not hide differences and keep peace so much as accept creative tension, assure constant dialogue, and anticipate gain from whatever conflict occurs within the orbit of mutual respect and love.

Christianity affirms the unity of opposites in Christ. T. S. Eliot spoke to this when he wrote:

*The dance along the artery
The circulation of the lymph
Are figured in the drift of stars
Ascend to summer in the tree
We move above the moving tree
In light upon the figured leaf
And hear upon the sodden floor
Below, the boarhound and the boar
Pursue their pattern as before
But reconciled among the stars.*

In spite of all appearances to the contrary, all that exists fits into a pattern, an order, a wholeness from which all that is comes and in which all that is is made complete. Knowing this, Episcopalians are not distraught by differences unless such differences result in breaking the essential bond of love and end in schism. We acknowledge the richness of our tradition and take seriously what those who differ from us say and do.

This, of course, challenges the Episcopal Church and all its members. We are too often less than our tradition calls us to be. We need, therefore, to enter more deeply

We love the Church and revere the ordained ministry for its teaching and sensitive care.

into the holy routine, the ceaseless rhythm of contrition and thanksgiving in which we shall be nurtured, our hearts purified, our sight cleared, our minds strengthened.

Worship is essential if we are to be what we claim to be. But education is important, too. What are we doing in our church schools? What are we doing when we engage in adult education? Do we see Christian education as a compartment separate from the whole, or do we see it connected to the very heart of our Christian lives? To live creatively as guided by Scripture, tradition, reason, and experience we must be educated, led into ever more serious and comprehensive understanding of the faith once given to the saints and still the most vital power in the world. Through education we learn to use our reason, as we have seen, in the reception and transmission of the Christ and we learn to test our experience against that Revelation, to discern the spirits and to avoid the spirits of this age which would destroy us. Committed as we are to Scripture, tradition, reason, and experience, the Episcopal Church's basic education in this age should be structured and conducted in terms of the creative interplay of the four vital elements.

Educated to be faithful, reasoning Christians, nurtured by worship in community,

we shall be equipped to encounter the issues that confront this age. Not that we shall then possess all the answers, but we shall have assurance of the direction in which to go toward the resolution of our problems, global and personal. The looming, ominous threat of global nuclear war, the problems involved in distributing our earthly resources equitably both in rela-

To be an Episcopalian is not to stand aside arrogantly, but to declare oneness in Christ.

tion to people and to the ecosystem itself, the constant threat to the consciousness-center personality in an age of technology—high and low—may frighten us, but they do not so overwhelm us that we are paralyzed.

We know the most consequential thing we can do is to witness to Christ, who reveals the law of our gens and kind to be gentleness and kindness—sacrificial love. Through the exercise of reason, on the basis of experience, we witness to Christ in the midst of all that threatens us, knowing that the resolution of our problems is in that resolution of all existence where the people of God meet at the heavenly banquet in the presence of Christ the Lord.

This does not prevent us from dealing realistically and productively with what confronts us. Grounded in Christ, we make use of all the worldly wisdom available, acknowledge the necessity of making decisions which are full of ambiguities and which are harmful as well as helpful. Such realism is supported not only by the ultimate vision Christians possess, but also

Worship is essential, but education is important to help lead us to an understanding of the faith, the most vital power in the world.

by the holy routine in which we confess our sins and are forgiven, renewed to keep on working for the realization of Christ's commonwealth on earth.

This is what it means to be an Episcopalian: to be guided by Scripture, tradition, reason, and experience in proper proportion and creative tension. And as we

grow in relation to the operation of Scripture, tradition, reason, and experience, we participate in what transcends our particular tradition, we become ever more ecumenical and stand ready to enrich the great, diverse, complex commonwealth of Churches unified in Christ their source and their end.

To be an Episcopalian is not to stand aside arrogantly proclaiming our superiority to others, but to recognize our riches and our needs and to so grow in our tradition that we surmount the particular tradition of Anglicanism through participation in the Tradition which is Christ the Savior of all. By commitment to a common life governed by respect for Scripture, tradition, reason, and experience, Episcopalians declare their commitment to the realization of oneness in Christ together with other Christians.

In the end, all Christians, of whatever denomination, seek to live as guided by Scripture, tradition, reason, and experience. Each denomination has its own way of doing so; thus, in a sense, ecumenicity consists in the dialogue of traditions among the Churches, traditions all acknowledging the importance of Scripture, tradition, reason, and experience.

Christians of whatever denomination are people who hallow, bless, and sanctify the Lord—Christ—in their hearts (1 Pet. 3:15), by the grace of God “growing up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied” (Eph. 4:15-16), guided through the instruments of Scripture, tradition, reason, and experience, creatively, dynamically alive, and interacting in each person and in the Church.



Author of this six-part series, John E. Booty also wrote *The Church in History* and is now at work on a full-scale history of the Episcopal Church to be published by Morehouse-Barlow. Booty, professor of church history at Episcopal Divinity School, Cambridge, Mass., says one

reason he writes is to help correct an imbalance: “Americans are to a large extent a-historical.”

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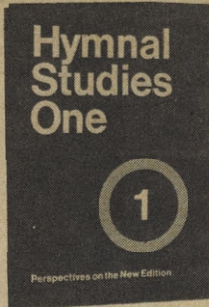
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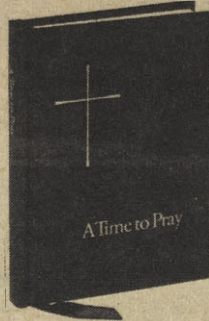
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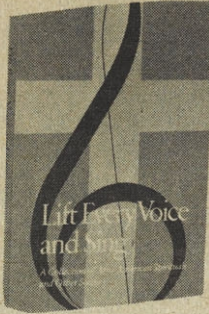
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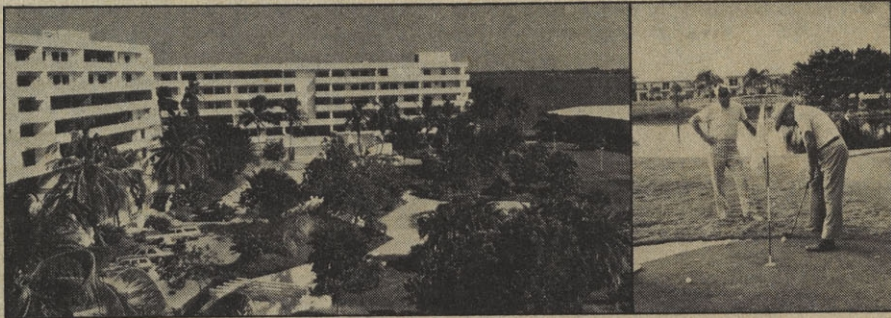
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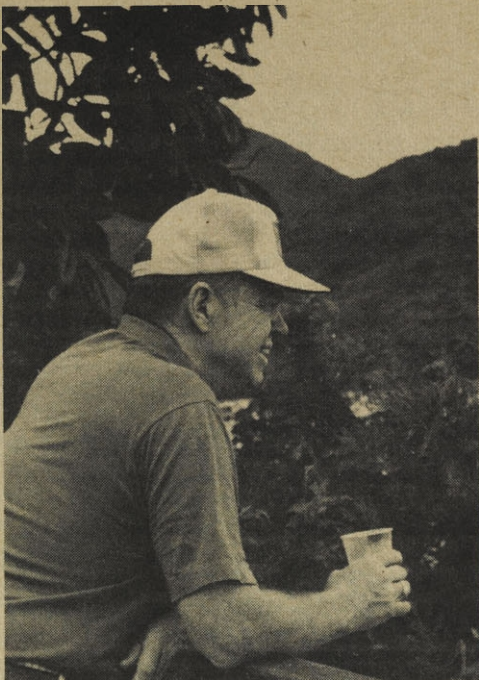
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Pastoral Visit to the Caribbean

Visiting the Virgin Islands, St. Thomas and St. John, with magnificent views along the chain of islands—including the Treasure Island of Stevenson's novel—and then on to the Dominican Republic and our Diocese of the *Iglesia Episcopal Dominicana*, again prompts the wish that I could carry every member of the Episcopal Church on such visits. With both Bishop Ed Turner in the Islands and Bishop Telesforo Isaac in the Dominican Republic, I visited with a variety of races and tongues, talented and dedicated people sharing the Lord Jesus' mission with the many people of those islands. Worshipping congregations, schools and health clinics, libraries, theological training programs, demonstrations of much being done with limited resources. Many instances of great need and ever greater opportunities. You members of the Episcopal Church, along with ecumenical brethren, are there—through your offerings and through our brothers and sisters. We need to be there more!

John M. Allin, Presiding Bishop

VIRGIN ISLANDS and the DOMINICAN REPUBLIC

PHOTO ESSAY BY ONELL A. SOTO,
MISSION INFORMATION OFFICER



The wooden frame of San Matias' Church in Santana, Bani, Dominican Republic, overflowed with people who came to say thanks for houses built after hurricane David with a grant from the Presiding Bishop's Fund for World Relief. "Sir, we are grateful for the help, but in all honesty we must say there are dozens of our friends and families who live without a roof," one of the community leaders said

during the ceremony. The Presiding Bishop responded, "Don't thank me. Thank God and the good people of the Episcopal Church who made this possible. I will do what I can to see that more funds are available for more houses." The residents pay for their houses in monthly installments, creating a pool of money from which new houses are built each year.



At a service in the Virgin Islands, Bishop Allin asks the name of a young confirmand. Beside him is the Rt. Rev. Edward Turner, Bishop of the Virgin Islands. A total of 67 children were confirmed. "I seldom have this privilege," Bishop Allin recalled afterward.



In the Virgin Islands the Presiding Bishop obliges an Episcopalian from Iowa who wants her picture taken with him. At left, he poses for a picture with Bishop Telesforo Isaac at San Pedro de Macoris in the eastern part of the Dominican Republic. Here, as in almost every parish, the Episcopal Church runs parochial schools. Says Bishop Isaac, "Education is still one of our basic needs. We are proud of our schools and pleased to see many are becoming self-supporting."



The Presiding Bishop will "visit every diocese of this Church for the purpose of holding pastoral consultations with the bishop or bishops thereof and, with their advice, with the lay and clerical leaders of the jurisdictions; preaching the Word; and celebrating the Sacrament of the Lord's Supper." Canon I. 2. 4 (a) (5)



Children of the school at Ingenio Consuelo, near San Pedro de Macoris, Dominican Republic, attend a service to welcome the Presiding Bishop and his wife Ann. At the right in white shirt is the Rt. Rev. Telesforo Isaac, Bishop of the Dominican Republic. At right above, the Allins learn the history of the Dominican Republic during a visit to El Alcazar, the Santo Domingo home where Diego Colon, brother of Christopher Columbus, lived in the 16th century. At right, two women want to thank the bishop in a personal way. "God bless you, Bishop, and come back to see us."



Above, Leona Bryant, an Executive Council member, points out the site of a former slave market on St. Thomas. "People were brought here and sold like potatoes to the best buyer." They are accompanied by an officer of the Virgin Islands Tourist Board which Mrs. Bryant heads. Below, Bishop Allin meets with students of the Theological Education Center in Santo Domingo, an ecumenical clergy training center in the Dominican Republic. Shown right, confirmation class members join Bishop Allin in a procession during patronal festivities at St. Andrew's Church, St. Thomas, Virgin Islands.



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Tom Key, center front, and "The Cotton Pickers" help bring Cotton Patch Gospel to the off-Broadway stage. The play, with 16 songs by the late Harry Chapin, is the Gospel told with a southern accent.

'Cotton Patch,' set in South, has universal appeal

by Tom Goodhue

The wise men bring baby Jesus a Gold American Express card. Young Jesus astounds the delegates at the Back-to-the-Bible convention in Atlanta. Jesus teaches Rock and Andy a few things about fly-casting. What's going on here? What kind of musical is this anyway? It is *The Cotton Patch Gospel*, a new off-Broadway production at Lamb's Theatre, New York City.

Based on Clarence Jordan's *The Cotton Patch Version of Matthew and John*, this musical brings the life, death, and resurrection of Jesus to the stage in modern Eng-

lish and with modern American ideas. The setting and music are distinctly southern, but if someone had put Jordan's books in the lobby after the show, New Yorkers who attended would have bought a bushel.

One has difficulty imagining a pop singer from suburban Long Island—the late Harry Chapin—writing Bluegrass music and lyrics. Equally difficult to imagine is something like this being performed in New York without disparaging the south. On both scores this musical is a pleasant surprise. The only potshots at the ways of southerners are written and delivered by a native son of Alabama, Tom Key, with the laughs mostly at the expense of human foibles that know no geographic boundaries. And the music is good indeed—rollicking, foot-tapping stuff such as the birth song, "Somethin's Brew" in Gainesville," and moving pieces such as the Gethsemane song, "Agony Road."

Harry Chapin, an Episcopalian, was best known for his story songs, including such hits as "Taxi" and "Cat's in the Cradle." He was also noted for his efforts to ease world hunger and other suffering: Fully half his concerts each year were benefits for humanitarian causes. To the songs in this musical, the last songs he completed before his tragic auto death last July 16, Chapin brought all his compassion and storytelling skill.

His is religious music which is wonderfully devoid of sentimentality. He is confident enough in his musical proclamation to poke fun at the watered-down religion in what often passes for "religious music." He parodies both corny Gospel songs ("Spitball me, Lord, over the home plate of life") and sappy "Christian pop" (a slick couple croon about having a "blind date with God").

The script has some flaws. The cast is all male (and women are largely absent from the production crew). Consequently, Jesus' unprecedented equal relationship with women is not portrayed. This is a sad omission to find at Lamb's Theatre, owned and operated by the Church of the Nazarene which has a distinguished history of affirming women's leadership. And the portrayal of the Resurrection lacks power. But to show death turning into life is difficult in any artistic medium.

Where this musical succeeds mightily is in showing how modern men might respond to Jesus. Sometimes people say, "We'd probably crucify Jesus all over again," but this show suggests that the powers and principalities have changed their methods. The threatened governor does not send the troops to massacre the innocents: He sends undercover agents to toss a bomb into a church nursery. In Cotton Patch style, elected officials use discreet contacts with hate groups, covert agitators, and secret assassins to do their dirty work. Pilate tips off the Klan, and they lynch Jesus.

Don't go to *The Cotton Patch Gospel* for light entertainment. It is powerful drama as well as joyous celebration. But then, so is the Gospel.

Tom Goodhue is a United Methodist minister who works at Riverside Church, New York City.

Venture makes first grants from undesignated funds

Acting on the recommendations of the Venture in Mission Process and Fund Unit chaired by Mrs. Carter C. Chinnis, the Executive Council of the Episcopal Church approved \$3.075 million from undesignated Venture funds for seven projects in the U.S. and abroad. While undesignated funds have been allocated in the past to pay Venture campaign expenses, the actions by the Council at its November 18-20 meeting marked the first actual projects from the national "case book" to be funded with undesignated gifts.

The largest allocation was \$1 million which will begin the Tri-College Development Trust Fund, the income from which will provide educational services for students at three black Episcopal colleges—St. Augustine's, Raleigh, N.C.; St. Paul's, Lawrenceville, Va.; and Voorhees, Denmark, S.C.

A \$500,000 allocation for a National Mission Indian Trust Fund will assist dioceses with large concentrations of native Americans to maintain and extend the Church's mission among these persons. A \$450,000 grant to the Ethnic Ministry Development Fund will strengthen ethnic ministries, especially in changing communities.

The Council also established four endowment funds whose income will be used for institutional and other support for the Church overseas. A primary thrust of Venture is to help overseas Episcopal dioceses and Anglican Provinces achieve self-supporting status, and these endowments are an important step toward that goal: \$500,000 to a Cuttington College endowment fund, Diocese of Liberia; \$75,000 for the Anglican Province of Central Africa; \$350,000 in trust for St. Andrew's Seminary, Manila, Philippine Episcopal Church; and \$200,000 for the Episcopal Diocese of Taiwan.

Unrestricted funds have formed a significant part of the giving of the following dioceses: Newark, Central Pennsylvania, Pennsylvania, Pittsburgh, Southern Virginia, Virginia, Atlanta, Mississippi, Chicago, Michigan, Ohio, Northern Michigan, Colorado, South Dakota, Arkansas, Northwest Texas, Oklahoma, Oregon, Hawaii, New York, and Southwestern Virginia.

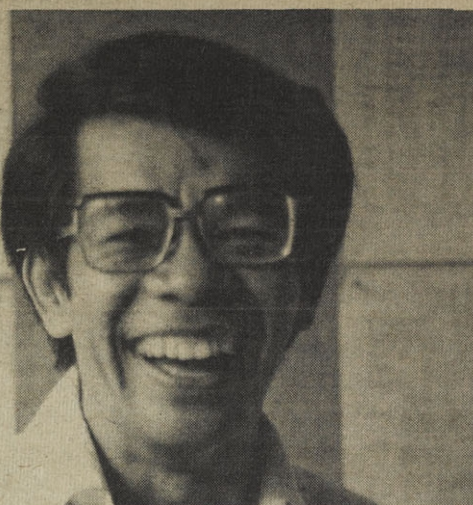
Ethnic Ministry Development Fund

The income from a new Ethnic Ministry Development fund, established with \$450,000 from undesignated Venture in Mission funds, will be used for the support of General Church programs to strengthen ethnic ministries, especially in racially and culturally changing communities.

Ethnic ministries in the Episcopal Church include work among Hispanics, blacks, Asiamericans (Japanese, Chinese, Koreans, South Pacific Islanders, among others), and American Indians/Alaskan natives.

The Church is working with both the "unchurched" and "churched" members of these groups, affirming them as valuable assets in the Church and in the mainstream of society. The congregations in our changing urban areas have a unique opportunity to expand and strengthen good programs and initiate new work with many ethnic communities. This funding will aid leadership training and congregational development.

Onell Soto



The Very Rev. Henry Kiley
Rector, St. Andrew's Seminary, Manila

Theological education throughout the Anglican Church of East Asia (Korea, Hong Kong, Taiwan, the Philippines, Malaysia, and Singapore) has long been identified as "an issue of highest priority." St. Andrew's serves the need for ordained and lay leadership training in the Episcopal Church of the Philippines, the Philippine Independent Church, and beyond. Funds from Venture in Mission will allow expansion of work, especially through faculty salaries and student scholarships.

An important avenue of evangelism for the Church in Taiwan is its kindergartens. Income from these kindergartens, in turn, helps support the diocese. The Church in Taiwan is seeking independence from the need to rely on support from the American Church. Funds from Venture in Mission will help accomplish this.



Onell Soto

Income from an endowment fund for Cuttington College, Liberia, will help this uniquely Christian institution provide more faculty and student housing as well as pension and scholarship funds. Cuttington College is influential in 10 countries in a vast area of West Africa.



Dr. Edward A. Holmes

Tri-College Development Fund

Historically, substantial support for black higher education has been an important part of the total mission of the Episcopal Church and an effective means of enabling deserving young men and women, primarily from poverty backgrounds, to move into the social and economic mainstream of American life. The Church's support of predominantly black St. Augustine's College, St. Paul's College, and Voorhees College is a transforming ministry.

Though great strides toward upgrading educational opportunities for minorities have been made in recent years, many blacks arrive on campus inadequately prepared for college-level work. There are many adjustments that must be made by these students, and it has been the unique role of the black colleges to be able to help them on a one-to-one basis, with concern and understanding. It is therefore vitally important to keep the cost of education low and to make scholarship help available. Very often these students go on to roles of leadership, especially in the Church, since traditionally a number of them take pre-theological courses.

The establishment of the Tri-College Development Trust Fund with \$1 million from previous undesignated Venture in Mission funds will eventually, when even more funds become available, help assure a fixed amount of income.

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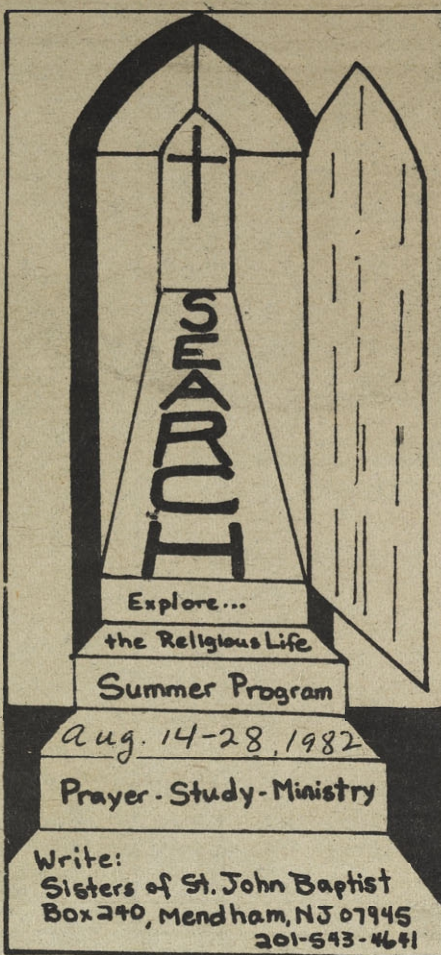
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In his regular M.E.M.O. column in *Christian Century*, Martin Marty cites South Dakota Governor William Janklow's incredible defense of the creche installed in the state capital. Janklow said, "I think the Nativity scene is part of the American scene. To some people it's like Barbie dolls." We would not presume to comment. Obviously Janklow's Mattel theology is beyond our ken.

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