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# EPISCOPALIAN

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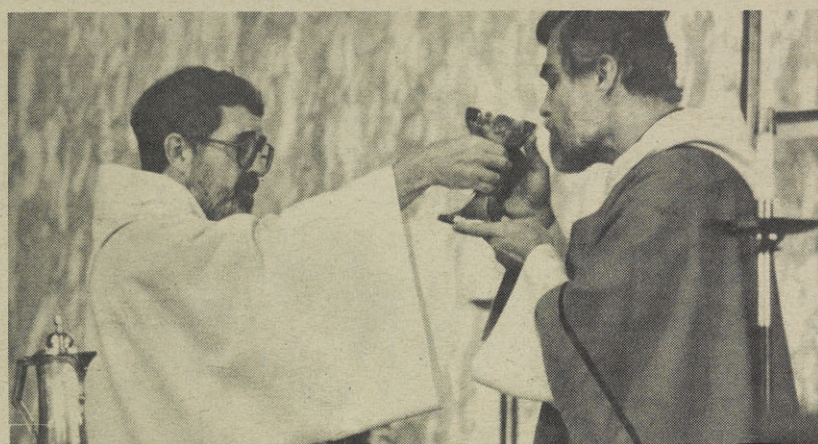
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## War and peace, unity moves top 1982 news

BY JANETTE PIERCE

Episcopal editors of diocesan newspapers chose the Church's involvement in peace and disarmament and the interim sharing of the Eucharist between Episcopalians and Lutherans as their top religious stories of 1982 when a third of the Episcopal Church's diocesan editors responded to our request for their lists of top stories of local interest. Pope John Paul II's visit to England was their third choice, an event much lower on other lists where the three-Church Lutheran merger ranked higher.

Editors in South Carolina and Olympia mentioned the Israeli invasion of Lebanon, a story that placed high on other lists, and the Southeast Florida editor chose the role of the Churches in Central America as an important story, one also rated high by journalists outside the diocesan press.

More important to diocesan editors than to the religious press at large was church response to human needs, particularly in alleviating hunger. Jobs and unemployment appeared on lists from Montana,

Maryland, West Virginia, Michigan, and Oklahoma. Hunger and urban programs made news in Delaware, Pennsylvania, and New York.

When we asked editors for their lists, we wondered if they would differ much from those of perennial list-makers such as Religious News Service and *The Christian Century*. On the top story—peace—they all agreed, but when such criteria as institutional impact, historical implications, and extent of coverage were applied locally, differences emerged.

People stories such as changes in the episcopacy—elections, resignations, consecrations—made news in Springfield, Northern Michigan, San Diego, Easton, Maryland, and Tennessee. Roman Catholic Bishop Joseph Bernardin's election made top news not only in Chicago, where he became head of the Roman Catholic archdiocese, but in Southern Ohio when he left Cincinnati and in South Carolina, of which he is a native.

When local people are elected to a national office, that's big local news, as in the case of Nevada's Paul Chalk's election

1982 Highlights: Churchpeople in Allegan, Mich., erected a peace billboard; in Oakland, Calif., Episcopalians and Lutherans shared the Eucharist; and Pope John Paul visited Archbishop Runcie at Canterbury.

to Executive Council and Eau Claire's Phyllis Hayden's installation as president of the National Association of Diocesan Altar Guilds.

Diocesan editors also gave top marks to new diocesan programs such as stewardship in Eau Claire, Venture in Mission disbursements in Montana, renewal in Milwaukee, and a new camp and conference center in San Joaquin. Others, such as Delaware and Western Massachusetts, named relationships with companion dioceses.

In Northwestern Pennsylvania the editor listed an event that dominated the news there by citing stories of a standing committee statement rejecting women priests, the charges made against that committee and then rejected, and finally the election of a new standing committee which voided the previous body's position.

For Vermont the big news in 1982 was the first visit by a Presiding Bishop in 200 years to Manchester Center.

But one editor says it's too early to evaluate the news of 1982. Raymond Holly, Springfield, Ill., editor, says, "Gregor Mendel's obituary identified him as an abbot, not a geneticist; Teilhard de Chardin's as an anthropologist, not a theologian. I doubt Jesus' birth or death got much notice at the time. The real top stories of 1982 are not known now."

inside

***Verna Dozier: 'With salvation assured, the Church can be a servant'***



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# World News Briefs



## MANAGUA

Late last fall the some 60 delegates to the diocese's 13th annual convention voted overwhelmingly to set the election of their first Nicaraguan bishop for November, 1984. Bishop-in-charge Cornelius Wilson agreed to continue in that capacity until a new bishop takes office. In his convention address, Wilson identified three diocesan priorities: leadership development for autonomy as early as 1985, community service to the poor, and spiritual growth. The diocese accepted tithing as the standard of giving and called upon Christians in the USA, Guatemala, El Salvador, and the rest of Central America to urge their governments to work so "peace and self-determination in Central America become a reality."

## NEW YORK

The U.S. Treasury Department has denied a special license to a Lutheran Church in America study group which wished to go to Cuba to meet with church leaders and study educational, medical, and social conditions. The Lutherans had gone in similar—mostly lay—groups in 1980 and early 1982. A more restrictive law enacted in 1982 now bars unlicensed money transactions with Cuba.

## ALBUQUERQUE

Bishop Richard Trelease of the Rio Grande was elected president of the New Mexico Council of Churches during its recent meeting here.

## LINCOLN

An Episcopal chaplain at a Nebraska prison says he did not break clergy confidentiality when he reported an inmate's account, during a conversation which the priest terms a counseling session, of committing a double murder. The Rev. Joel Lundak told authorities because he was afraid Jon Esslinger, 19, was capable of killing again. Lundak says Esslinger, jailed for a burglary parole violation, was angry initially but now understands why the priest passed on his story.

## PORT CREDIT

The national executive council of the Anglican Church of Canada asked the Canadian government to reverse its decision to reduce refugee quotas. Meeting in this Ontario city, the governing body of the Church requested that the government retain the 1982 level of immigration for refugees "in spite of deteriorating economic conditions."

## NEW HAVEN

The Rev. James Annand has become the 10th dean of the Berkeley Divinity School at Yale. Annand, an alumnus and former trustee of the school, was acting dean for several months prior to his appointment. Annand has served parishes in Connecticut and Rhode Island. Before open-heart surgery in 1981, he had been in semi-retirement.

## LOUISVILLE

During a hunger conference here, the Rev. Arthur Simon, executive director of Bread for the World and a Lutheran pastor, said cuts in the federal food programs will

lead to more hunger in America and more health problems caused by malnutrition. According to Simon, experience shows the "trickle down" theory of economics does not aid those on the bottom, the 14 percent of the population below the poverty line. "It hasn't worked in this country or in developing nations," he added.

## LONDON

When the shareholders of International Telephone and Telegraph gather in Britain's capital, they will receive a resolution from the Episcopal Peace Fellowship asking that Sheraton Hotels, which ITT owns, not be the site of future "arms bazaars." So-called arms bazaars and their displays of conventional and nuclear weapons attract arms contractors and buyers from around the world. The Peace Fellowship will contend that such events contribute to the possibility of disasters and will remind stockholders that Sheraton has lost facilities in local



SEE SAN PEDRO SULA

wars. "Arms bazaars are literally bad business," said Dr. John Gessell, Peace Fellowship chairman. Washington, Los Angeles, and Chicago officials passed regulations opposing arms bazaars in their cities after strong local protests.

## LOS ANGELES

The second annual clergy seminar sponsored by the Interfaith Center to Reverse the Arms Race, whose headquarters are here, will focus on "The Human Costs of the Arms Race—Psychological, Economic, and Spiritual" on February 23 at the Leo Baeck Temple. Psychiatrist Robert J. Lifton and economist Gordon Adams are principal speakers, and Bishop Francis Quinn of Sacramento will discuss the Roman Catholic Bishops' recent pastoral on war and peace. For information: Interfaith Center, 132 N. Euclid Ave., Pasadena, Calif. 91101.

## WASHINGTON

Andrew Young—civil rights activist, UN ambassador, mayor of Atlanta, and an ordained minister—will be the keynote speaker for the fourth national assembly of the Episcopal Urban Caucus to be held here

February 23-26. The keynote speech and the assembly program will focus on "The Impact of the Gospel in Public Life." In addition to briefings and workshops, participants will call on their Congressional delegations and will elect new leadership for the 4-year-old organization. For information: Episcopal Urban Caucus Assembly, Rt. 1, Box 35A, Chelsea, Ala. 35043.

## JOHANNESBURG

South African authorities report that the new ban against Dutch Reformed theologian Beyers Naude has been relaxed in unspecified ways. The re-imposition of the ban, first instituted in 1977 against Naude and the anti-apartheid Christian Institute, drew criticism from church leaders around the world.

## FARMINGTON

Bishop Frederick Putnam was honored at a special service and banquet in this New Mexico city upon his retirement as the first resident bishop of the Navajoland Area Mission. The Mission serves 600 Navajos in congregations on reservations in New Mexico, Arizona, and Utah. No successor has been named.

## SAN PEDRO SULA

Bishop Hugo L. Pina, 44, who suffers from high blood pressure, has announced his resignation from the Diocese of Honduras, for health reasons. A Cuban native, Pina became bishop in 1978, and a strong emphasis on evangelism in his episcopate has produced 26 missions in the Central American diocese.

## SAN FRANCISCO

Trinity Church, the oldest Episcopal church west of the Rockies, is the first church in this city to provide overnight sleeping space for the city's homeless. The program which provides cots, blankets, and a brown bag breakfast is underwritten in part by San Francisco authorities. The Rev. Robert Cromeey, rector, says the program will continue as long as needed.

## WINNIPEG

Bishop Walter Jones of South Dakota has been elected Bishop of Rupert's Land (Manitoba) in the Anglican Church of Canada. Jones, a Canadian by birth, has been Bishop of South Dakota since mid-1970. His new post will in a very real sense take him home: The bishop and his wife Marilyn were born in the Winnipeg area, and many family members, including the bishop's mother, live nearby.

## LOS ANGELES

The video game, "Custer's Revenge," featuring a nude man sexually attacking an Indian woman has been discontinued by the manufacturer who bought the company which originated the game. The game has drawn nationwide condemnation from many groups, including the Episcopal Church's Executive Council. A spokesman for GameSource, now handling the game, said no company wants "to be associated with either racism or violence toward women. Such themes have no place within the context of a video game." This echoed the points critics made in protesting the game's release.



# HYMNAL PREVIEW 1982

**R**ich in Gospel references, this text is appropriate for themes of "Christian Responsibility," "Common of a Pastor," "For the Ministry (Ember Days)," "Celebration of a New Ministry," "For the Mission of the Church," and "Ordination." **AUTHOR:** Jeffery Rowthorn (b. 1934), professor of pastoral theology, Yale and Berkeley Divinity Schools, New Haven, Conn. **SUGGESTED TUNES:** ABBOTT'S LEIGH, Hymns III, H-208, and AUSTRIA, Hymnal 1940, No. 385. **METRE:** 87.87. D

1  
Lord, you give the great commission:  
"Heal the sick and preach the word."  
Lest the Church neglect its mission  
and the Gospel go unheard,  
help us witness to your purpose  
with renewed integrity;  
**with the Spirit's gifts empower us  
for the work of ministry.**

2  
Lord, you call us to your service;  
"In my name baptize and teach."  
That the world may trust your promise,  
life abundant meant for each,  
give us all new fervor, draw us  
closer in community;  
**Refrain**

3  
Lord, you make the common holy:  
"This my body, this my blood."  
Let your priests, for earth's true glory,  
daily lift life heavenward,  
asking that the world around us  
share your children's liberty;  
**Refrain**

4  
Lord, you show us love's true measure:  
"Father, what they do, forgive."  
Yet we hoard as private treasure  
all that you so freely give.  
May your care and mercy lead us  
to a just society;  
**Refrain**

5  
Lord, you bless with words assuring:  
"I am with you to the end."  
Faith and hope and love restoring,  
may we serve as you intend,  
and, amid the cares that claim us,  
hold in mind eternity;  
**Refrain**

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Those who wish to report experience with the use of particular tunes with this text may write Raymond Glover, The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017.

The Standing Commission on Church Music invites congregational participation in a test program of hymnody and service music being considered for inclusion in the Hymnal 1982.

The Commission hopes to involve congregations representing a wide geographical area and a variety of sizes in the testing process. The information gained from the program will help Commission members decide which materials are best suited for inclusion in the Hymnal 1982.

For a registration sheet, write Raymond Glover, Editor, at above address.

## Juan B. Sicwaten: Rabbits for the Lord



by Ruth Nicastro

Being rector of the oldest and largest parish in the Philippine Episcopal Church is demanding. But the Rev. Juan B. Sicwaten, rector of Church of the Resurrec-

tion, Baguio City, also directs an internationally acclaimed agricultural program.

Sicwaten, who as a non-stipendiary priest worked for 12 years in agriculture and food production, developed a system of back-yard farming simple enough for novices to learn and economically sound enough to support a family on a small bit of ground. Now the Rabbit Experimental and Educational Project helps combat poverty and unemployment in the Diocese of the Central Philippines. For his work Sicwaten was chosen his country's "Outstanding Farmer of the Year" in 1977, and CARE published and distributed a book he helped write.

A consultant on food and agriculture not only to the Episcopal Church, but to his

### WELCOME ROCHESTER

With this issue Episcopalians in the Diocese of Rochester join us with their newspaper, *Diocese*. We welcome them and *Diocese's* editor, Tim Farnum.

government and to World Vision, Sicwaten spent time in the United States this past summer while en route to General Convention, where he was a deputy.

Sicwaten says his parish, located in the 5,000-foot-high summer capital of the Philippines, is "a little of everything" and in many ways much like a cathedral. Resurrection's membership includes a strong Anglo-Catholic group and equally strong evangelical and charismatic ones. To learn more about the renewal movement, while in the U.S. he attended the Episcopal Renewal Conference at the University of Southern California.

Sicwaten oversees four "house churches," at least two or three of which will become missions at the next diocesan convention. He is assisted by four retired priests, two curates, and laypeople who share "collegial leadership" in the parish, which has an active youth group.

Ruth Nicastro is editor of *The Episcopal News* of the Diocese of Los Angeles, from which this article is adapted.

## Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$16, \$18, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$10 a month you will receive:

- ...a photograph of the child you are helping.
- ...a special sponsorship folder with the case history of the child.
- ...a description of the country where your child lives.
- ...a quarterly progress report about your child's community from the field worker.

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### All this for only \$10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

### You can make a difference!

\$10 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$10 a month will help provide so much:

- ...emergency food, clothing and medical care.
- ...a chance to attend school.
- ...help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

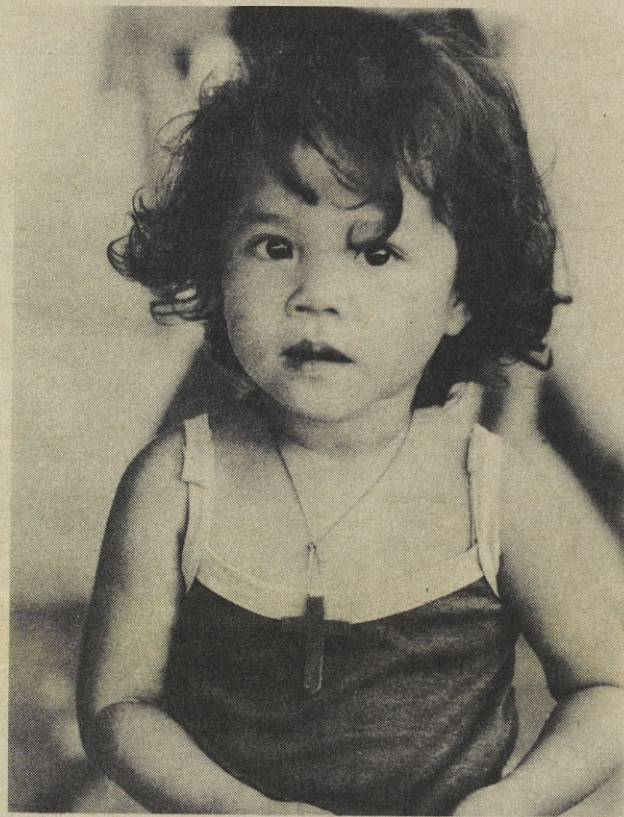
### A child needs your love!

Here is how you can sponsor a child for only \$10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your \$10 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph, and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



3-year-old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother in a hut with dirt floors and a grass roof.

KQG

Holy Land Christian Mission International  
Attn: Joseph Gripkey, President  
2000 East Red Bridge Road  
Box 55, Kansas City, Missouri 64141

☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$10. Please assign me a ☐ Boy ☐ Girl  
Country preference: ☐ India ☐ The Philippines ☐ Chile  
☐ Honduras ☐ Colombia ☐ Guatemala ☐ Thailand  
☐ Africa ☐ The Holy Land ☐ Dominican Republic

☐ OR, choose a child that needs my help from your EMERGENCY LIST.

- ☐ Please send me more information about sponsoring a child.
- ☐ I can't sponsor a child now, but wish to make a contribution of \_\_\_\_\_.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

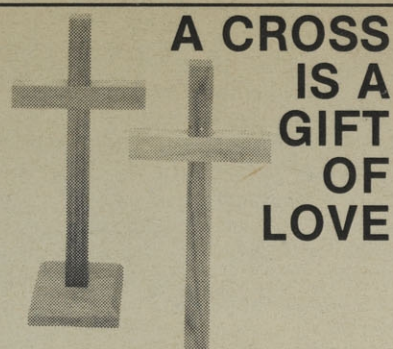
CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

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**THE COMMUNITY OF THE SERVANTS OF JESUS:** A traditional monastic community has recently formed to live a life centered in prayer, study and service (service to the street people and poor). If you have interest in this kind of vocation, please write to us. The Servants of Jesus, P.O. Box 1209, Lexington, KY 40589

# Switchboard

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

## A NOTE IN THE EYE OF THE REPORTER PERHAPS?

We are sorry to report—but relieved to hear—that the information from which we quoted “Call Me Father” in the December issue was incorrect. The Rev. Sandra Wilson, now full-time rector of St. Mark’s, Bridgeport, Conn., thinks “The Rev.” is fine as a form of address for female clergy. “‘Rector’ will [also] do nicely,” she says, citing the English tradition. “At St. Mark’s we’ve gotten beyond the what-do-you-call-us into letting the Holy Spirit move among us,” Wilson says in reporting that her parish is packed every Sunday. —The Editors

## MORE ON NAMES/TITLES

I’ve just read “Why Not ‘Reverend?’” by Lesley Northup and am amazed. If he con-

siders that the “most serious drawback to the use of ‘Mother’ is its gender specific nature,” would someone please tell me in what way “Father” is not gender specific? It seems to me he makes the perfect case for not calling a male priest “Father.”

Frankly, I am not in favor of calling a clergyperson “Mother,” just as I rarely have called a male clergyperson “Father.” I think the non-grammatical “Reverend” may well be the answer. But I am offended by the logic used by Mr. Northup in his article. It is a case of discriminatory writing toward a reasonable conclusion.

Beatrice Pasternak  
New York, N.Y.

**EDITOR’S NOTE:** To be more gender specific, the Rev. Lesley Northup is female.

## 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 NEED...

an office duplicator? The Church of the Ascension has a Gestetner 410 to give to anyone willing to pick it up or pay shipping cost. Write to the Rev. John A. Harms, 205 Park Ave., Mt. Vernon, N.Y. 10550, or phone (914) 668-4851.

Betty Crocker coupons? If so, write to the Morning Group of the Women of Christ Church. Address your request to Mrs. Eleanor J. Holliday, 2016 Yorktowne Blvd., Toms River, N.J. 08753.

## ATTACHED RECTORY?

St. Mark’s Church, 400 S. Main St., Newark, N.Y. 14513, is seeking names of parishes which have dealt creatively with attached rectories. The congregation hopes to free its rectors to buy their own homes.

## ORGAN FOR JAMAICA

The Rev. U. Charles Wolfe is rector of Mile Gully Cure which consists of five congregations, one of which, St. Lawrence’s, Devon, needs a small organ. The present one no longer works. Does any church have an organ to spare? Funds have been raised which will cover cost of shipping. Write to Father Wolfe at P.O. Box 195, Mandeville, Jamaica.

## LIBRARY ASSOCIATION AWARDS

The Church and Synagogue Library Association is accepting nominations for four awards to be given at its annual conference in June, 1983. Deadline is Feb. 15, 1983. The categories are: Outstanding Congregational Librarian, Outstanding Congregational Library, Outstanding Contribution to Congregational Libraries, and Outstanding Contribution to Children’s Literature. To make a nomination, write a letter including name of award, reasons for nomination, and written documentation of the accomplishments of the nominee. Give full name, address, phone number, and church or synagogue affiliation (where applicable) of yourself and your nominee. Direct letter to CSLA 1983 Awards Chairperson, Mrs. Jean Van Esch, 42 Summer Heights Dr., Willowdale, Ont., M2K 1Y3, Canada.

## The Episcocats



“To reach Holy Trinity Church, turn left at the second traffic signal.”

Some years ago, I had a parishioner who would call me everything but “Father.” I did my best to avoid the issue, yet it was raised again and again. One afternoon, this lady was telling me about her charitable work in which she had met and worked with the pastor of the local Roman Catholic congregation. As she was telling me the story, she constantly referred to this priest as “Father.” I asked her why it was acceptable to call him “Father” but not me. She said, “Everyone knows that you call priests ‘Father’ and ministers are called ‘Reverend.’” Her problem had been not with the title, but with the reality of the ordination.

Charles B. King, Jr.  
Deposit, N.Y.

The tone and viewpoint of the Rev. Northup’s piece about what to call women priests disturbs me. Whether any priest should have a parental title is a debatable issue. But the fact that this issue remained largely dormant until women were ordained is suspicious. As a psychiatrist, I have always known that our culture is riddled with various kinds of negative mother complexes, but even I was surprised by the reaction of everyone, including the women themselves, to the possibility of having to call a woman priest “Mother.”

Ruth T. Barnhouse  
Dallas, Texas

Without delving into a theological discussion, I will state simply, the ecclesiastical title “Mother” for a woman priest worked well here at St. Paul’s Episcopal Church.

Sandra Anglin  
Willimantic, Conn.

My personal abhorrence to the title “Reverend” stems from boyhood days when being called that connoted a personality of a peculiar sort around whom one could never relax.

When I encountered my first Episcopal priest, he was called “Father.” He spoke and acted naturally. A new image of a minister who was also a human person became associated with the term “Father.”

I am a non-parochial priest (for nearly 10 years) and am still called “Father” occasionally, but mostly I’m called by my Christian name. I prefer this as my title. If it was good enough for Paul and Peter, it’s good enough for me.

Don M. Dixon  
Battle Creek, Mich.

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With salvation assured,  
this is way we could be

BY VERNA DOZIER



My belief that I am fully accepted is a faith statement. I can never prove it. It may not be true. A risk is involved. But what the Christian community at its best is doing is living as if that were true. We are not going to find any validation in the world around us because the world marches to another drummer. We cannot talk about God only in terms of our experiences because we are marching to a drummer who says our experiences are only a part of reality, not the whole of it.

We then have two choices. Either we make reality small and concrete and unequivocal enough to grasp it and own it. Or we admit that the truth is so far beyond that we can grasp and comprehend and own and control that our relationship with that truth is tenuous. We have to walk by faith.

Being made right is not the Church's work. That is God's work, and that work is done. The work of salvation is finished. The unfinished part, the part that is ours, is to work out our salvation with fear and trembling, to work out what that means in the closing years of the 20th century, in a world threatened by nuclear extinction, ravished by greed that secures the very rich at the expense of the multitudes of the very poor, seething with age-old racial and religious hatreds.

This is the world we are called to turn upside down. In many ways it is much like the world into which the incarnate Lord

came, and in many ways it is different. The major difference today is "Christianity" is a powerful establishment. Religious establishments all act alike; they all arrogate to themselves the exclusive right to speak for God. Laypeople must take upon themselves the awful burden of yielding that right to no one.

The real definition of the Church is *servant*. Like the word *symbol*, *servant* points beyond itself; it has a purpose, but it is not ultimate reality. The institution is not ultimate. When it is doing its job, it points to God.

If people really believed the work of salvation has already been accomplished, they would change the way they relate to Churches. They would still support the institution, attend faithfully, but they would hold it all loosely.

The institution's gift to them would be community. They would have a place where they were understood, where they

## Reflections

were loved, and where they would hear that message proclaimed, falteringly perhaps, but proclaimed on Sunday morning. The sacraments would give them the opportunity to participate in that continuing drama.

All those gifts from the Church would be important, often vital, to them. They would have a spirit and a lightness and a grace so you would know they had a different quality of life. There would be no lightness about the way they encountered the essence of the call to be about the business of their Lord. With grace and humility they would name the demons of oppression, care for the victims, march against the powers and principalities, and constantly challenge the Church, the institution, to be the Church, the people of God.

From *The Authority of the Laity*, \$6.25 postpaid, The Alban Institute, Mount St. Alban, Washington, D.C. 20016.

## Churches aid unemployed

With double-digit unemployment setting new post-Depression records in the last months of 1982, churches responded not only with programs to feed hungry people, but some began helping people acquire job-hunting skills.

"Although our primary purpose is to spread the Gospel of Jesus Christ, we also minister to the needs of the people in our communities," says Bishop Matthew P. Bigliardi of Oregon. "One urgent need today is to help the unemployed find jobs."

In mid-November Oregon began training leaders, with the help of a team from the Diocese of Olympia, for a program called Together in Employment (TIE) which career counselor Bernard Haldane developed in Olympia.

TIE helps people identify their abilities and learn how to present them to an employer. Twenty leaders can be trained in one weekend to lead the 21-hour workshops for the unemployed and underemployed. Oregon's TIE director, the Rev. L. B. McCagg, says, "The repeated discouragements of job hunting and rejection make the church setting helpful; the practical and tested job-hunting techniques make the program successful."

In Sharon, Pa., just a few miles from Youngstown, Ohio, the city with the highest unemployment figures in the nation, St. John's Episcopal Church offered a five-session Jobs Clinic during November and

*Continued on page 18*

## Allin names Jubilee, Next Step committee

At Executive Council's request, Presiding Bishop John Allin has invited 12 persons to serve on a committee to coordinate establishment of the Next Step in Mission and Jubilee Ministry programs, which the 1982 General Convention approved.

The advisory group will work with Episcopal Church Center staff and General Convention and other agencies which support the programs that are intended to increase the Church's response to human needs.

Executive Council members invited to serve are Marjorie Christie of Newark, Canon Kermit Lloyd of Central Pennsylvania, Harry Griffith of Central Florida, John Cannon of Michigan, and Bishop Furman Stough of Alabama. Also invited were Bishops Heath Light of Southwestern Virginia, William Wantland of Eau Claire, and John Burt of Ohio, Archdeacon Lorentho Wooden of Southern Ohio, Canon Timothy Nakayama of Olympia, the Rev. Don Taylor of Atlanta, and Manuel Mesa of Southeast Florida.

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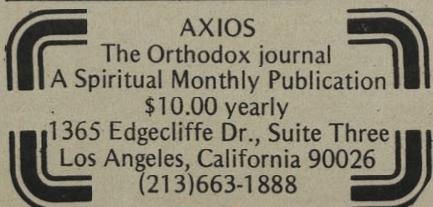
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## El Salvador Diary

### 'Hope in the midst of daily danger'

BY PAMELA MCBETH

El Salvador, called the *Pipil-Cuscatlan* (the Land of Precious Things) by some of its earliest inhabitants, is a magnificently beautiful country on the Pacific coast of Central America. From its earliest times, its "precious things" have been its people who have high regard for the value of each human life.

Volcanoes abound; the soil has become impregnated with volcanic ash and lava, making it porous and rich. Acre for acre it is the country which grows more coffee than any other nation in the world.

It has a landscape of dramatic beauty; massive cones surrounded by lava wastelands, deep blue volcanic lakes, cotton fields, idyllic beaches, and huge coffee plantations.

Four and a half million people are packed into an area the size of Massachusetts, 170 miles from west to east and about 60 miles from north to south. The whole country is virtually owned and held in a vise by a few large land-owning families known as *Catorce Familias*—Fourteen Families. Although these enjoy enormous wealth, El Salvador is the poorest nation in the western hemisphere after Haiti.

For a few years El Salvador has been simmering in its quest for a "just and equal sharing of the things the earth affords." But when Roman Catholic Archbishop Oscar Romero was murdered by a sniper while celebrating Mass in a hospital chapel during Holy Week in 1980, the massacre of all people opposed to government policy began in earnest.

The trigger that ended Romero's life simultaneously triggered the relentless elimination of 35,000 civilians to this date, has resulted in the disappearance of more than 5,000, the taking of hundreds of political prisoners, caused as many as one million displaced people or refugees, and created the state of siege under which the country lives today.

\*\*\*

Under Decree Law 507, a person detained may be held incommunicado for 16 days and legal defense during the initial 180 days of detention is prohibited. Applying to people of any age and permitting arrest on the basis of "any factor judged appropriate," the law is used against people thought to be subversives, based on such flimsy evidence as youth or hair style or mode of dress.

This monstrosity, which violates the original constitution of the country, also restricts the possibilities of any legal recourse and legitimizes torture as a method of obtaining evidence. Thus indiscriminate torture and killing terrorize the entire population. Citizens must live with the fact that when they leave home for work in the morning, they may not return. The abnormal has become normal. It is thought that no one family has escaped this "psychological brutalization."

\*\*\*

We met with the Salvadoran Human Rights Commission, seated under a tree in the yard of the archdiocesan offices which now serve as headquarters since its building was bombed a year earlier and a staff member killed. The commission provides legal assistance to low income people, gets food and financial help for them, publishes advertisements that might lead to the discovery of disappeared people, buries the dead, and exhumes bodies for identification.

While there, we listened to the mother of a 14-year-old whose body had just been discovered with his throat slit. His crime



Photo by Jeannie Willis

In Quilapa the Rev. Luis Serrano, priest-in-charge of the farm where massacres occurred late in November (see story opposite page), vests for an outdoor Communion for 30 adults and children.

was that he had been delivering some corn pancakes at 9:30 one night from the small business his mother operates. Another anguished mother talked of her son who had an Afro hair style and whose body has never been found. Still another told of the three sons she lost and her agonizing search for them.

A representative of the Union of Journalists told of his son who was shot dead in the street. He was 10 years old. Together we wept.

In my possession are photographs taken by a human rights photographer at El Playon, a lava bed used as a garbage dump where corpses are left to the vultures and dogs and where families come to look for some clue which might identify their loved ones and to give them a Christian burial.

\*\*\*

We visited two refugee camps. The first, sheltering 200 people now, is located 20 kilometers from the capital and is church-sponsored. The buildings are simple: concrete floor and four posts sustaining the roof. There are no rooms—the community really does live together.

Desks in a small school are the only pieces of furniture, aside from a table, chair, and medicine cabinet in the dispensary. Hammocks are used for sleeping and charcoal on large stones for cooking.

No one was willing to talk here as there is still too much fear. On the way back from this settlement, the driver of our vehicle pointed to a body which had been left on the sidewalk in a suburban area.

The second visit was to the oldest camp in the country located on the grounds of the San Jose seminary. This has been "home" for 1,100 people for five years. Eight hundred of them are children.

A group of youngsters, some clinging to us, followed—a not uncommon phenomenon, we were told, since everyone in the camps has lost at least one adult member of the family by violent death.

For security reasons, there are few adolescents in the camps. The authorities cause more trouble if teenagers, considered to be guerillas or subversives, are present. Therefore, families must be further broken up.

\*\*\*

Up a winding mountain road, 10 kilometers from the central core of the capital city, is an orphanage for refugee children of whom there are now about 30,000 in the country. It is operated by one of the most dynamic denominations in the country and therefore is considered suspect. A brother of the pastor of the main church has been missing for a year; three weeks before our visit his niece suffered the most brutal torture; the pastor himself has been arrested but, miraculously, set free.

The orphanage is to house 150 children eventually, but due to severe government harassment of congregations and pastors it was thought wise to move the children in by stages. When we toured the orphanage the first 12 had just settled in. Some were asleep in their beds. Other beds, still unmade, awaited the arrival of a second batch of children that week.

We still do not know if what occurred after we left was a result of our visit or by coincidence, but at 1:00 a.m. two truckloads of soldiers arrived, kicked in the

front door, ransacked the house and destroyed the new beds, leaving two hours later without explanation.

Two nights later, the pastor came to our hotel to bring us some Salvadoran coffee he promised us. I shall never forget the resolute step of that slight man as he left the hotel nor the look of utter determination and courage in his demeanor.

\*\*\*

Sixty kilometers from the capital, through lush land of green beauty, is a new cooperative. Just beyond the village of Panchimalca with its lovely church dating from the year 1510, overlooked by a natural formation in the mountain known as The Devil's Door (once a tourist attraction but now a dumping ground for corpses), we left the paved road and for 24 kilometers shuddered and shook as our jeep traversed an incredible pathway of boulders and deep crevices with a ravine on most of one side. Arriving at the last co-op, we saw whole hillsides planted with beans, cabbages, corn, and tomatoes.

Though the site is difficult to reach, the co-op was established here so that the displaced would feel at home in surroundings not unlike their own. Already enough food is produced for their consumption and the excess sold to make the farm pay for itself. Easier said than done since the vegetables and roses grown must be transported in large baskets on the heads of barefooted women who then walk the 14 kilometers to Panchimalca and thence to San Salvador by bus.

\*\*\*

Facing the main square of San Salvador is the still unfinished cathedral, replacing the ancient one destroyed by an earthquake 30 years ago. It presents the poorest face of any church of that size that I have seen in Latin America. Perhaps it is the perfect setting for the tomb of the archbishop of the poor.

This is not a sad place—the people Archbishop Romero loved so well have brought all kinds of tributes and only when the church is closed is his tomb ever alone. As we joined the men, women, and children in prayer, it seemed that his spirit was with us.

\*\*\*

What are the hopes of the people of El Salvador? Many times the following points were expressed by spokesmen of different groups and by individuals. They are tempered with the concern that the world thinks that things are getting better in their country and with the worry that outside forces impose pressures on the government to make citizens appear to be savages so that every military move can be justified on the basis of the perils of communism.

Three hopes, then, are:

1. That dialogue between the military, the rightists, and the left take place to achieve peace, but this will be a protracted and dangerous struggle as each armed group feels strong enough to overthrow the other.
2. That all major military aid to the country be halted. U.S. military assistance on a large scale prolongs the hostilities and denies the right of the people to self-determination.
3. That the U.S. demand an end to the atrocities—such a demand would dramati-



cally decrease the number of human rights violations.

\*\*\*

The story of El Salvador is not a pretty one. And yet in spite of the horror, there is much to be learned from its valiant people who fight to break the system in which they are enslaved.

They need no other motive than their steadfastness to the Gospel, their love of Christ, and their compassion for their fellow human beings. This love and compassion demand action and service. Well they know that these lead to sacrifice—not just the little sacrifices of going without, but the possibility of the supreme sacrifice. So the story of El Salvador is one of death and life, one of apocalypse: ending and revelation. By having to face the possibility of violent death daily, the meaning of life is clarified.

I asked a priest and professor if there is hope for El Salvador. There was a pause while this man controlled the pain in his face and in his eyes and then he replied softly: "God would not be God to abandon these His people, but there is still more suffering to come. The depth of conviction of the ordinary person is amazing. For that reason, yes, there is hope."

As I walked out of his office into the bright sunshine, I knew he was right. Our driver, a man in his early 20's, accompanied me. He and others give so much of themselves. Their lives are filled with grace and faith, which are the lights that illuminate their hope.

He and his young wife were awaiting the birth of their first child in the hope that he or she would grow up in a country at peace. Not peace at any terms, but a peace in which justice prevails, in which a just and equal sharing of the things that El Salvador, their piece of earth, affords.

Pamela McBeth, an Anglican from Montreal, was part of a three-person fact-finding team that visited El Salvador late in 1982.

Reprinted, with permission, from *The Canadian Churchman*.

## Haynsworth reports on El Salvador trip

After the murders in November of seven men at a Church-sponsored cooperative farm in La Florida, El Salvador (see January issue), Presiding Bishop John M. Allin dispatched Bishop Edward Haynsworth to that troubled country. Haynsworth returned from a seven-day fact-finding trip with assurances of an investigation.

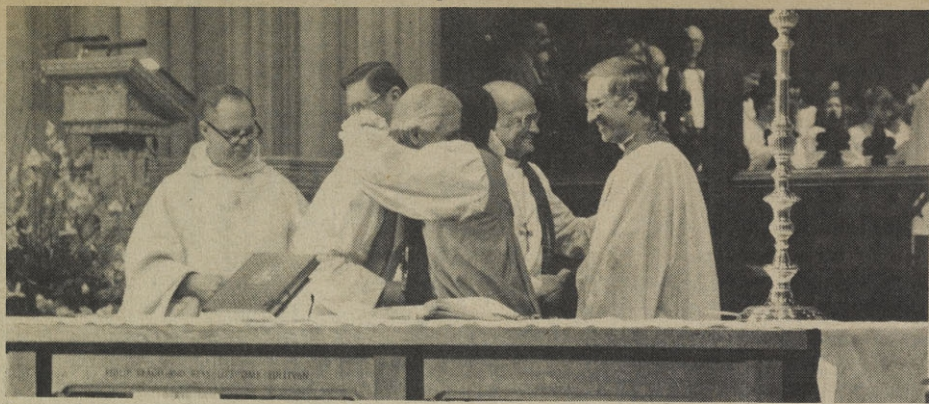
Accompanied by the Rev. Luis Serrano, priest-in-charge at La Florida, and the Rev. Victoriano Jimeno, Haynsworth met with families who fled the farm after the killings, with U.S. Ambassador Deane Hinton, and with El Salvador President Alvaro Magana. According to reports to Haynsworth, the seven men were killed for personal hatreds incurred before they came to the farm.

"It is a clear example of the tragic injustice that is likely to happen when military forces take the law into their own hands," he said of the situation which permits someone to make charges of subversive activity to untrained and unsupervised local civil defense forces. The bishop, who also met with non-governmental civil rights groups, said, "There is little or no restraint on the part of government, subversive, and private feuding sectors."

At a meeting January 11 the Haynsworth party received Magana's assurance of an investigation while keeping in mind the survivors of the La Florida massacre. Magana, who is a civilian, also said he would like to visit the cooperative farm at La Florida in February.

Haynsworth will share his report with Archbishop of Canterbury Robert Runcie, Archbishop Edward Scott of Canada, and Allin, all of whom have called for a full investigation. As we went to press he was to meet with Allin to discuss ways of maintaining support for the promised investigation.

## Lutheran, Episcopal ties formally tied



Episcopalians and Lutherans pass the peace at Washington service.

Led by Presiding Bishop John M. Allin and bishops of three Lutheran denominations, a joint celebration of the Eucharist at Washington Cathedral gave formal recognition to the interim sharing agreements the two communions made last fall.

Attended by 2,300 people, the service used the *Episcopal Book of Common*

*Prayer*. Bishop David Preus of the American Lutheran Church was the gospeler; Bishop William Kohn of the American Evangelical Lutheran Church led the prayers of the people; and Bishop James R. Crumley of the Lutheran Church in America preached. All four bishops participated during the consecration of the bread and wine.

Morton Broffman

"We take a plunge into icy waters here," Crumley said. "I am convinced we shall find it refreshing and life-giving."

Allin said, "This is not just talking about Christian unity; this is demonstrating it."

Bishop John T. Walker of Washington presided at the service.

The Washington Cathedral service recognized local events that have been steadily occurring since the agreements. Western Massachusetts' diocesan convention hosted a joint Eucharist, and three Lutheran and two Episcopal bishops joined for a service at St. John's Cathedral, Denver, Colo.

The Church of Our Saviour, Okeechobee, Fla., held a joint Evening Prayer service. In Paradise, Calif., churches of both denominations sponsor a joint Sunday school program, and in Chico two congregations held a joint Eucharist on Thanksgiving Day.

St. George's Church, La Canada, Calif., hosted the Lutheran Church of the Foothills for an All Saints' Day Eucharist, using the Lutheran liturgy and combined choirs. Central New York's clergy have met with their Lutheran counterparts to discuss liturgical traditions.

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# SEND A VALENTINE YEAR ROUND

**F**ebruary is the Valentine month, the month of love. Around the country churchpeople—individually and corporately—share February love the whole year round.

In our own Valentine here, we report on a few of those efforts and offer Valentine verbs to help you extend the February spirit in your own lives and in the lives of others.

The Diocese of Rochester raised \$5,700 to help three priests in the Diocese of Nassau and the Bahamas with badly-needed transportation. Oregon's Venture in Mission gave \$2,000 each to six hospices in western Oregon. And Southwest Florida's Venture program raised \$1 million for "the hungry of the world."

The Dolphins, a project of the Merion Deanery of the Diocese of Pennsylvania, regularly visit nursing homes. Begun in 1978 with 12 volunteers, Dolphins now number 70 from 20 local synagogues and churches. For information: The Rev. Virginia Thomas, St. George's Church, Darby Road and Ardmore Ave., Ardmore, Pa. 19003.

The New Orleans Food Bank helps 1,000 people monthly with food. In Oregon, the Food Share Network receives donations of fish from members of St. Stephen's, Newport, who have charter boats; four Lincoln County parishes contribute regularly; and a Shrove Tuesday pancake supper helped. "Too many people feel they can't make a difference," says the Rev. James Boston, vicar of St. James, Lincoln City. "They can—and in many different ways."

The Rev. Leland B. Peterson established a TGIF service at St. Alban's Church, Los Banos, Calif., in the Diocese of San Joaquin, to provide a spiritual refresher for members to help them remember, he says, "we are indeed created a little lower than the angels."

*Episcopal Churchfacts*, the paper of the Diocese of Western New York, listed a "help wanted" section for volunteers in its December, 1982, issue. Opportunities included befriending a boy or girl in a Big Brother/Big Sister type program, tutoring, initiating hobbies for the male residents of the Church Home, and donating baby clothes to a center for teenage parents.

The Diocese of Tennessee, a model in meeting human needs, has held weatherizing workshops and supports a Hunger Coalition, the Second Harvest Food Bank, and the Eastern Nashville Cooperative Ministries through which 36 churches and 150 volunteers help 600 families a month.

*Continued on page 18*

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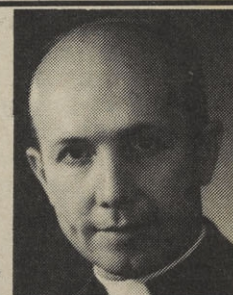
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With fellow female faculty members at St. Augustine's in the early 1920's, Mary Elizabeth Johnston is second from the left.

## Mary Johnston: Hard life, well-lived

by Ellen Lawson

This winter Oberlin College honors the late Mary Elizabeth Johnston, an Episcopalian active in the Diocese of Ohio who died in January, 1981, at the age of 91.

"I was born like everybody else—maybe," Johnston once quietly joked to Oberlin friends. "I was born a woman—can't help that. I was born poor—can't help that. And I was born black—can't help that."

With that beginning in Sandusky, Ohio, in 1890, Johnston spent 25 years completing an A.B. degree begun in 1909 at Oberlin and granted in 1937. For the last eight years of her life she lived on an annual retirement pension of \$4,500 while contributing \$1,000 a year to the college. She left her estate, earned from a lifetime of hard work including teaching at a North Carolina Episcopal school and service as a domestic, to Oberlin for scholarships for minorities.

Mary Johnston inherited family values that enabled her to possess the best of being born in an era in which women could not vote, the Supreme Court upheld the legality of segregated education, and conditions were inhospitable to poor black girl-children.

She came from Baptist roots. Her grandfather, an early black settler in Sandusky, helped found the first black church there.

Her father died in 1898, and her mother moved the small family of three children to Oberlin. Mary Johnston graduated from Oberlin High School in 1909 and enrolled at Oberlin College, first in the United States to grant the A.B. degree to women and blacks on more than a token basis. She lived at home, had a tuition scholarship, and earned money for books working in professors' homes. In her junior year finances forced her to leave college, and she joined her mother in domestic service. In 1912 a college friend helped her find a position as a primary school teacher at Episcopal St. Augustine's outside Raleigh, N.C.

Teaching in the south with its segregated education, transportation, and public accommodations was another world for Mary Johnston. But she enjoyed teaching so much she decided not to return to Oberlin and remained at St. Augustine's for the next 26 years, moving in the early 1920's to the secondary department where she taught English and drama.

Over the next two decades she finished her degree by attending summer sessions and on graduation day in June, 1937, wrote in her diary, "The day of my life. A.B. is really mine."

On her return to St. Augustine's with her newly-won college degree, Johnston seems to have gained extra confidence which caused her to "tell the dean a few of her faults." This led to her resignation from the school in June, 1938. She moved to Asbury Park, N.J., and with the Depression still going strong, she worked as a maid in a roominghouse from 1939 to 1941.

While at St. Augustine's she had become an Episcopalian, sustained by the black church community there. But in

Asbury Park she found herself among predominantly white Episcopal churches where one man told her "he didn't want to sit by me so he moved his seat" and a woman "shook hands with me and said we would know each other in heaven," as she wrote in her diary.

In 1941 she began to teach for the Works Progress Administration and in 1946 became a teacher at Bordentown Manual Training School for Negroes. She was advanced to dean in 1952, the same year she finished summer study for her M.L.S. at Kent State. Ironically, in 1954 she lost her post when the state closed the school to comply with the Supreme Court's historic desegregation decisions. She worked for a year as a school librarian in Elizabeth, N.J., and in 1955 retired on a small state pension and social security.

In retirement Mary Johnston lived in Cleveland, Ohio, and was active at St. Andrew's. In 1964 she became a steward for the diocesan United Thank Offering appeal. She had been "dropping pennies" picked up from sidewalks into a mite box for the Church since her St. Augustine days. Now by working for UTO she could help black schools in the south like St. Augustine's.

At the St. Louis General Convention in 1964 she presented a record UTO offering from Ohio of \$100,000. This sum increased by \$8,000 in the next few years as she spoke on the importance of pennies saved. "Seniors of Ohio" paid tribute to Mary Johnston in 1979 as the "first Negro woman to reach the highest position in the diocese."

Over the years Johnston witnessed the fruit of her teaching. Among her former pupils are Bishop Quintin Primo, Jr.; Canon St. Julian Simpkins, Jr.; and the Rev. Messrs. Francis Johnson, Oscar Holder, and Theodore Roosevelt Gibson. Former students also served as rectors in New York and Kansas City, one—Bravid W. Harris—became a Bishop of Liberia and another—James A. Boyer—the second black president of St. Augustine's.

She once told of a former student who thanked her by saying, "All I have made of myself to be something—you have helped me." She added, "What more can you say?"

Mary Johnston liked to say a person is known by her actions. She gave not only pennies, but her heart to the Church and to Oberlin. Psalm 71 contains a favorite passage of hers, "Now also when I am old and grayheaded, O God, forsake me not; until I have shewed my strength unto this generation and power to everyone that is to come."

Ellen Lawson is an historian at Oberlin College, "white, baptized, confirmed, married in the Episcopal church at Falmouth, Mass., and became interested in the race issue when I served as a Girl Scout leader of a black settlement house troop in Chester, Pa., while I was a student at Swarthmore College."



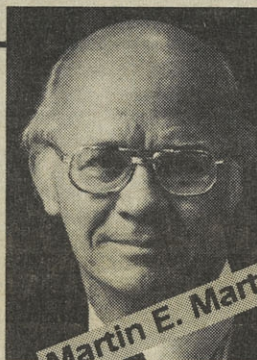
At the St. Louis General Convention in 1964 Mary Johnston talks to a delegate probably to enlist him in her cause of money-raising for the UTO.

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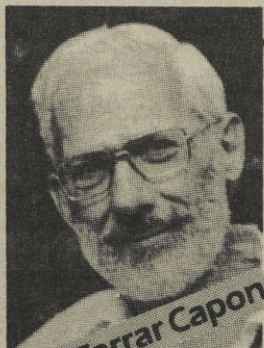


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## Two views on the debate "Should Episcopalians accept Papal primacy?"

"Should Episcopalians accept Papal primacy?" is a question Virginia Theological Seminary professor John F. Woolverton raised in the November, 1982, issue of *The Episcopalian*. "Our theology, our history, and our consciences may find the price too high under the present circumstances. But

whatever the case, as our leaders move seemingly ineluctably toward that acceptance, the questions need to be aired, debated, and understood fully by Episcopalians everywhere," Woolverton concluded. Here two Episcopalians respond to Woolverton and contribute to that debate.

### We may need to abandon some of our traditions to recover the real Root of our faith.

by Henry Ruschmeyer  
The Church of the Ascension  
New York, N.Y.

"Should Episcopalians Accept Papal Primacy?" in a recent issue of *The Episcopalian* raised for me anew questions about our historical church polity in relationship with the rest of the Holy Catholic Church.

Woolverton's thesis questioning the acceptance of papal primacy seems to be correct if we indeed accept for all time the decisions, or perhaps the interpretations of those decisions, made by our "founding church fathers" in the 1780's—particularly the decision to apply democratic principles to the election of bishops by clergy and laity. Hence, great democratic power has been given to diocesan and national conventions. Whether the power of church polity rightly rests with these conventions still may be open to debate. Some of us cannot close the door on the question of the rightness of this decision as we continue to search for church unity. For some of us the Kingdom is not a democracy, but a monarchy in which Christ is King. The Church on earth strives to approximate the Heavenly Kingdom as best possible.

Woolverton speaks of the "pretensions of the medieval episcopate." I believe we need to remain open to the possibility of the "pretensions of the contemporary General Convention," too. Both institutions may be guilty of the pretensions of rightness without properly deferring to God. He speaks of "our roots" as of prime importance. Yet we may need to remember more importantly our universal Christian roots. These roots point to the Upper Room where our Lord gathered with the New Israel, represented by the Twelve Apostles, on the final night before the Cross. Lambeth Conference and the College of Cardinals may more readily approximate this last gathering of the Lord's chosen Apostles than our democratic Convention ruled by majority vote.

As Woolverton says, "we can only approach the question of God's will in greatest humility." Humility may require our admitting that we have been wrong—or at least not always right. Article XIX also may apply to the Episcopal Church.

I support church unity. I believe it to be God's will. In realizing it, we may need to abandon some of our favorite traditions—even idols, including "our roots"—for that Root Jesus Christ, who is Primacy, in our search for unity under His sovereignty.

### Has the Roman Catholic Church offered any compromises to encourage reunification?

by John R. Sutters  
Palmyra, N.J.

I was elated to peruse an article which actually questioned to any degree a reunion with Rome. I think the reasons Woolverton expressed are valid and worthy of serious thought by those who would put the entire Anglican Communion on an express train to Rome. There appear to be many such persons these days, particularly in high places.

In an effort to understand the enthusiasm for such a reunion, I have attempted to ask these people, whenever I am able, to explain why they are so keen on such reunification. Usually, if they bother to answer, the explanation concerns the unseemly Christian division which exists. Well, of course it is unseemly, but I fail to understand why respect for one another and acceptance of each other's right to approach God in the way we are led by the Holy Spirit isn't sufficient. I know how simplistic that must sound to a theologian, but surely he must realize all people are never going to agree on everything.

Frankly, I am troubled by the idea reunification must evidently take place under the leadership of the Bishop of Rome. I am more than troubled when I consider the present Bishop of Rome and his Mariologist views. It troubles me to think his devotion to Mary encourages those in the Roman Catholic Church who seem intent on championing the repulsive doctrine of Mary's becoming co-redemptrix with Christ. If there is to be a reunion of the Christian Church, it appears to me such a reunification should be effected to exalt Christ, not the Bishop of Rome or the Virgin Mary.

This leads me to another question I generally ask. What compromises has the Roman Catholic Church made to encourage a reunification with the non-Roman Christian Church? Reuniting under the leadership of the Bishop of Rome, who currently has the privilege or right to declare certain doctrines as God's charge, does not seem to me to be much of a compromise. My personal feeling is when the Roman Church ceases to demean and degrade other Christian groups, as it has done for centuries, and considers itself only one among many groups, all of which are equal, seeking the truth of God, that will be the occasion to discuss with warmth the reunification of Christendom.

I would like to take exception to a part of the article regarding lay participation in the Episcopal Church. I was astonished to read that "primacy was restored to the laity" in the Anglican Church, or at least the American Episcopal Church. My experience has been quite the opposite. As one who has sat on the vestry of my local parish and as a representative at two conventions in the Diocese of New Jersey, I do not quite understand how you can suggest laypeople have primary influence or power in this Church. I have always understood that in the final analysis the parish priest can determine most of the affairs of a particular church. In our convention the three delegates from each parish have only 1/3 of a vote each while every priest has one full vote. How does that add up to the laity being able to elect bishops, let alone suggesting laypeople are regarded as being intelligent or worthy enough to help tend the affairs of this Church? Laypeople do not have primacy, and the priests and bishops of the Church don't want us to have it. If that occurred, they might lose their position and power.

I feel more than just a trifle bitter toward the clergy and hierarchy. Obviously I am a disgruntled Episcopalian on the verge of departing from the Church so maybe my views are not worth much. In any event, I welcome the article and think it comes just in time to stem the tide of the whole back-to-Rome movement.

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THE ROUTINE OF PARISH PAPERWORK

by Judy Mathe Foley

I thought you'd never ask and I can't wait to tell you all about it was the unanimous response to a "Calling All Church Computer Users" letter we sent just before Christmas.

"For the first two weeks the computer sat on my office desk and nothing (make that NOTHING) else got done," said one user.

"It has been a joy to get this letter off to you," said another who confessed to a "fond affection" for his computer, calling it "one of the most helpful pieces of equipment I have discovered since entering the ordained ministry 30 years ago."

If one were to harness this zeal in the cause of evangelism, Episcopalians would put Mormons to shame! In fact, evangelism is one of the uses to which parish microcomputers are being applied (page 15).

Despite its own language of hardware and software (the first is a machine, the second is instructions that tell the machine what to do), floppy disks (soft plastic records used to store information) and terminals (a keyboard and display screen), none of the letters that crossed our desks showed any computer phobia at all. "Forget that," advised one. "Software does all the work for you."

Another offered the advice that fear of misuse is misplaced. Likewise, he said, "wine, which in the Eucharist conveys to us the Blood of Christ, is also the means by which people make themselves drunk." He said the Church needed "so powerful a means for serving the Kingdom of God."

The machines owned by these users range from a book list \$100 Timex Sinclair, a \$400 TRS-80 Color Computer, and a \$1,900 Heath built from a kit, through four \$2,500 Apple II's, two \$1,800 Osbornes, three \$2,300 Radio Shack TRS-80's to larger IBM and Olivetti systems used by Albany To (page 15) and James Henley (page 15) for larger-than-parish operations. In some cases the respondent bought his own; in others the parish or diocese made the purchase.

What do they do? Almost everything that has to do with numbers (data processing) and words (word processing).

In Rochester, N.Y., an Osborne almost sings psalms (page 14), and in Wilkes-Barre, Pa., a TRS-80 helps with remedial reading (page 14). But most commonly the computers help their users (priests/office managers/secretaries/treasurers) handle parish tasks such as pledge record-keeping, personalizing letters, projecting budgets, printing mailing labels, generating statistics, keeping track of parishioners, keeping baptismal and confirmation records, writing letters of transfer, producing minutes of meetings, maintaining parish talent banks, and producing Sunday bulletins.

Last Sunday's sermon may have been more lively because of a computer. "These various tools help me improve my own sermons, see where I am over-using jargon and generally get an impartial summary of my writing," says the Rev. Thomas Jensen of All Saints', East Hartford, Conn.

"All my sermon preparation is done with a word processor program on the TRS-80 Model III using NEWSRIPT by Prosoft," says the Rev. Walter Pragnell, Grace Church, Everett, Mass. "I find that any kind of creative writing can be done better with a word processor of some kind than by hand or on an ordinary typewriter because it is a simple matter to enter as many changes as desired, all without re-typing."

The Rev. Edwin Molnar keeps records for St. Paul's, Utica, and St. David's, Barneveld-Holland Patent, N.Y., with his TRS-80. "Until Computer, this was a major problem, but now I have pumped both parish registers in and have the status of persons in a better order than ever before. What a joy!"

Computers help priests personalize their ministries and still reach many people. At St. Luke's, Minneapolis, Minn., the Rev. George Martin used his Apple II Plus to invite people to a Discovery Class for those just starting to attend. Jensen maintains a birthday list so he can send each parishioner a personal note the week of his or her birthday telling the person the parish will say prayers on his or her behalf. He's going to change this to a baptismal date soon, "which makes more sense for a church, it seems to me," but he cites one thing a computer will *not* do—find the original data. Baptismal dates have been hard to track down because many people who attend the parish were baptized elsewhere.

At St. Mark's, Foxboro, Mass., the Rev. Russell Ayers is now developing a "master membership profile" with his Apple II. At St. Mark's young people play games on the computer for about two hours every afternoon—if not pre-empted by the staff—and parishioners often come in after 10 p.m. to do computer class homework.

Roberts Bouson, treasurer of the Church of the Holy Nativity, St. Simons Island, Ga., shares his personal Apple II with a local chapter of the American Association of Retired Persons for its monthly newsletter. He computes the annual church budget with monthly performance updates for the vestry and prints self-adhesive mailing labels from the parish list.

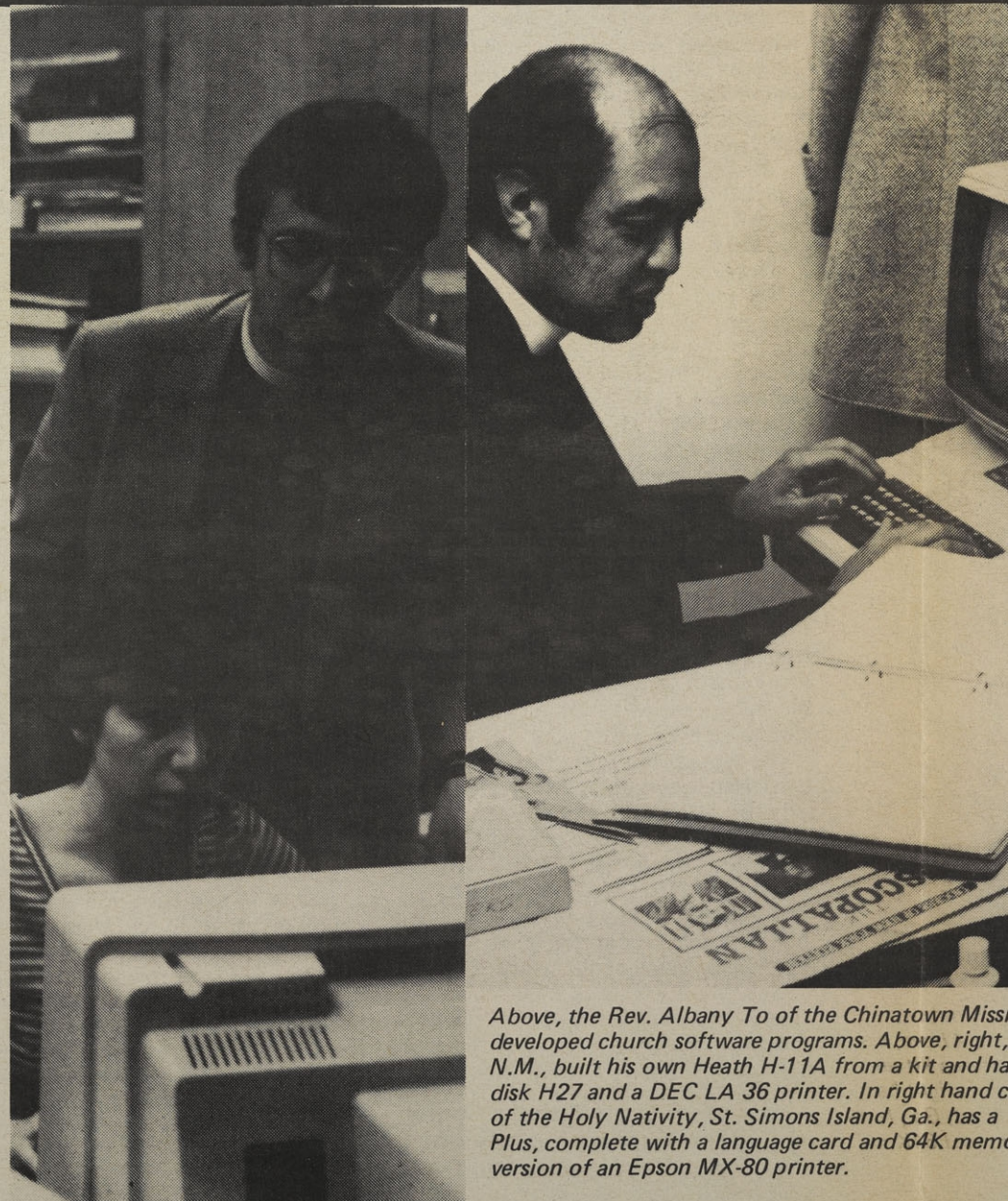
Almost universally, computer users wish for an Episcopal computer users' coordinating group, a network to share information. In the meantime, they offer the following advice to those considering a computer purchase:

"With two parishes, it has allowed me to do the things I have known should have been done for many, many years. I recommend computers to every church in the nation," says Molnar. "The work of the Lord is time-consuming enough without having to add the trivia of repetitious office work. My fantasy is that our diocese get a central computer and each church purchase a terminal."

Ayers thinks "software is more important than hardware" and says "the key to setting up the equipment is likely to be

*Continued on page 14*

## MEET THE DATA-BASE DISK-DRIVEN, USER-FRIENDLY WORD-PROCESSED PARISH

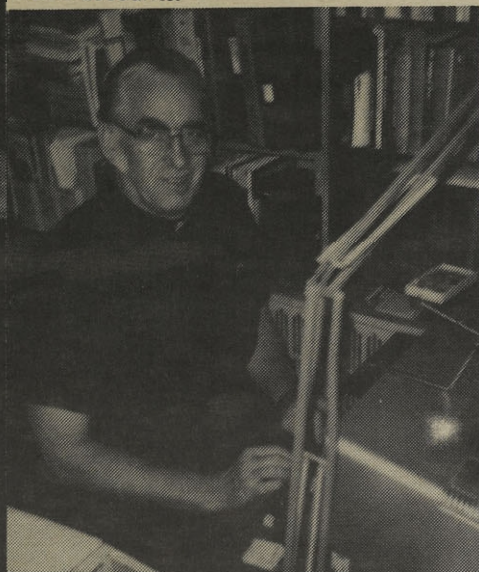


The Rev. George Martin and volunteer Mary Sulerud try out the parish Apple II Plus at St. Luke's, Minneapolis, Minn.

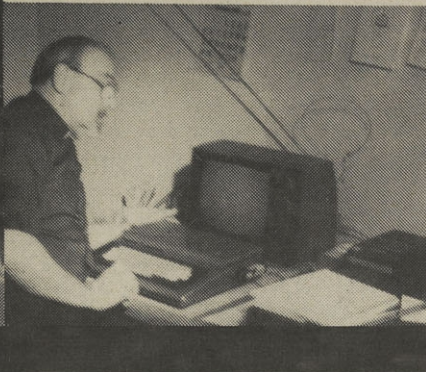
Above, the Rev. Albany To of the Chinatown Mission, N.M., built his own Heath H-11A from a kit and has a disk H27 and a DEC LA 36 printer. In right hand corner, the Rev. James Henley of the Holy Nativity, St. Simons Island, Ga., has a Plus, complete with a language card and 64K memory.



At left, the Rev. Herman Page, St. Philip's Topeka, Kan., is becoming acquainted with his Apple II Plus by practicing on home accounts.

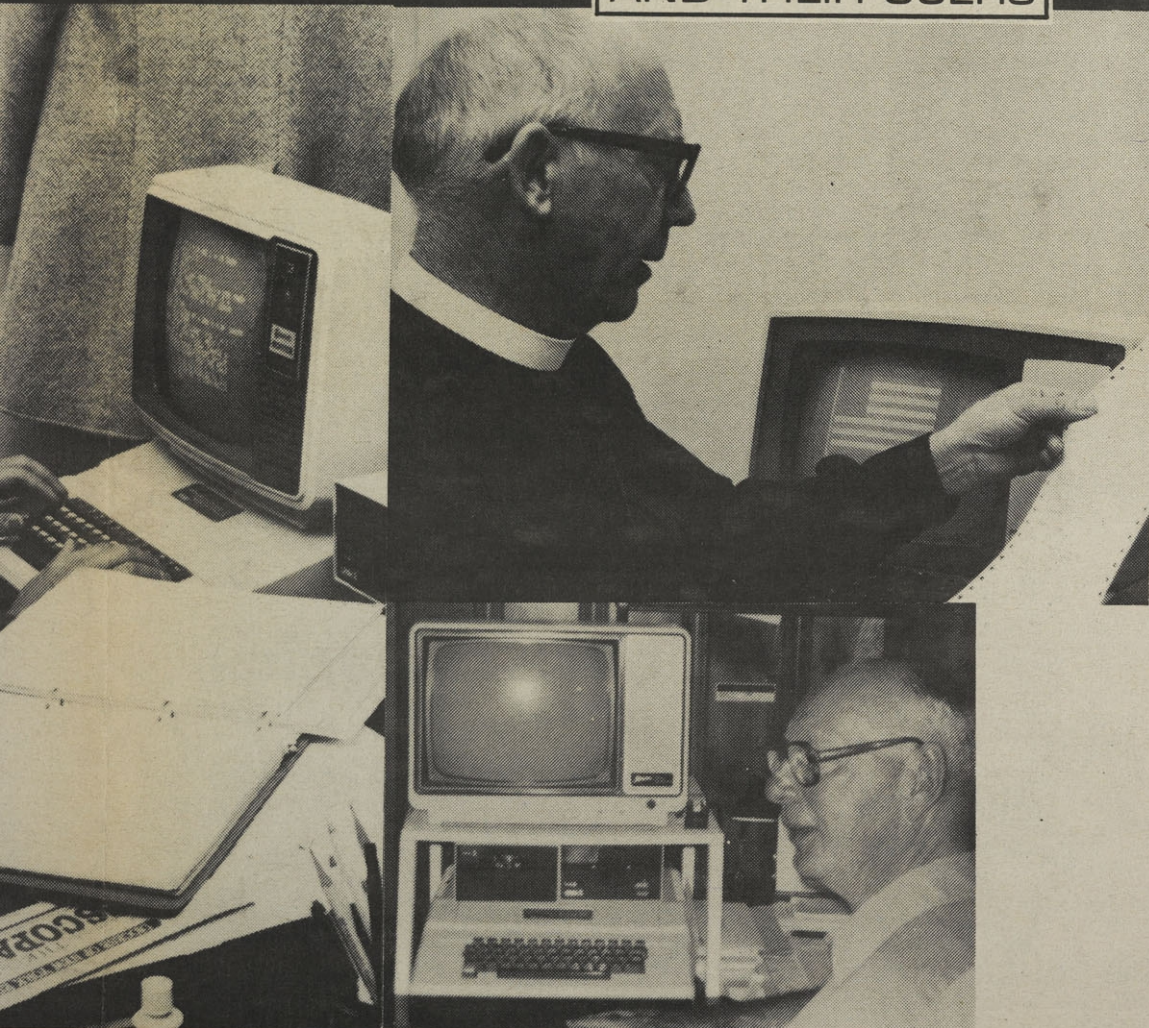


At left, the Rev. Walter Pragnell, Grace Church, Everett, Mass., at his TRS-80 Model III. Below, the Rev. Edwin Molnar of Utica, N.Y., purchased his TRS-80 Color Computer to keep two parishes' records and "so it can also be used by the family for games."



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## AND THEIR USERS



the Chinatown Mission, New York, at his IBM on which he has  
ams. Above, right, the Rev. Robert Martin, St. Luke's, Deming,  
from a kit and has an H19 video terminal and dual floppy  
er. In right hand corner, Roberts Bouson, treasurer of Church  
Island, Ga., has a 1977 model Apple II upgraded to Apple II  
ard and 64K memory, two disk drives, and a modernized  
er.

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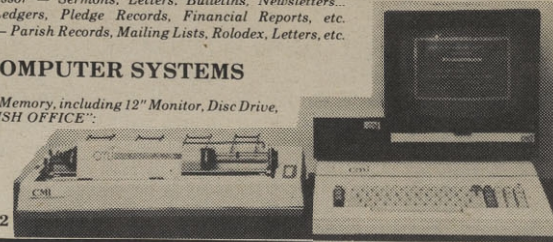
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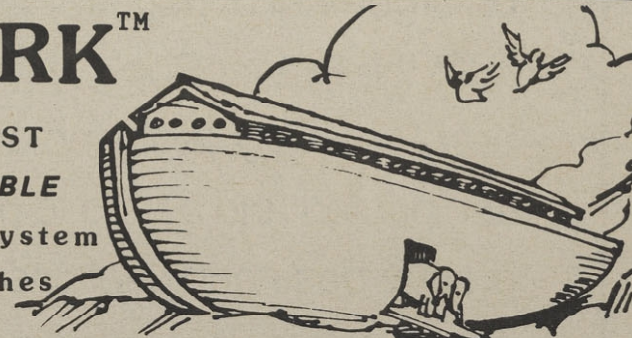
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some individual in a parish who has the interest, time, and vision of what a parish is all about and who will nurse the clergy, staff, and volunteers through the first steps."

The Rev. Robert Martin of St. Luke's, Deming, N.M., advises: "Don't try to justify before you buy. Buy it first. Uses will practically invent themselves as you solve problems which arise. Do not buy a small computer to 'learn on.' This is a waste. It will be outgrown in a short time. Expansion modules are more expensive than greater initial capability in terms of time, money, and anxiety."

For some, however, the inexpensive solution offered by the Rev. Larry McCagg, St. Edward's Church, Silverton, Ore., might be the only option. He has a Timex Sinclair ZX81 with a Memotech 64K RAM pack, "all hooked to an old black-and-white television set I had around and a reasonably new General Electric cassette recorder. It's crude, slow, and cheap. The last word makes it all possible." The Timex Sinclair cost \$100, the software for

it was \$50, and if he buys a \$100 printer as planned, "I'll be set up to do virtually everything that \$3,000-\$4,000 worth of hardware can accomplish. Though, as mentioned before, crudely and slowly."

McCagg also has a Hermes top-tronic 51 typewriter with 16K internal memory and disk storage which can be used as a printer for a computer. He says his Timex Sinclair membrane keyboard isn't good for typing, however, so he uses the typewriter by itself.

McCagg, like many others who sing the praises of the uses to which churches can put a silicon microchip, thinks "we're coming into a time when more and more churches will have personal computers. The usage in mailing lists alone makes the word-processing function invaluable, and the financial, budget, and forecasting capability is unreal."

"Can you imagine the amount of information, communication, and reporting that could be accomplished from computer to computer if we all had, for instance, an Apple or IBM or TRS?"

## Some resources and software

**BIBLIOGRAPHY:** "Books on Computers: A Current Checklist," *Publishers Weekly*, Nov. 12, 1982.

**BOOK:** *Using Personal Computers in the Church*, by United Methodist Kenneth Bedell, \$6.95, Judson Press, Valley Forge, Pa. (updated version now available).

**NETWORK:** The Church Computer Users Network, founded by the United Methodist Church, begins this month a quarterly newsletter which reviews software and in April hopes to produce a CPM format floppy disc data base. Membership is \$25. Write to: CCUN, Box 1392, Dallas, Texas 75221, or phone: (800) 527-9393.

**CLINICS:** The CCUN is sponsoring two events that will contain introduction to computer use in church, demonstrations of software, and workshops on computer-assisted instruction: April 5, 6 in Dallas, Texas, and April 12, 13 in Seattle, Wash. See address and number above for information.

The Rev. Will Sayers has a program called "Christian Signs and Symbols" for the Atari 400/800. It retails for \$14.95 and is available from ZIZA, 2257 Independence Blvd., Ann Arbor, Mich. 48104.

A software package to aid pre-marital counseling, "The Pre-Marital Inventory Tabulator Program," runs on most popular micro-computers and is available for \$95 from Parlink Corporation, 2069 S. 108th St., West Allis, Wis. 53227.

A computerized record-keeping system for the IBM personal computer as well as complete systems are available from The Ark. See advertisement, page 13.

"THE WORD processor" is a computer concordance system available for \$199.95 from Bible Research Systems, 8804 Wildridge Dr., Austin, Texas 78759. The topic index module sells for \$49.95.

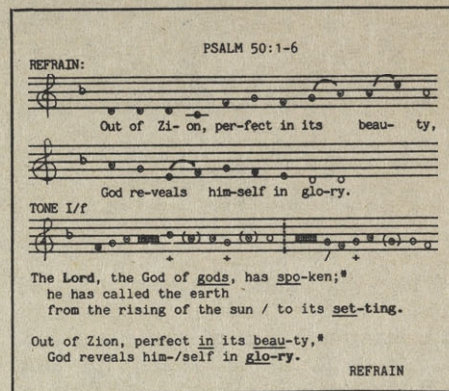
# This computer almost sings

by Richard Comegys

Video God-games or mountains of print-outs may be the first visions conjured up at the mention of our Osborne 01. Reality is less spectacular. It does extend our reach in the work we do, but perhaps its most effective trait is you don't see it.

But it's here—behind the words you're reading now, behind our weekly parish bulletin, behind the lectionary readings—condensed for inclusion in the bulletin, spread out for easy decoding by the person who has to read it in the liturgy. And it tracks weekly giving, provides quarterly printouts of pledge and special offerings, and compiles a total of all giving through St. Stephen's.

It even sings for us. Well, not quite, but it does line out the notes for Psalm tones



and refrains for inclusion in the service bulletin. It even allows us to be more honest than we've known how before in filling out the statistically-minded Annual Parochial Report form for diocesan and national Church.

More than all these things together, however, our system allows us to support a community-based emergency food cupboard that makes fast responses to people in need while effectively tracking those who make a profession of seeking church handouts. Until two years ago the SWEM (SouthWest Ecumenical Mission) Cupboard was a cooperative enterprise of 10 churches resting on the back of one saintly volunteer who did the phone answering and kept the records and other connections as good as the volunteer's memory.



Richard Comegys, Lorraine Wight, and the Osborne 01.

That memory was pretty good, but it was more than one person should have to do.

The computer solved the problem. Now we enter on computer files at the end of each day the reports from the home-based person on call. An updated log is printed and dropped off at the house of the person taking over next morning. In addition, we maintain an index updated alphabetically by name. The phone answerer is never more than 30 calls ahead of the index. Calls are also indexed by address and calling telephone number so we have handles on any request for help within our own records. Food can be made available quickly, and the repeaters are soon pinpointed.

We can also say "thanks" for each gift of food, funds, or volunteer help that

comes to us. We can track help we receive from some 60 supporting congregations and individuals. And we can carry the Osborne to a meeting for budgeting decisions.

Committee reports are a different world. We can draft a report, seek reactions to it, and then freely tear it apart, reorganize it, and put it together three different ways without worrying about who's going to re-type it. Word processing is a freeing experience.

To be honest, first thoughts of our system tended to center around "a toy for the rector," but until the Osborne 01, those toys were too expensive. The needs, however, were real. The disability of SWEM's key volunteer posed a critical dimension, and we made the decision to purchase a total computer hardware/software package at a professional level for under \$2,000.

We spent that much again on the printer, and since dots are still a little hard to read and stencils need to be cut, we found the Xerox/Diablo 630 an ideal machine. It has more potential than we're currently using, but it's definitely the machine for our job.

We have WordStar for word processing and SuperCalc, an electronic spread-sheet program, for pledge counting, but the latter proved unwieldy and a continuing education course for the rector in BASIC provided an easier way.

The computer has as little or as much to do with ministry and mission as you'll accept. The system is a good tool but no replacement for the human aspect. We have our good days and our bad ones. We track events and people-data better than we used to, but occasionally we try too much and can now become *colossally* disorganized. Still, God gets the work done with us.

As a parish, we share more information. We're more flexible as an institution, able to respond more freely and more fully to last-minute changes and demands. And among the nitty-gritties, we occasionally have more time to reflect on that work, that life shared in the presence of Christ among us. That's really worth the trip.

Address: The Rev. Richard W. Comegys, Jr., St. Stephen's Church, 350 Chili Ave., Rochester, N.Y. 14611.

## Getting back to basics in BASIC

Some children come a half-hour early and others stay as much as two hours late to have more time to do word and math drills and play games. "The computer is what gets them in here," a teacher says of the Computer Assisted Summer Reading Program at St. Clement's and St. Peter's, Wilkes-Barre, Pa.

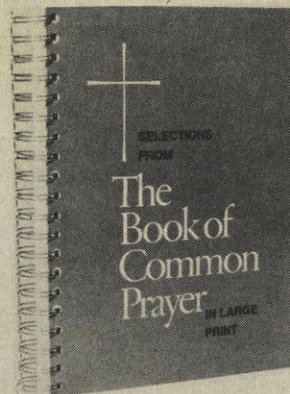
The parish stepped in when summer reading programs were cut in that city in 1981. The first year—with the volunteer help of a public school remedial reading teacher, a retired special education teacher, a fifth-grade teacher from Bucks County who visits the area in the summer, and a TRS-80 16K tape-operated computer—14 children worked on reading skills.

Some had difficulty in reading, but two were in special education classes, one was in a remedial program, and a fourth was scheduled for remedial work in the fall. At the end of the course three of the four children were removed from remedial programs and went back to regular classes. "We are quite pleased with the results and hope to continue this summer for the third year," says the Rev. Thomas Ferris, rector.

The computer, which was used for letter and word recognition, memory retention, and some elementary math, was avail-

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able to each student for 12 to 15 minutes a session, and for the rest of the class students worked with teachers and assisting parents, all of whom credit the computer with raising interest level.

Ferris also uses the computer for weekly service bulletins and the parish mailing list. The computer original for both is copied on an electric stencil, saving typing time.

Ferris is among those who hopes a "users group" develops in the Episcopal Church. "A lot of difficult work could be made easier by exchanging programs and information. In addition, parishes could find that older hands at computing could show them how to save in the purchase of equipment."

Address: The Rev. Thomas Ferris, 165 Hanover St., Wilkes-Barre, Pa. 18702.

## On a chip and a prayer

Some 1,100 pledgers to St. Philip's Cathedral, Atlanta, Ga., received a personal thank-you letter recently. It was produced by the Cathedral's Olivetti mini-computer. James Henley, Cathedral administrator, has four terminals and two printers, which he hopes to expand because the Cathedral is in a large building, and is six months into bringing the system to full operation. The system, which cost \$75,000, does pledge accounting and word processing for the Cathedral's almost 5,000 communicants and 9,000-piece mailing lists and eventually will have the capacity to offer its services on a time-share arrangement to small parishes which purchase (at the cost of about \$1,600) a terminal, printer, and modem. Henley thinks such assistance is a godsend for small parishes with little full-time secretarial and accounting help.

In the Diocese of Albany, a new \$13,405 TeleVideo computer will do accounting and finance, Blue Cross/Blue Shield billing, *The Albany Churchman's* mailing list, and eventually will be used by the counseling service and other diocesan and parish organizations.

## Plugging in

Unanimously church computer users cite the need for a users network to share information and develop a data base. Perhaps the beginnings of such a group are now forming at the School of Theology of the University of the South, Sewanee, Tenn.

Donald Nesheim and Tim Klopfenstein, Sewanee middleagers who have computer systems management experience, are gathering data to assess the extent to which computers are being used in church offices. The project, under the direction of Dean John T. Booty, "could become the basis of an information exchange for those using computers and those planning to do so," Nesheim says.

To participate, churchpeople using computers are asked to send a postcard with the following information:

- ✓ make and model of computer in use
- ✓ month and year use began
- ✓ if this is not the first computer, what kind was used before, how long was it used, and why was use discontinued
- ✓ if use is planned, what makes are being considered and when is use expected to begin

Mail to: Computer Survey  
School of Theology  
University of the South  
Sewanee, Tenn. 37375

Response deadline: April 1 (responses received later will be added to the data base but not used in the report).

## SMALL BYTES

COMPUTER ASSISTED  
MAILING IS NOT  
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IT'S GOOD EVANGELISM

Thom Jensen is an Episcopal priest in East Hartford, Conn., who uses a micro-computer for much of his office work. He is "busy sharing the idea of using computers with almost an evangelistic zeal" and consults on a regular basis with people who until now "could never think of, let alone afford, a computer in the office." The owner of two-and-a-half micro-computers, Jensen held a workshop last spring for the Diocese of Connecticut and has a newsletter that contains samples of the pot-pourri of tricks his computers perform. One of them is postage saving.

One of the major expenses for a small church, and an even greater one for a larger church, is postage. When I first came to All Saints', it was sending all mail first class because you have to have at least 200 pieces to get the bulk rate. I also discovered that our little church was in the middle of a neighborhood where most of the people are not members of the church.

I got a set of dividers and drew an arc around the church with a one-half mile radius. My mailing list is now about 500 long and consists of every house within the half mile of the church. Using the computer, of course, I sort the mailing labels by mail carrier and obtain a preferred mailing rate. My total postage for the 500 pieces is just slightly over what we were paying for one-fifth as many sent first class. Because it is sorted right down to the mail carrier, the bags are not even opened until they stand in front of the carrier's cubbyholes. Because the Post Office has so little sorting to do, I can get two-day delivery on most of my mailings, which is almost better than the first class. Try that without a computer!

We are also using the mailing as an evangelism tool. Because many of the people who receive the mailing are not members, they are made aware of what we are doing and so feel more that this is a church in their neighborhood rather than some strange group of unknown people clogging up their streets.

This "foot-in-the-door" form of advertising, done in an Episcopal way rather than via a pamphlet shoved under the door, has had neat results. I found some Episcopalians I didn't know were around. I was able to visit one elderly lady during a hospital stay, and a lapsed Roman Catholic, recently widowed and looking for a place to get back into life, called as a result of my letter and found a congregation right down the street.

The computer allows the sorting and manipulating of the mailing names and gives me the ability to pinpoint various mailings in addition to just supporting a good way of making mailing labels.

Address: The Rev. Thomas Jensen, All Saints', 44 Hills St., East Hartford, Conn. 06118.

### HAVE YOU DISCOVERED

a way to solve a parish problem with your computer? Send it to us, and we'll use it in future Small Bytes columns.

## Chinatown Mission offers aid



Albany To and Kuang-Li Pei demonstrate the Compu-Treasurer, one of the Chinatown Mission's pieces of software.  
Photo by Chris Den Blaker

With 400 people a day entering the doors of Chinatown Mission in 1979, the Rev. Albany To and his three-person office staff needed help to administer six programs with a budget of more than \$800,000 and a staff of 50 as well as maintain an 80-family congregation. Enter a micro-computer.

To, trained as an electronics engineer before he entered the priesthood, set to work to develop a management system geared to church office needs. When others expressed interest in the software, Church Management Institute (CMI) was born. CMI now offers a software program for less than \$300 as well as a complete hardware/software package for around \$3,000.

CMI provides training as well as instructional manuals for the starter systems which include: 64K micro-computer with IBM

keyboard and numerical key pad; two 5¼" disk drives with controller; one 18" carriage dot-matrix high speed printer; one 12" monochrome green monitor; and the software which will maintain a data base, do computerized accounting and word processing.

Those who purchase the system also receive a subscription to *CMI Update*, a monthly publication.

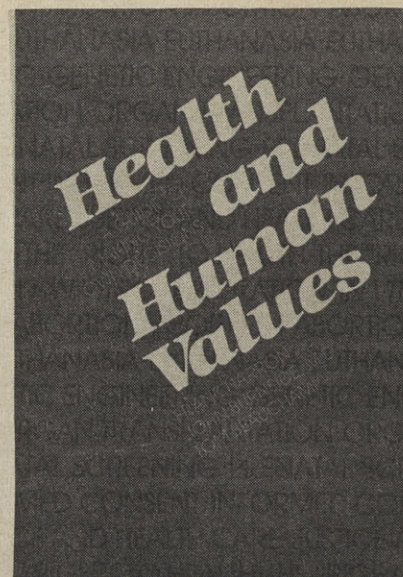
This year To plans to create a job program to train new immigrants to assemble, repair, and design computer products. "Besides offering them an opportunity to learn marketable skills," To says, "it will allow CMI to offer hardware at the most economical cost to benefit the churches and the people in the job program."

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*The Rev. Romelli Cortez and members of the Church of Santiago in the village of La Pila were among those celebrating the consecration of their new church by Bishop Clarence Coleridge. The church was built with money donated by St. James' Church, West Hartford, Connecticut.*

## **A Connecticut bishop ventures in Ecuador**

by Richard J. Anderson

Soon after takeoff, Eastern's flight 912 for New York passes low over a small stand of trees in the rapidly-growing northern section of Quito, Ecuador.

On December 6, 1982, the grove was marked only by some bamboo stakes outlining the perimeter of a future building—the Episcopal Church's Cathedral of the Lord. On that rainy Monday Suffragan Bishop Clarence Coleridge of Connecticut dedicated the site to the glory of God and in service of God's people. A \$70,000 Venture in Mission grant from the Diocese of Connecticut had insured the construction of the first phase of the Cathedral which eventually will seat 600 people and serve as a diocesan educational and administrative center as well. The land was purchased nine years ago with a grant from the United Thank Offering.

As you read this, construction men and machines are hard at work on the site and by next fall the first part of the building will be in use.

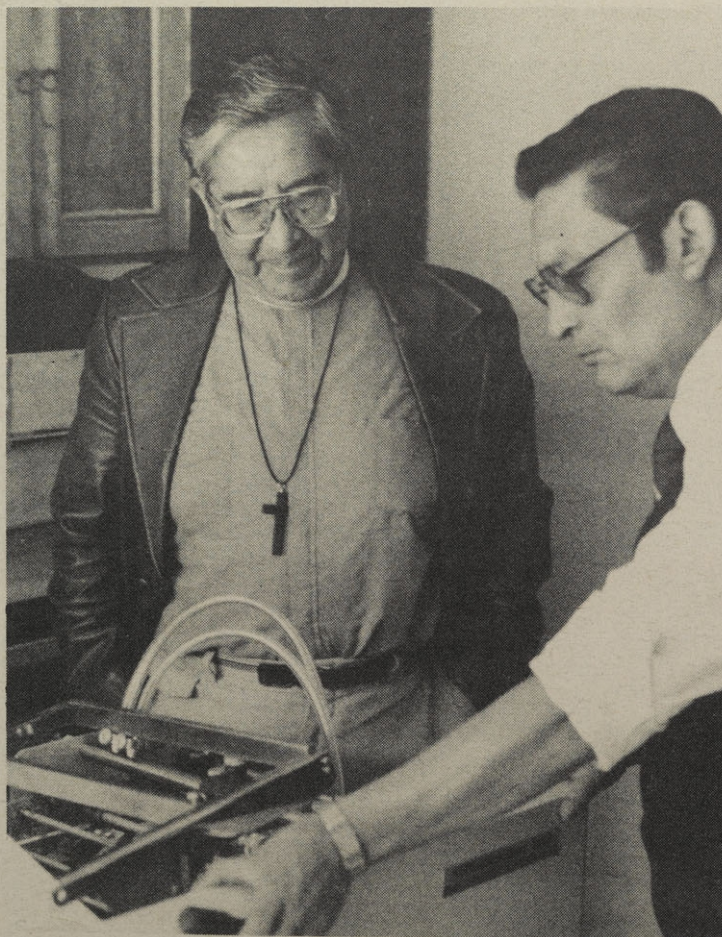
The Cathedral of the Lord will be more than either symbol or showplace. It will relieve a space problem for the congregation of St. Alban's Church, a nearby mission that has outgrown its present facilities.

The rapid growth of St. Alban's is characteristic of one aspect of the Episcopal Church in Ecuador—from two congregations in 1970 to 70 now. That Bishop Adrian Caceres is vicar of St. Alban's as well as diocesan in Ecuador is another characteristic—he is one of 15 hard-working clergy, each of whom travels many miles each week to serve as many as five congregations apiece.

After dedicating the Cathedral site, Bishop Coleridge had a taste of some of that travel. Five hours in a four-wheel drive vehicle over twisting gravel roads at elevations as high as 14,000 feet took him to Tena



*Ecuador's Bishop Adrian Caceres and a group of his friends learn a new song before the start of a liturgy in Manta.*



*The first printing job to come off the new press just installed in Ecuador's diocesan office in Quito is observed with satisfaction by Bishop Caceres.*



in the Oriente jungle area near the Ecuadorian-Peruvian border. The jungle vegetation was familiar to Bishop Coleridge, a native of Guyana. The narrow mountain roads were not.

The Oriente is the site of one of the Episcopal Church's overseas development projects coordinated by Dr. Edward Holmes from the Episcopal Church Center in New York. Established in 1975, the *Centro de Capacitacion Agropecuaria Integral* assists Quechua-speaking Indians in obtaining access to medical services and schooling. It also provides instruction and assistance for establishing productive farms. Graduates of the training program are already leaders in agricultural development in their villages. In July, 1982, the Episcopal Church applied to USAID/ECUADOR for an \$850,000 grant to continue and expand the project.

During his Ecuador visit Bishop Coleridge consecrated a new building for the Church of Santiago in La Pila, a small village near the Pacific coast. The Church of Santiago was named for St. James' Church in West Hartford which had provided \$3,150 to build and equip the new building. The Connecticut bishop also received some 90 new members into the congregation.

The La Pila mission and the Church of San Pablo, Manta, are both served by the Rev. Romelli Cortez. At San Pablo Bishop Coleridge saw a brick-making machine at work—it is one of three provided for Ecuador by St. Stephen's Church, Ridgefield, Connecticut.

"It allows us to build new buildings more cheaply, and the machines can also be borrowed by the community for improved houses," Caceres said. "We do not need luxurious churches but we do need church buildings. San Pablo, Manta, was started seven years ago in a 100-year-old wooden building we bought for \$2,000. Now we are replacing it with a brick one. We see buildings as necessary equipment. You can't present the Church without buildings in Latin America. If you don't have buildings people say you are a sect and not a Church."

The bishop admits this high priority on buildings goes against the grain in North America.

"No one will give you money for capital expenses," he says, "But I can't evangelize without buildings. This is awful but it is real."

There is more than a little evidence that the bishop is right. For example, Bishop Coleridge consecrated a new building for the congregation of San Jose Obrero, also served by Father Cortez in Manta. It was built with \$40,000 of Connecticut Venture in Mission money. Started three years ago, the congregation now has 160 members, most of whom have come since the new building was completed.

"Next year they will probably add 200 members and become a parish," says Bishop Caceres. "It is already time to emphasize outreach and stewardship here."

Another example is the Church of San Esteban, about a mile from San Jose Obrero. "Now you can see our strategy at work," Caceres told his Connecticut visitors as they stood in the twilight outside the small bamboo building. "First we buy land. Then we put up a simple building like this one. After we get a congregation going we try to build a formal church."

Why so many small churches so close together? A look around the area of San Jose and San Esteban reveals small one- and two-room wooden huts, not much electricity, no TV aerials, hardly any cars or trucks. People have to walk to church for worship and classes. And if statistics are any indication, that is just what they are doing.

How did the relationship between Connecticut and Ecuador come about? Bishop Caceres was looking for a U.S. diocese through which Ecuadorian Episcopalians might obtain a wider view of the Church. Bishop Arthur Walmsley of Connecticut was interested in having his diocese relate in different ways to several overseas jurisdictions. At the suggestion of the Rev.

Samuel Van Culin, then Executive for World Mission at the Episcopal Church Center, the two bishops got together during the 1979 General Convention in Denver and Ecuador became an overseas Venture in Mission project for Connecticut.

Other U.S. places have been important for Ecuador as well. St. Louis is the home of Lois Bishop, serving her fourth year as a secretary-librarian-lay minister in Quito as part of the Volunteers for Mission program coordinated by the Rev. Page Bigelow at the Episcopal Church Center. Erie, Pennsylvania, is where the Rev. Nephthi Larrea of Esmeraldas served for eight months several years ago when Ecuador and Northwestern Pennsylvania had a companion diocese relationship. Georgia is home for Henry Alquist, a mission volunteer who contributed architectural skills for several months in Ecuador.

Even so, Ecuador is a place where native church leaders stress self-reliance. Its Episcopal history is short. Adrian Caceres is the first Bishop of Ecuador. When elected in 1970, he spoke no English. He was born in Bolivia of Indian heritage and left the Roman Catholic priesthood for the Episcopal Church in Costa Rica in the 1950's. Well educated himself, Bishop Caceres is eager to relate the Episcopal Church in Ecuador to universities and colleges. At the same time, however, he recognizes the need for ministry to that great percentage of Ecuador's population numbered among the poor.

What of the future?

The bishop talks about growth—more missions in more places, the need for more missionaries. He is eager for U.S. congregations to sponsor the establishment of new Ecuadorian missions. He works with the World Mission staff at the Episcopal Church Center and also with church-related groups

such as the South American Missionary Society. He talks of emerging ecumenism (the English-speaking Lutherans and Episcopalians in Quito have been worshiping together for three years), especially with Roman Catholics.

Others are eager to talk as well.

Volunteer for Mission Lois Bishop voices respect and admiration for the native church leadership.

General Convention Deputy Bryan Mitchell speaks of how radio and video might be used in Ecuador.

The Rev. Jamie Bedoya of Portoviejo reads widely though his English is limited (he and his wife, Alba, smiled about the Episcopocals while sharing a snack with Bishops Coleridge and Caceres after an evening service in Manta).

Pasqual Lopez, senior warden of the Church of Santiago, La Pila, speaks happily of the need for the Church in his village: "We will be a whole village of Episcopalians."

Alberta Munoz spoke shyly but with pride as Bishop Coleridge stepped into the abandoned hut in PumPule, home for Ecuador's newest Episcopal congregation. When asked to name the mission, the bishop replied, "San Marcos."

At the dedication of the Church of Santa Maria Libertad on a hot December evening, Bishop Coleridge brought "greetings and love" from the bishops, priests, and people of Connecticut.

When he returned home on December 13, he brought return greetings not only to Connecticut but to the rest of the Episcopal Church from some hard-working Episcopalians near the equator who have more than a little to show for their efforts.

Richard J. Anderson is Director of Communication at the Episcopal Church Center.



Alberta Munoz is a member of San Marcos, the newest mission congregation in the Diocese of Ecuador.



Bishop Clarence Coleridge (left) blessed the altar during the service of consecration for the Church of Santiago in La Pila. With him at the altar were (left to right) Bishop Adrian Caceres, Senior Warden Pasqual Lopez, and the Rev. Romelli Cortez, vicar.



Bishop Clarence Coleridge received a warm welcome everywhere he went during his week in Ecuador, and he responded in like spirit.



The Church of Santa Maria Libertad in Esmeraldas was remodeled and enlarged using Venture in Mission money from the Diocese of Connecticut.



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# VALENTINES

Continued from page 8

Trinity Church, Lexington, Mich., participates in Project Blessing which provides food and clothing to those in need and operates a thrift shop. Last October the Rev. Richard Kim, rector, cooked a Chinese meal for 200 persons at \$5 per adult as a fund-raiser for parish activities, and on Thanksgiving Day the parish had a corporate dinner to which it also invited those in the community who were alone.

The Odd Jobs Company of St. Paul the Apostle in Baltimore, Md., this summer renovated a three-story rowhouse which will become a counseling center. Young people in the program learned plastering, plumbing, electrical, and other marketable building skills.

Like many small missions, St. Timothy's, Hurricane, W.Va., struggles to pay its bills, but it also takes on big mission tasks. In 1981, for example, it bought 242 chickens for Heifer Project International, joined a bike-a-thon to raise money for world hunger; divided its Christmas, Easter, and Thanksgiving offerings equally between the Presiding Bishop's Fund and the local Good Neighbors' League; and through the Episcopal Churchwomen held a bazaar to help needy families with whom members maintain personal contact.

In Uganda, where 70 to 80 percent of the children contracted measles following Idi Amin's destructive rule, African Enterprise, led by Bishop Festo Kivengere, operates an inoculation program. Last year a team from UCLA Medical School inoculated 22,000 Ugandan children. This year African Enterprise hopes to send teams to vaccinate 300,000 children. Each inoculation costs \$1 (for transportation and feeding of the teams in Uganda—each member pays his own fare). Tax-deductible contributions, marked "Uganda Fund," may be sent to: Canon David R. Mosher, St. Peter's Cathedral, 140 4th Street N., St. Petersburg, Fla. 33701.

In Anderson, Ind., St. Joseph's Food Pantry and Assistance Program, operated by Trinity Church, has helped over 800 families in the last two years. Managed by the Rev. James Carter, a recently ordained deacon, the Pantry not only distributes food, but helps with utility bills. Many who come are middle-aged and young persons who lacked seniority to keep their jobs at local General Motors plants. The Rev. Maurice A. McClure, rector of Trinity, where more people in the congregation are unemployed than previously, says food collections are brought forward at the Offertory. "Instead of one basket a month, it now takes four or five people to bring up the food each Sunday."

The Episcopal Diocese of Vermont, the Church Periodical Club, the United Church of Christ, and the Abenaki Tribal Council tackled illiteracy in Vermont. Local businesses helped, and led by Molly Comeau, an Episcopalian studying for ordination, the Literacy Volunteers of Franklin County trained tutors and established a children's film project which have so far resulted in two students passing all their graduate equivalency diploma tests and four passing one or more.

Church of the Ascension, Middletown, Ohio, held a volunteer recognition night called "Bloom Where You Are Planted" at which some 30 agencies participated in a Garden of Creative Services to sign up volunteers.

AND SPECIAL HEARTFELT THANKS to all the editors of diocesan papers who helped flag many of these items and from whose pages we collected the information to share with you.



Joint construction venture brings the Rev. Luther Ison, St. Mark's, Van Nuys, Calif., and Gary Sloan, Health-West Hospital Foundation, to the site of a \$6 million, 100-unit apartment house for low-income elderly.

## Unemployed... Continued from page 5

December. Topics included not only the mechanics of a job search, but dealing with job loss.

The Rev. Richard McCandless, rector of St. John's, hopes the Clinic will lead to a more permanent kind of job service, perhaps sponsored by several churches. "It would be hard to exaggerate the crisis for those who are unemployed," McCandless says, citing the fact that by the first week of December the Salvation Army had 1,000 requests for Christmas food baskets.

Fifty people attended one forum at which a Shenango Valley Chamber of Commerce official said that 3,300 manufacturing jobs had been lost between 1971 and 1981 but that 7,700 jobs had been gained in non-manufacturing areas. Mercer County, in which Sharon is located, has 8,000 unemployed people, and the official thinks 3,000 of them will not be called back to work even if the economy improves.

The neighboring Diocese of Ohio has begun Public Economic Crisis Forums. "Our purpose is not simply to cry, 'Ain't it awful?' Our purpose is to help all segments of the county work cooperatively toward a fresh strategy for economic and human development," says the Rev. Roderic Pierce, rector of St. Andrew's, Elyria, and Forum director.

The Forums began with a mandate and \$8,000 from Ohio's diocesan convention. The first Forum was held late in September in Lorain County where every fifth person is unemployed. Some 50 local and national experts spoke during two days of presentations. Other Forums are scheduled for other parts of the diocese where plant closings and layoffs have caused unemployment rates twice the national average.

The Forums seek not only to help people with immediate needs—such as paying winter fuel bills—but also with long-range assistance—such as advanced technology training centers for people who have lost their jobs due to plant closings.

Says Bishop John Burt of Ohio, "We are victims of industry shutdowns, but there are signs of hope whenever people come together and light a candle."

Compiled by Judy Mathe Foley from reports in The Oregon Episcopal Churchman and the Diocese of Ohio's Church Life.

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Information about Episcopalians in ministry  
prepared by the Office of Communication  
at the Episcopal Church Center,  
815 Second Avenue, New York, NY 10017.  
Editor: The Rev. Richard J. Anderson

Some amazing things can happen at potluck suppers!

A few years ago Lois Bishop went to such a supper during Lent in her home parish, Christ Church Cathedral in St. Louis.

Bishop had lived all her life near St. Louis, either on the Illinois or the Missouri side of the river. She had worked in the engineering department of a telephone company.

Since she was fluent in Spanish, Lois Bishop asked her rector, the Very Rev. Michael Allen, an offhand question about the possibility of using this talent in serving the Church. Allen suggested she write to the Rev. Samuel Van Culin, at the time the executive for world mission at the Episcopal Church Center in New York City.

Then things happened rapidly: an introduction for Bishop to the Episcopal Church's Volunteers for Mission program and its director, the Rev. Page Bigelow; trips to Chicago for passport renewal and a visa; an orientation time with Louise and Walter Hannum of the Episcopal Church Missionary Community, Pasadena, Calif.; and, finally, the seven-hour flight to Ecuador.

That was on Nov. 30, 1978.

Lois Bishop is still there, serving an extension of her original two-year appointment.

The Episcopal Church has been accused of dwindling interest in Christian mission overseas. And some people believe that those Episcopalians who are appointed for service in other countries are guilty of trying to plant North American culture and philosophies along with Christianity. Both accusations are untrue, judging from mission as carried out by Lois Bishop.

The Episcopal Church's General Budget helps to support some 20 clergy and an equal number



*Lois Bishop and Bishop Adrian Caceres of Ecuador*

**Ministry Burnout**, John A. Sanford, \$5.95, Paulist Press, New York, N.Y.

John Sanford begins this little book by defining the word "burnout" and by putting it into a useful context for ministers. He also explains his use of "ministry" as inclusive of ordained and non-ordained persons who minister. He then launches into a well-organized and clearly-written survey of some of the causes of ministry burnout, together with some suggested responses to those problems.

Sanford writes from a rich background, having been concerned about and interested in interpersonal relationships for many years. For this reason his writing has an authentic tone, and minister readers will find this a book about the world they know. The book is not so much for those who are suffering ministry burnout as it is for those who are not. The short time needed to read it would be a worthwhile investment in burnout prevention by those who are of the "burnout—well, that's not me" school.

This is not to say John Sanford's writing is always my cup of tea. He explains why he feels parish clergy should charge counseling fees in some cases. I have my explanation of why they shouldn't. He tends to use Scripture as backup data for ideas and concepts from other sources while I tend to look to Scripture first. And so forth.

Even so, this book was good reading for me. And I have no hesitation in commending it to you.

—Richard J. Anderson

—Richard J. Anderson

of lay overseas missionaries. Some are paid, and others, like Bishop, serve under the auspices of the Volunteers for Mission program. Independent missionary societies who operate in cooperation with the world mission staff at the Church Center also appoint Episcopalians to overseas posts.

What do these people do? Some time with Lois Bishop gives a clue.

From the moment of her arrival in Ecuador in 1978, Bishop has steadily gained in her understanding of and insights about the Ecuadorian people and their society. She works under the direction of Ecuador's Bishop Adrian Caceres, who asked for her appointment. Openness and honesty have gained her both respect and friendship from her native co-workers.

Caceres has asked this North American volunteer to help with some secretarial duties in the diocesan office, particularly English language work. She is also responsible for development and maintenance of the diocesan library, used extensively by candidates for ordination.

Bishop is active at Church of the Advent, the Episcopal-Lutheran English-speaking congregation in Quito where she teaches an occasional Bible class and serves as a useful resource for English-speaking people new to Ecuador. She is no stranger at any of the Spanish congregations in the city, either.

"I enjoy photography, and I have taken painting lessons at a park here in Quito," is what Bishop says when questioned about her various interests. She also enjoys the concerts and art galleries of Quito and her many friends.

Bishop has visited almost every part of the Diocese of Ecuador, and her positive attitude remains constant as she switches from talking about the new cathedral being planned in Quito to the beautiful seashore at Manta to spending nights in a sleeping bag in the Oriente region's jungle.

"I am happy," she says, "but there are frustrations. It was hard to get the supplies needed to start the library, and living in Ecuador means lots of red tape and standing in line."

"It's a macho country," she says with a smile, "and that's a kind of irritation for an American woman. But I can ride a bus here and feel real community with the others on board, and that doesn't happen for me in the States."

Caceres makes no secret of his reliance on, and affection for, Lois Bishop. "She has brought us so many gifts, so much help," he says. "She is the best ambassador representing the rest of

the Episcopal Church that we could have. We need more like her."

What of the future for this woman who has found a way to minister and serve? "Oh, I might like to serve in another country sometime," she admits. "I am interested in Spain, but there seems to be no opportunity there."

And then, after a pause: "When I go to the States now—well, I find myself looking forward to coming back here."

In Ecuador, Bishop has much to anticipate: completion of the first phase of the new Cathedral of the Lord in Quito; the continual founding of new missions and a rapid rate of membership growth; increased emphasis on stewardship, education, and communication; and a slow but sure breakthrough in ecumenical relations with Roman Catholics.

What the Episcopal Church in Ecuador—and in other places—needs is more people to ask more offhand questions about how they can serve. The answers might lead to more needed volunteers in more places.

*Quien sabe?*  
Who knows?

*(For more information on the Episcopal Church in Ecuador, see pages 16 and 17.)*

## Greetings

Ministry is a privilege and a responsibility for every Christian.

Ministry is the life blood of the Christian community and enables the continuing proclamation of the Word and celebration of the sacraments.

Ministry therefore is both the title and focus for these special pages of *The Episcopalian*. Our goal is to provide information that will help all Episcopalians to be better ministers.

During 1983 **Ministry** will be included in the February, April, June, August, October, and December issues of *The Episcopalian*. Contributions in the form of articles, photos, comments, and suggestions are always welcome. Send them to me at 815 Second Ave., New York, N.Y. 10017.

—Richard J. Anderson



## Practical matters

# Burnout, stress can be handled

by James L. Lowery, Jr.

An expensive subject for the Church is the burnout and stress of religious leaders. My watchword (not original): An ounce of prevention is worth a pound of cure.

The background of my pitch is threefold. First, we do well to remember religious leadership in general, ordained and lay, has changed over recent generations from a high-status, low-stress occupation to a high-stress, lower-status kind of work. Second, all the helping professions these days are finding their members highly stressed and in danger of suffering from burnout. Third, dealing with this situation and putting together a support network really is the responsibility of the leaders themselves. They must take the initiative, must ask if they are ready to pay the price of being in a stressful occupation and if they are willing to take responsibility for coping with the stress and preventing the burnout.

### Stress

Stress is the rate of wear and tear on mind, body, and spirit. A certain amount of stress is good because it challenges creativity and builds good strengths and defense, but it also involves the overuse of our adjustment capacity and has to do with overstimulation, anxiety, and fear. The most likely causes for clergy stress are:

1. Role confusion—difference between self and church expectations.
2. Role overload—too many and too much.
3. Geographical location.
4. Isolation or lack of support.
5. Role ambiguity, lack of clarity within themselves.

Key stress points during the clergy career are the first four to 10 years, during which one checks whether the clergy or religious leadership role is really for one and if training has been adequate; mid-career, when one takes stock and realistically deals with one's limitations, skills, and abilities; and before retirement, when one deals with the threat of being on the shelf. Happily, some 80 percent of the stress is well coped with by spiritual means, personal means, or family, peer, and professional support. But 20 percent of the time the problem becomes serious and is not well resolved.

### Burnout

Burnout is more thoroughgoing and more negative. It is battle fatigue and a special danger to all the helping professions. Prevention is the best cure. The sabbatical is one effective help, but the clergy do not always handle it well. While stress involves the overuse of our adjustment capacity, burnout involves the overuse of our caring capacity. Burnout involves more frustration, cynicism, emotional and spiritual depletion, and increasing stages of disillusionment and depression.

Burnout can be dealt with in four good ways. The first is to have a strong sense of self and personal identity. A good healthy ego is not dependent on how much success comes a person's way, but clergy want so much to be liked and appreciated! The second is to take spiritual, mental, and physical care of oneself because clergy live in a stressful situation and work at a stressful occupation. Meditation, having spiritual and mental health advisors, diet, exercise, and healthful habits are most important. The third is spending significant amounts of time on what clergy do best. This means scheming to have an "intentional ministry." Of course, clergy cannot control all their time, but they can discover how much is enough for good morale and, by the time of the mid-career, examine whether they are making good use of available supports. The fourth method of coping is to make use of the many supports mentioned above. They do exist and are available if one will only make the effort and set aside the time.

Clergy can look in many directions for support. The trouble is that terrible lone-wolf clergy syndrome that blinds them from doing so. The first support is spouse and family. They have always been the number-one clergy support,

and clergy should set definite time to cultivate that fabulous resource. Next are parishioners or, if the clergyperson works in an agency and not a parish, clientele. These people have ability and know something about Christian love.

Clergy also have support in their religious superiors. A vital part of the Anglican tradition is the bishop's being pastor to pastors, either directly or by delegation. And if clergy ask, they will be surprised how open his door is. To the right hand are clergy peers, and the mushrooming of clergy associations and of colleague groups, such as within the Academy of Parish Clergy, shows that pastors can be a real, caring, strong support to each other. To the left hand are members of other helping professions in the community or region whom clergy have come to know, appreciate, and trust in the course of other business.

Out of all these possibilities, a person can construct around him or her quite a strengthening supportive network for work in the "temporary society" that Warren Bennis says is a part of modern life.

### Resources

Helpful resources for further reading and listening:

- Alban Institute, *Clergy Burnout: A Survival Kit for Church Professionals*, \$15 for workbook and two cassettes, ordered from Ministers Life Resources, 3100 W. Lake St., Minneapolis, Minn. 55416.
- Alban Institute, *Clergy Stress: A Survival Kit for Church Professionals*, \$15 for workbook and two cassettes (or \$25 for both survival kits), ordered from Ministers Life Resources, 3100 W. Lake St., Minneapolis, Minn. 55416.
- Harry Levinson, "When Executives Burn Out," *Harvard Business Review*, May-June 1981, p. 72 ff.
- Edgar Mills and John Coval, *Stress in Ministry*, IDOC-North America, Ministry Studies Board, Washington, D.C. (1971)—now out-of-print but available from libraries.
- Charles L. Rassieur, *Stress Management for Ministers*, paperback \$8.95, Westminster, Philadelphia, Pa. (1982).
- Hans Selye, *The Stress of Life*, paperback \$4.95, McGraw-Hill, New York, N.Y. (1956).

## Episcopal video series is now being produced for cable television



Eucharistic sharing by Episcopalians and Lutherans will be the first video program in a 1983 series being produced for cable television by the Episcopal Church Center in New York City. Satellite Program Network (SPN) will feed the programs to cable systems on the fourth Sunday of each month at 4:30 p.m. Eastern Standard Time, beginning February 27. Episcopalians are urged to contact local cable stations and request that the Episcopal programs be aired. The stations should be informed that the programs are available from SPN on Satcom IV, transponder 3.

The program on Episcopal-Lutheran eucharistic sharing will feature portions of the January 16 Eucharist in Washington Cathedral celebrated by Presiding Bishop John Allin, Bishop James R. Crumley of the Lutheran Church in America,

Bishop David Preus of the American Lutheran Church, and Bishop William Kohn of the Evangelical Lutheran Church. The four church heads and Episcopal Bishop John Walker of Washington will participate in a panel discussion moderated by Charles Austin, religion writer for *The New York Times*. Program sponsors are Washington Cathedral and the Episcopal Church Center.

Other programs planned for the 1983 series include a telecast from the 1982 national youth event (March 27), a discussion of the Church and families (April 24), an Episcopal response to tithing (May 22), and a look at how the Church responds to public issues (June 26).



# Follow St. Paul - learn as you go

Study of the Acts of the Apostles and some of the Epistles will provide information about who St. Paul was and what he did. A continuing education program scheduled for August 19-September 4 this year will provide students an opportunity to see firsthand where Paul lived

and ministered.

Under the title, "Following the Steps of St. Paul," those who have enrolled in the special course offered by Church Divinity School of the Pacific will depart New York for Athens on August 19. Before returning to the United States

they will have visited such places as Navplion, Larisa, Kavalla, Thessaloniki, Izmir, Istanbul, and Rome.

The students will have a well-known and experienced New Testament scholar as their teacher: the Rev. Sherman E. Johnson, former dean and New Testament professor at CDSF. "Many people go to Greece and Istanbul, and there are good tours which call at Kusadasi, the port for Ephesus, but not at any other place in Turkey. Turkey is rough going, and sometimes the hotels are not good. Most Americans will not put up with this kind of travel. So what we are proposing is a compromise," says Johnson.

"We will see Ephesus and the Laodicea neighborhood and something of the seven Churches of the Book of Revelation. Of course, we plan for Athens, Corinth, Thessaloniki, and Philippi, which are musts. It is also important that people who have seen the magnificent exhibit, 'In Search of Alexander,' or who have heard about it should get a glimpse of Pella and Veroia. Those in the course will have a good idea of the Hellenistic age and of the most important places in Paul's letters."

Johnson says his goal is to make the course informative yet "not pitched too high for the person who is not an archaeological buff."

Johnson was in Jerusalem as annual professor at the American School of Oriental Research 1947-1948, scholar-in-residence at the Ecumenical Institute 1971-1972, and archaeologist at Gibeon in 1956. He is dean emeritus of Church Divinity School of the Pacific and the author of several books on New Testament subjects. Additional information about the course can be obtained from Johnson at 304 Holly St., Vallejo, Calif. 94589.



## Do we take our musicians for granted?

by Faith J. Smith

Title II, Canon 6, Of the Music of the Church, reads in part; "...the Minister shall have final authority in the administration of matters pertaining to music. . . ." This canon gives credence to the privilege of a newly appointed rector to request that the resident organist resign. Lately, the rash of organists out of work following changeovers in rectorships indicates this formality has become practice. The musician in the Episcopal Church is employed more and more openly at the discretion of the rector—seniority, merit, popularity, qualification aside.

Many people will argue like this: "Well, yes, but that's life, that's the real world. You are employed by someone with whom you must work and to whom you are responsible." That is so. But you are employed to do a job, and if you do it well or for a long time or are highly qualified for it, you will, in all likelihood, not be fired. More importantly, if you are fired, you will have recourse in your contract or union. Most Episcopal churches still do not have contracts for their musicians, and church musicians have no union. That any person anywhere—let alone one blessed by the Church—can replace a qualified, loyal employee without clear cause is astonishing.

Worms come out of the can, multiplying like the loaves and fishes. First, most Episcopal clergy know a limited amount about church music. Many think they know a lot. Today's seminary curriculum does not go into music much, and many of the older clergy are too opinionated or antiquated in their musical tastes to live in harmony with any but like-inclined musicians. This relationship places a sophistic onus on the organist.

For most church musicians, the Episcopal liturgy is "it." Most crave to work their music within this liturgy. You often hear exclamations: "I want to get back to an Episcopal church." "The music is so beautiful." "The traditions are so musical." "The liturgy is so beautiful, traditional, musical."

The Episcopal Church pays its musicians poorly relative to other denominations. With a

handful (literally) of exceptions, an organist-choirmaster in the Episcopal Church cannot possibly support a family. The silliness persists that the church musician should not soil himself with talk of money because he does what he does "for God." The organist must have another job or be single or both, two or three part-time jobs adding up to more than a full-time one.

Hypothetical situation: married organist, wife working, large parish, three services a Sunday. He teaches piano and organ and holds a two-fifths position as music instructor at the country day school. He's been at it for about five years, happily and successfully. One day the old rector leaves and a new one comes. The organist is asked to resign. The new rector had a guitar group at his old 9:00, something our organist tried with little success decades ago. In the sort of twisted logic that is probably meant to console, the new rector confides that he is aiming to combine the two services for a prayer and praise 10:00, which really won't wash with Herbert Howells. The rector foredooms the relationship in the catchall "incompatibility."

Each letter to a parish announcing the new rector's sorrow on discovering that he and the organist are not compatible and that the organist is leaving is like a notch in the butt of a gun. Under the semblance of mutuality and with the aid of "prayer" one man accomplishes deliverance from another, always one way: A rector, sanctified by custom and canon law, rids himself of his organist.

First reactions in the parish are surprise, puzzlement, sometimes shock. People may complain to one another in an effort to relieve their anger or to ferret the truth. A few choir members may even go to the new rector. But after a few weeks, perhaps because of reserve and the lack of energy which infects Episcopalians in general and definitely because of the aura surrounding the priesthood, the decision will have been accepted.

Our hypothetical organist packs up the family and looks for another job combination. Eventually, however, most (I say this deliberately although with no statistical backing) organists have one too many close encounters with

rectors. They become discouraged by the thought that a few years down the road they might be run over again. Sooner or later, most either quit the Church or become embittered. Of the two, the former at least preserve their institutionalized faith. But what amounts to sacrificial salvation for these organists personally amounts to a tremendous loss to the Church aesthetically. Sacred music, given to the glory of God unto ages of ages, loses a practitioner simply because the organist no longer has the stamina to contest one more rector's vagaries.

And of the organists who become embittered? Some still accompany a service extraordinarily but do not communicate with the choirs or parishioners or staff. Some just punch the clock—come to rehearsals, conduct, follow through on the concert series—without any measurable investment. Some become recitalists. The majority become downtrodden. They do not resist the rector; they "go with the flow" without outward and visible sign. Cynicism ranks as a primary emotion.

A dichotomy exists between what a priest learns to believe about himself in seminary and through canon law and what he communicates about himself in the parish. The autocracy that permits the rector to hire and fire at will contradicts the image of priest as shepherd, as social chairman, as mediator. In his plea for lay leadership, he insists that his presence is neither more nor less important than mine. He is having it both ways when he can play puppeteer with the organist—the archetypical lay leader.

Laymen must not be blamed for avoiding confrontations with the rector in defense of the organist. We still suffer the God complex about our priests, and their behavior is legally correct. The organist cannot be blamed for making such a quiet and untroublesome exit. The rector has the power to blackball the organist, using the network of the Episcopal Church. So the unfairness of one man's firing another without verifiable cause is never challenged. And therein lies a sin of great magnitude.

*A lifelong Episcopalian, Faith Smith is the wife of an organist. She has written poetry and short stories for publication.*



# Clericalism has to go!

by Wesley Frensdorff

In a world obsessed with power and consumed by competition (it isn't all that new, is it?), the Church, to be effective in its mission of servanthood, needs to be consistent in its institutional life and practices with its vision and claims.

This is a relatively simple matter in theory but complicated in execution. One of our problems—not the only one—is an often-unexamined clericalism. Let's hasten to note that this clericalism is not primarily a personal clergy problem: It is a systemic problem which has a long history.

While clericalism is primarily an institutional matter, underneath is a basic spiritual problem. At the heart of our faith is the folly of the Gospel. St. Paul's discussion of the doctrine of the Cross is germinal:

*This doctrine of the cross is sheer folly to those on their way to ruin, but to us who are on the way to salvation it is the power of God. Scripture says, "I will destroy the wisdom of the wise and bring to nothing the cleverness of the clever." Where is your wise man now, your man of learning, or your subtle debater—limited, all of them, to this passing age? God has made the wisdom of this world look foolish. As God in his wisdom ordained, the world failed to find him by its wisdom, and he chose to save those who have faith by the folly of the Gospel. Jews call for miracles, Greeks look for wisdom; but we proclaim Christ—yes, Christ nailed to the cross; and though this is a stumbling-block to Jews and folly to Greeks, yet to those who have heard his call, Jews and Greeks alike, he is the power of God and the wisdom of God.*

*Divine folly is wiser than the wisdom of man and divine weakness stronger than man's strength. My brothers, think what sort of people you are, whom God has called. Few of you are men of wisdom, by any human standard; few are powerful or highly born. (I Cor. 1:18-26 NEB)*

Even more basic, of course, is our Lord's frustrated struggle to help his closest companions understand the servant principle. Two familiar citations suffice. First this:

*James and John, the sons of Zebedee, approached him and said, "Master, we should like you to do us a favour." "What is it you want me to do?" he asked. They answered, "Grant us the right to sit in state with you, one at your right and the other at your left." Jesus said to them, "You do not understand what you are asking. Can you drink the cup that I drink or be baptized with the baptism I am baptized with?" "We can," they answered. Jesus said, "The cup that I drink you shall drink, and the baptism I am baptized with shall be your baptism; but to sit at my right or left is not for me to grant; it is for those to whom it has already been assigned."*

*When the other ten heard this, they were indignant with James and John. Jesus called them to him and said, "You know that in the world the recognized rulers lord it over their subjects, and their great men make them feel the weight of authority. That is not the way with you; among you, whoever wants to be great must be your servant, and whoever wants to be first must be the willing slave of all. For even the Son of Man did not come to be served but to serve and to give up his life as a ransom for many." (Mark 10:35-45 NEB)*

And also:

*It was before the Passover festival. Jesus knew that his hour had come and he must leave this world and go to the Father. He had always loved his own who were in the world, and now he was to show the full extent of his love. . . .*

*During supper, Jesus, well aware that the Father had entrusted everything to him, and that he had come from God and was going back to God, rose from the table, laid aside*

*his garments, and taking a towel, tied it round him. Then he poured water into a basin and began to wash his disciples' feet and to wipe them with the towel.*

*When it was Simon Peter's turn, Peter said to him, "You, Lord, washing my feet?" Jesus replied, "You do not understand now what I am doing, but one day you will." Peter said, "I will never let you wash my feet." "If I do not wash you," Jesus replied, "you are not in fellowship with me." "Then, Lord," said Simon Peter, "not my feet only; wash my hands and head as well!" . . .*

*After washing their feet and taking his garments again, he sat down. "Do you understand what I have done for you?" he asked. "You call me 'Master' and 'Lord,' and rightly so, for that is what I am. Then if I, your Lord and Master, have washed your feet, you also ought to wash one another's feet. I have set you an example: you are to do as I have done for you. In every truth I tell you, a servant is not greater than his master, nor a messenger than the one who sent him. If you know this, happy are you if you act upon it." (John 13:1-17 NEB)*

But back to our clericalism, which is but one sign and example of the need for a changed mind. It may be a rather benign matter but is perhaps more significant than initially meets the eye.

The process began quite early in church history as a clerical class began to develop. As a result, we now talk of "a member of the clergy" and even our fine new catechism has the implication that we have four orders—laity, bishop, priest, deacon. The word "lay" comes from *laos* *theou*—the people of God.

Theologically, clergy do not cease being members of the *laos* when ordained. For whatever good reasons the ordained offices developed, it was not to set up classes or a multi-tiered community. Therefore, we must reexamine this whole matter if we are to shape our life as a servant and serving community.

This may also lead us to examine the shape of some of our governance practices—three houses in our national church government, votes by orders, clergy "rights," and so forth. For the clergy to have a special place in the election of a bishop might be appropriate, for example, since some peculiar (!) relationships are involved between the clergy and a bishop, but why have such multi-cameral voting on budgets and many other matters? Originally an "eldership" governed the Church, appropriate perhaps for its time. But we live in a different time, with new hopes and visions of the Kingdom.

No big revolution is called for. Sin is ever-present, and a crucified mind and heart are a struggle to maintain. But might we not take another look at the questions and find ways to relate our institutional practices more closely to our theology and spirituality? Central to our understanding of the Church as community is Rom. 12:4-5: "For just as in a single human body there are many limbs and organs, all with different functions, so all of us, united with Christ, form one body, serving individually as limbs and organs to one another." (NEB)

How do we make that a reality in our com-



Wesley Frensdorff

Velda Ishizaki

mon life, our decision-making, our governance?

A bit less complex is the matter of ranks and titles. Where did they all come from—Reverend, Very, Right, Most, to say nothing of Venerable? Aren't they a bit embarrassing when really looked at? Few clergy would openly claim themselves to be more reverent than their brothers and sisters in Christ. (As a bishop, I'm often told I am not more "right" than others.) Has the time perhaps come to relinquish such outdated titles and let the offices speak for themselves? And how come some religious orders have "Superiors" and "Generals"? How about "Inferiors"?

I hope my episcopal brothers will forgive me, but what about the color-coded shirts, though they are now submerged among clerical blue, yellow, and red? Purple piping and purple buttons are not excepted either! On what basis are these customs helpful and to what end are they useful?

Yes, we may even need to question clerical street dress, despite good reasons for such apparel: availability to those in need (though we often make wide circles around the panhandlers), the sign of God's presence and care, an evangelistic tool. But it is embarrassing when the office is endowed with semi-magical powers. "Sure glad you're aboard, Father," is a frequent airplane greeting. Maybe wearing clerical dress is a trade-off, and I wouldn't want to push it, but maybe it has some deeper implications we hesitate to acknowledge.

Much of this must have had its origins in the "establishment" of the Church; certainly signs of it abound in England and all countries where at least one Church is dominant. Triumphalism, it's often called. That English bishops are still addressed as "my Lord" and that representative bishops serve in the House of Lords is no accident. And we Americans have had our imitations. Chauffeured Cadillacs for bishops were not unknown only a few years ago!

We have most of the symbols straight, but just like James and John, we forget the point. Ecclesiastical processions (civil ones, too, for that matter) are so arranged as to put the servant of the servants last—like letting someone else on the elevator first—but we have made it a position of honor. And in all this, I'm not talking about ecclesiastical parades or liturgical faldel and accouterments—let's dress it up, let's make it fun, but let's be clear about our signs. Let's watch out that the cast does not thereby become a caste. Ours is a pecking order world. Do we dare to be different?

Maybe we could reintroduce the Feast of Fools or the medieval Holy Innocents' Day custom of appointing a boy bishop as a way to burlesque the pretensions of the office. Our official hesitations to make fun of ourselves are a good indication that we take ourselves too seriously. C. S. Lewis writes in *The Screwtape Letters*, "We must picture Hell as a state where everyone is perpetually concerned about his own dignity and advancement, where everyone has a grievance, and where everyone lives deadly serious passions of envy, self-importance, and resentment."

So back to the theological and spiritual drawing board. Clericalism is inconsistent with the Gospel. The ordained offices have important and significant value for the Church. Bishop, priest, and deacon are to *serve* as "living reminders" (deep signs) and enablers for life and mission—eucharistic, diaconal, catholic, apostolic, empowered by the Holy Spirit. Leadership in the Body of Christ is servant leadership.

A lot of questions remain. How does a servant Church govern itself? How does it make decisions? Who leads and who follows (can such be reversed, depending on what and who's involved)? But there's no question that the days for a triumphalist Church are long gone. The vestiges need yet to be cleaned out.

Jesus, our Lord, gave us the model. Blessed Francis, whose 800th birthday was last October 4, sought to emulate Him and became a fool for Christ's sake. This may be a good time to stop pretending and allow ourselves to look as foolish as we really are. Disciples are no greater than their master, the great servant clown of God. Let's hold on to the Faith, but let's let the titles go!

The Rt. Rev. Wesley Frensdorff is Bishop of Nevada.



# Mission Information

BY ONELL A. SOTO

Want a good prayer for a mission meeting? The following comes from a recent packet from USPG (the United Society for the Propagation of the Gospel) in England:

"O Almighty God, you have called the Churches of the Anglican Communion to witness and to service and have greatly blessed them. Grant that the members of this worldwide family may plan and work together in love to further your mission to the world. And confessing that the Church which lives to itself will die by itself, may we receive humbly, give generously, and share joyfully the spiritual treasures and material resources you have entrusted to us. Through our Lord and Saviour Jesus Christ. Amen."

Some figures from "Mother Church," the Church of England:

- \* 9 million confirmed members;
- \* 44 dioceses;
- \* 18,000 parish churches;
- \* 11,000 parochial clergy;
- \* 2,000 clergy employed in schools, universities, colleges, industrial chaplaincies, prisons, and hospitals;
- \* 1,000 accredited lay workers;
- \* 7,000 licensed readers;
- \* 5,570 schools within the state system;
- \* 56 religious communities;
- \* 14 theological colleges and 16 part-time courses; and
- \* 10 colleges of higher education.

Bishop Desmond Tutu of South Africa was featured in a special NBC program on December 5. He explained the plight of his people and pleaded for a peaceful settlement of the injustices in that nation. Incidentally, Bishop Tutu has accepted an invitation to lead a continuing education conference and family study camp in the Diocese of Eastern Oregon. He will travel

to Oregon after the meeting of the World Council of Churches in Vancouver in July—if he is allowed to travel outside South Africa.

Bishop Tucker College, since its foundation in 1912, has trained men and women for ministry in the Church of Uganda. The campus of 65 acres has 45 buildings. The staff includes 13 full-time and several part-time tutors teaching over 30 courses at the Certificate and Diploma levels. In 1982, Bishop Tucker began a Bachelor of Divinity program in accordance with the Association of Theological Institutions of Eastern Africa (ATIEA) and Makerere University. Most of the priests in the Church of Uganda have received their training here.

At present, Bishop Tucker has over 140 students every term, including 12 women in the Josephine Tucker House. These students represent every diocese in Uganda. Some are ordained and seeking further study. In their last year, married students bring their families and live in the ordinands' village of 14 separate houses.

The seminary is in great need of financial assistance. One of our missionaries, the Rev. Peter Larom from the Diocese of Long Island, is on the faculty of Bishop Tucker College. His wife Margaret is editor of *The New Century*, the newspaper of the Church in Uganda.

Further information can be obtained from Mrs. Dorothy Smith, Box 399, RD 2, Red Hook, N.Y. 12571.

Among the 511 members of Japan's lower house of Parliament are nine women. One of these, Takako Doi, is a Christian who witnesses to her faith in working for human and minority rights, environmental standards, and, above all, peace and disarmament. She is working against the pressure to change a national constitution article which renounces war.

## NCC criticism 'misleading' Presiding Bishop says

Presiding Bishop John M. Allin has supported Episcopal Church membership in the National Council of Churches and also explained Episcopal financial support of the ecumenical organization in the wake of a January, 1983, *Reader's Digest* article that criticized the 32-member organization.

"The National Council of Churches, like all organizations, is far from perfect," Allin said, "but in my opinion, Episcopal participation continues to be worthwhile for many reasons. Though the Episcopal Church is a member communion of the NCC, neither that organization nor its governing board in any way speaks for Episcopalians or dictates our priorities."

Allin said the *Reader's Digest* report that \$1 million of the 1980 NCC financial support came from the Episcopal Church was misleading. "While that is substantially true, it is also misleading. The *Reader's Digest* article implies that we just handed over \$1 million for the NCC to do with as it pleased. Our people participate in decision-making roles at every level of the NCC structure, and we keep close tabs on how the money is used."

Episcopal Church financial records for 1980, the year *Reader's Digest* cited, indicate that of a total of \$1,165,805.08 transmitted to or through the NCC or Church World Service, the NCC-related world relief organization, \$76,408 was the Episcopal Church's base support of the

1980 NCC budget, and \$90,790.75 was sent to the NCC from various department budgets of the Episcopal Church, usually used in jointly-sponsored programs and ministries. Most of the Episcopal money going to the NCC—\$998,606.33—was channeled for human disasters throughout the world through Church World Service.

"I'm sorry the *Reader's Digest* article was written and published," Allin commented. "It is always easy for journalists to be critical of any institution, and sometimes this is of positive value. In this case, however, I believe the picture of the NCC conveyed to *Reader's Digest* readers is an unfair one and overly negative. It does not reflect my experience regarding the NCC."

## EAT YOUR WAY THROUGH THE CHURCH YEAR

A gourmet task force at All Saints' Episcopal Church, Carmel, Calif., has produced *The Portly Padre, or Brother Larry in the Kitchen*, a 200-recipe cookbook related to the church seasons. According to All Saints', the cookbook tells you why bean cake is traditional for Twelfth Night, offers a menu for after Christmas Eve Mass, and gives a recipe for nun's cake, which originated at Whitby Abbey during the days of Hilda, the great abbess.

The cookbook is \$20, which includes tax and mailing, and is available from All Saints' Cookbook, P.O. Box 1296, Carmel, Calif. 93921.



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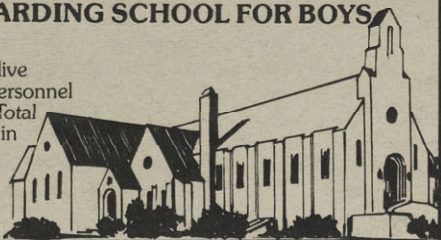
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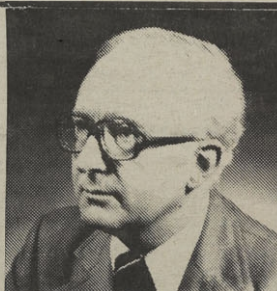
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# Have You Heard

## GETTING TO THE SOLE OF THE MATTER

We are indebted to "Chimes," newsletter of St. Luke's, Merced, Calif., for the following report on the late fall marriage of Sandy Yager and Kevin Kelley. Undoubtedly a marriage made in heaven, but if the guests were misty-eyed, the cause may have been laughter, not sentiment. When the couple knelt for Communion, the congregation could clearly read the message on the soles of the groom's new shoes: "HI" on one foot and "MOM" on the other.

## AND WHAT DO YOU DO WITH A MOOSE?

In a recent report of a workshop on flower arranging, *The Virginia Churchman* included the following startling advice for prolonging the life of lilies: "[They] live to pollinate, reproduce, and die so they will live several days longer if you pull out the antlers."

PEOPLE MAKING NEWS: Ruth Moberg is the first parish missionary at Trinity,

Folsom, Calif. . . . **Albert Gooch, Jr.**, director of admissions for the University of the South, Sewanee, Tenn., will become president of Kanuga Conferences, Inc., in Hendersonville, N.C., early in April. . . . Canon **John Yamazaki** and his wife **Margaret** were honored at a dinner during the Diocese of Los Angeles' observance of its 75 years of Japanese ministry. . . . The Rev. **Chuck Murphy** has left St. Bartholomew's, Nashville, Tenn., to become the parish's "teacher/evangelist to the Church-at-large." . . . On Advent Sunday, Grace Church, Everett, Mass., honored **Stanley Whittemore** for 50 years of ministry as a lay reader as well as 28 years as senior warden plus other distinguished service to parish and community.

## MAKE WAY FOR MKUU

One of the arguments offered for changing the title "Presiding Bishop" to "Archbishop" was consistency with other parts of the Anglican Communion. Actually, retaining "Presiding Bishop" may promote the Church's new relationship with the Lutherans—at least in Tanzania where Bishop Sebastian Kolowa of the Evangelical Lutheran Church is called *mkuu*, Presiding Bishop, that is.

## SPICEY VOLUNTEERS NEEDED

St. Mark's Church, Idaho Falls, Idaho, probably got a lot of volunteer attention when it advertised in the parish bulletin: NEEDED: CALL GIRLS AND INFORMERS. To help make parish phone calls, that is.

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Book stores—Cathedral gift shops—churches—dioceses wanting bulk orders of 10 or more for sale at fairs, conventions, or bazaars should contact EPISCOCATS at the above address or call (215) 564-2010.

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