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EPISCOPALIAN

Anglicans visit South Africa to support Tutu

by Janette Pierce

Executive Council member Pamela Chinnis quickly put aside Holy Week plans to accept an invitation from Archbishop of Canterbury Robert Runcie to go to South Africa.

Bishop Desmond Tutu and Archbishop Philip Russell of Capetown had asked Runcie to send a delegation to observe the government-appointed Eloff Commission that is investigating the affairs, particularly financial, of the South African Council of Churches (SACC) of which Tutu, an Anglican bishop, is secretary general. The Council, considered the strongest non-violent opponent of South Africa's apartheid policies, works mostly with families of political prisoners.

In London, Chinnis joined Primus Alastair Haggart of Scotland; Clyne Harradance, Esq., of the Anglican Church of Canada; and Terry Waite of Runcie's staff. After a day-long briefing with Runcie the four left for Johannesburg where they joined Archbishop Paul Reeves of New Zealand.

With "great delight" Tutu met them at the airport in 80-degree temperature. The group sensed constant surveillance, Chinnis said, but was not stopped. She attended Palm Sunday services at St. Augustine's, Tutu's parish in the black township of Soweto, where 650 members enthusiastically passed the Peace and sang the national anthem. "If I were in their place," she said, "I think the words would stick in my throat." Chinnis found a striking contrast between Soweto and the white suburb where they met SACC lawyers that afternoon.

On Monday the group went to Pretoria to hear testimony before the Eloff Commission, which has been in session since



Bishop Desmond Tutu, shown at top addressing the 1982 Episcopal General Convention where he received a standing ovation, asked for an Anglican delegation to attend hearings in Pretoria, South Africa. Pamela Chinnis of the United States, left, and Bishop Paul Reeves of New Zealand were among the five-member delegation that responded during Holy Week to express Anglican support for Tutu and his work in South Africa.

last September. The commissioners sat in a stark, square room at a long table facing the witness table, with lawyers to the left and a press table to the right. Harradance's comparison between the current Holy Week proceedings and the trial before Pontius Pilate made headlines, Chinnis said. One judge expressed anger, and Harradance said he would withdraw his comments if they were considered objectionable. They were, and he did.

Chinnis did not know when she left her Washington, D.C., home that she would be asked to testify before the Commission. She spoke of the world-wide Anglican support for Tutu, describing his reception at the last General Convention. She said Anglicans believe the Church should comment on government policies because "the earth is the Lord's, and all that is in it is His."

The Commission recessed until May 9. In the interim, Chinnis said, John Rees, Tutu's predecessor as the Council's secretary general, will go on trial for alleged mismanagement of SACC funds. The findings of that trial will then be presented to the Eloff Commission, whose report is expected in June.

Chinnis said the delegation saw little of the white 20 percent of the South African Anglican Church. She thought South Africans were surprised that church leaders would "drop everything, especially during Holy Week," to appear on Tutu's behalf.

Delegation members held a press conference before leaving Johannesburg separately. Haggart left first because he was to be married on Easter.

Chinnis, a lay alternate to the Anglican Consultative Council, carried a personal letter to South Africa from Presiding Bishop John M. Allin. It assured Tutu of the "continuing concern and constant prayers" of the American Church. Allin concluded, "No distance, no wall, no device of human invention can destroy our fellowship. No one can deny us the communion won for us by our Lord."

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World News Briefs



PROVIDENCE

Following their return from a visit to Nicaragua late in March, the Episcopal bishops of Rhode Island, Washington, and Michigan wrote to President Ronald Reagan, urging him to open dialogue with the leaders of the Sandinista government and institute "a Marshall Plan" of economic aid for Central America. Bishops George Hunt, John Walker, and Coleman McGehee undertook the trip at the request of Bishop Cornelius Wilson of Costa Rica (pictured) who is acting as interim bishop in Nicaragua. They found the country generally calm and spoke with Protestant, Roman Catholic, and Episcopal clergy as well as with U.S. and Nicaraguan government officials and a number of ordinary citizens. Hunt said the bishops urge dialogue with the country's Marxist leaders while they can still be influenced. Without talks, "our worst fears may become a self-fulfilling prophecy." The churchmen found critics of the current regime but "absolutely no one" who would return to a pre-Revolution form of government. They also discovered that even the most conservative critics of the Sandinista government criticized the U.S. for meddling in Nicaragua's affairs through covert operations.

GENEVA

The Rev. William Starr, chaplain of Columbia University, will speak at the annual Finger Lakes Conference held June 26-July 2 on the campus of Hobart and William Smith Colleges in this New York town. Also on the program is the Rev. Jack Woodward of Washington, D.C. The conference will look at "Theology from the Underside of History," including issues of the poor and the city in Scripture.

COLUMBIA

Late news has been received of the death of Bishop George Alexander in South Carolina in January. A native of Florida, Alexander was educated at the University of the South at Sewanee and returned to Sewanee in 1956 when he was elected dean of St. Luke's School of Theology. From 1972 until 1979 he was Bishop of Upper South Carolina. Alexander is survived by his wife Mary and two sons.

TURIN

Citizens of this northern Italian town are distressed by the will of the late King Umberto of Savoy who bequeathed the Shroud of Turin, believed to have covered the body of the crucified Christ, to the Vatican. The city's treasure has been the property of the House of Savoy since the Middle Ages. While a Vatican spokesman expressed "pleasure and gratitude" at the news of the gift, church officials expect the Shroud to stay in Turin although it may travel to Rome for a time during the current Holy Year which was inaugurated with special ceremonies in Rome on March 25.

BOSTON

Massachusetts General Hospital and its Institute of Health have announced two new programs—the Henry Knox Sherrill Professorship in Ethics and the annual Henry Knox Sherrill Symposium in Ethics to honor the late Episcopal bishop who was chairman of the hospital's board of trustees from 1935 to 1947 and a cham-

pion of medical ethics. The Sherrill professor will also develop and direct a postgraduate residency program in ethics. Sherrill was the Church's 20th Presiding Bishop and a president of the World Council of Churches. He died in 1980 at age 89.

MADRAS

A council of leaders of the Churches of North and South India and the Mar Thoma Church have recommended "The Church of India" as a common name as they move toward visible unity. At its meeting here the council, formed in 1978, approved three committees to work on theology, justice and peace, and mission. The council urged Christians to denounce corruption and discrimination (particularly against women) and called for modification of inheritance laws so sons and daughters can have equal rights to family property.



SEE PROVIDENCE

GREENVILLE

At its recent meeting here the Diocese of Upper South Carolina's annual convention decided on a year-long study of the nuclear arms race. It also agreed to plan a three-day bicentennial celebration in November, 1984, during which the Episcopal Churchwomen, the youth, and the diocese will hold conventions. Many delegates hoped the observance would be a time for renewed commitment and spiritual unity in the diocese.

HOUGHTON

The Diocese of Northern Michigan, meeting here, voted to join Coalition 14, the group of 16 domestic dioceses which share resources and programs. Most receive financial aid from the Episcopal Church Program Budget.

NEW YORK

Anticipating Hollywood's Academy Awards by a few hours, the Communication Commission of the National Council of Churches awarded its 1982 film citations to *Gandhi*, *Tootsie*, and *Wasn't That a Time*. The last, a documentary about a folksong group, the Weavers, marks the first time the Commission's Film Committee has honored a documentary. The

Rev. James Wall, chairman of the Commission, spoke for the Committee, calling *Gandhi* "one of the world's finest film biographies" and saying *Tootsie* was chosen not for its cinematic quality, but because it generated discussion of issues such as sex roles and stereotyping.

CARDIFF

Bishop Derrick Childs of Monmouth, Church of Wales, has been enthroned as the new Archbishop of Wales. Childs, 64, succeeds Archbishop Gwilym Williams, who retired last September.

ROANOKE

Communication experts from dioceses working together in APSO (Appalachian People's Service Organization) gathered in this Virginia city to discuss ways to tell APSO's story to the Church at large. Participants decided to ask Presiding Bishop John Allin to designate a Sunday in 1984 "APSO Sunday" and to prepare an educational insert for use that day in church bulletins. They also decided to develop audio-visual materials for parish use; to encourage bishops, "the Church's prime communicators," to be actively involved in spreading the APSO story; and to use APSO stories in diocesan papers.

ROME

Three Anglicans are scheduled to be in the party of 12 British churchmen traveling here at the end of April in response to Pope John Paul II's invitation issued during his visit to Great Britain. Bishop John Habgood of Durham, Primus Alastair Haggart of Scotland, and Martin Conway, ecumenical secretary for the British Council of Churches, will be among those who will meet with Vatican officials to discuss such issues as peace, marriage, and the role of Church Councils in the search for unity.

NEW YORK

A Connecticut woman, Ann Smith, began work in March as educational coordinator for women's ministries at the Episcopal Church Center here. As a member of the Education for Mission and Ministry staff, she will coordinate the work of the Church's various women's groups and provide staff support for Triennial Meeting planners.

MEMPHIS

The newly-created Diocese of West Tennessee consecrated its first bishop, Alex D. Dickson, Jr., here early in April. Presiding Bishop John M. Allin was consecrator for Dickson, whose jurisdiction lies between the Mississippi and Tennessee Rivers and has 10,000 communicants in 35 churches.

PORTSMOUTH

A requiem according to the ancient Sarum Rite will be used for burial of the recently recovered remains of the crew of King Henry VIII's warship, *Mary Rose*, which sank in the Solent in 1545. In a service at the Anglican Cathedral in this English port city, the lessons and prayers will be in English and the Mass in Latin; the music will be from the 16th century. The actual burial service will be modern.

ATLANTA

The Rev. Louis Schueddig of Grand Rapids, Mich., is now president of the Episcopal Radio-TV Foundation located here.

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HYMNAL PREVIEW 1982

Because he wanted an appropriate processional hymn for Pentecost, an English priest wrote this text which is appropriate for the day of Pentecost, Trinity Sunday, Year A, and as a general hymn for the Holy Spirit. **AUTHOR:** Michael Hewlett (b. 1916), also the son of an Anglican priest, is in charge of four hamlets in Devon. In addition to writing almost 100 hymns, he provides lyrics for local pantomimes. **SUGGESTED TUNES:** ST. THOMAS, Hymnal 1940, No. 5; ST. LEONARD, Hymnal 1940, No. 518; and WESTMINSTER ABBEY, Hymnal Supplement, No. 780. **METRE:** 87. 87. 87.

1
Praise the Spirit in creation,
breath of God, life's origin:
Spirit, moving on the waters
quicken worlds to life within,
source of breath to all things breathing,
life in whom all lives begin.

2
Praise the Spirit, close companion
of our inmost thoughts and ways;
who, in showing us God's wonders,
is himself the power to gaze;
and God's will, to those who listen,
by a still small voice conveys.

3
Praise the Spirit, who enlightened
priests and prophets with the word;
his the truths behind the wisdoms
which as yet know not our Lord;
by whose love and power, in Jesus
God himself was seen and heard.

4
Tell of how the ascended Jesus
armed a people for his own;
how a hundred men and women
turned the known world upside down,
to its dark and furthest corners
by the wind of heaven blown.

5
Pray we then, O Lord the Spirit,
on our lives descend in might;
let your flame break out within us,
fire our hearts and clear our sight,
till, white-hot in your possession,
we, too, see the world alight.

6
Praise, O praise the Holy Spirit,
praise the Father, praise the Word,
Source, and Truth, and Inspiration,
Trinity in deep accord:
through your voice which speaks within us
we, your creatures, call you Lord.

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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.

PROVINCE I MODEL MAY HELP OTHER PROVINCES

The Rev. V. Gene Robinson is executive secretary for Province I Synod, which includes the seven New England dioceses. Funded by the Church's office of Education for Mission and Ministry and the Episcopal Church Foundation, the newly-created position may serve as a model for governance of other Provinces.

Robinson, who is also Province I youth coordinator, hopes to have annual convocations, in addition to the Synod meetings, to discuss such themes as hunger, aging, or communications.



Aging action is clearly visible as ventriloquist Paul Winchell reintroduces Jerry Mahoney and Knucklehead Sniff, shown in the inset at right as they appeared in their popular 1950's TV show. In acknowledging the passing of time, Mahoney and his pals join such other aging stars as George Burns and Bob Hope in owning up to and enjoying the passing years.

Runcie to lead delegation to China in December

by Jack Allen

Archbishop of Canterbury Robert Runcie and Dr. Philip Morgan, president and general secretary respectively of the British Council of Churches (BCC), will lead a 20-member ecumenical delegation to China in December. The visit, at the invitation of the China Christian Council, follows last October's visit to Britain and Ireland by seven representatives of the China Christian Council led by Bishop K. H. Ting.

A BCC statement said, "The return visit is intended as a sign of friendship with the people and Churches of China." The BCC also sees it as an opportunity for Christians from the British Isles to gain better "understanding of the developments" in China. It hopes the visit will provide opportunities to explore ways the various Churches "can encourage each other in their mission and witness."

Jack Allen is a reporter based in Surrey, England.

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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.

KQJ

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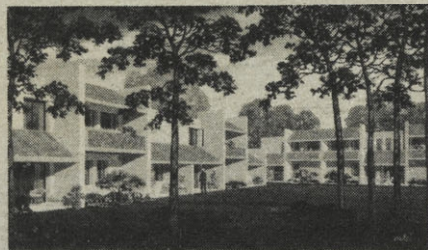
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Switchboard

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

ONE PLUS ONE

The smug editorial on page 10, March issue,
points up the problem of many laypeople
(those who make up the Church, support
it, and have hopes for its continuance)
with the controlling clergy of the Epis-
copal Church: the refusal of the hierarchy
to listen to the great body of church
members.

*Richard B. Wright
Sunriver, Ore.*

Bravo on the commentary editorial in the
March issue! Much needed and exception-
ally well worded. Thanks.

*Francis C. Lang
Baltimore, Md.*

LOST LAMBS

I am writing about declining church mem-
bership after reading the article, "Renewal
movement 'growing up,' leaders say," by
Richard Walker in the March issue. Some
estimate that the Episcopal Church has
lost a [sixth] of its membership over the
past 16 years, a period corresponding gen-
erally to the liturgical revision.

And now, in the March issue, we are
told that all we need to do to reverse de-
clining membership is to repackage the
charismatic movement of the 1970's and
run it by again. We've also been told that
evangelism will do the trick, that reaching
out will add new members.

Not once have I heard it suggested that
we turn to our lost membership. I propose
that a dialogue be opened with these Epis-
copalians and that we listen with open
minds and hearts to their reasons for dis-
affection and then make overtures of rec-
onciliation to bring them back.

"What man of you, having an hundred
sheep, if he lose one of them doth not
leave the ninety and nine in the wilderness
and go after that which is lost until he
find it?"

*Jackie Sweeney
Alton, Ill.*

PRAYER POWER

I have heard derisive comments about a
well-known minister and how he allegedly
uses the power of Christianity to force
people to do what is politically right in his
eyes.

After reading [March issue] that some
Pittsburgh clergy are considering the use
of economic leverage against area banks,
I saw a similarity between the two situa-

tions: one is political, one is economic,
both are threatening. The leverage would
consist of persuading families to withdraw
\$125 million from banks which do not in-
vest locally. Supposedly this would force
the banks to cooperate toward achieving
the social goals of these clergy persons.

Beg, explain, cajole, and humble your-
selves to reach these people, but threaten?
No.

The article mentions the clergymen
have prayed with the financially depressed
people. Have they also offered to pray
with the people they are asking to help
alleviate the suffering?

*Dorothy Kraft
Nevada, Mo.*

PLEASE

I am as open to gaieties as the next person,
but I feel an affront in the use of a quo-
tation from the *Stabat Mater* with which
to identify the cat-cum-board in the April
issue's Episcocats. I dearly love cats and
greatly enjoy the Episcocats, but I love
and honor more the Blessed Mother of our
Lord. If not sacrilegious, this use is most
insensitive and in poor taste. Kindly prac-
tice circumspection.

*Nancy G. Westerfield
Kearney, Neb.*

UNITY?

John Sutter raised the question, "What
compromises has the Roman Catholic
Church made to encourage reunification
with the non-Roman Catholic Church?"
[February issue] The only compromise I
have read is formerly Anglican and Epis-
copal married priests will be allowed to "re-
turn to the fold."

The relationship between the Lutheran
Churches and ourselves is open yet respect-
ful of differences. Isn't that the best way
to reunite? The Christian Church as a
whole must learn that while God may be
absolute, nothing else concerning hu-
manity is.

*Michelle C. Jackson
Temple, Texas*

DID NOT COMPUTE...

The phrase, "an IBM style keyboard," led
us to report in the February issue that the
Rev. Albany To of New York City has an
IBM computer system. He tells us he has
"at least two Apples in the office at all
times."

The Episcocats



"In this church, you have to sing LOUD."

QUITO PARISH

The articles on Ecuador in the February
issue interested me because my son David
was the first resident Episcopal (or Angli-
can) priest in Quito, beginning in 1962.
The Iglesia Episcopal San Nicolas was es-
tablished [in a rented house and had a
small library] when he went there to live.
That church is not referred to in your arti-
cles. I wonder about it now.

*Carol Plumer
Ann Arbor, Mich.*

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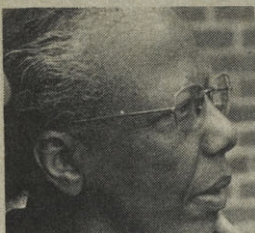
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Bonnie B. Saunders

We are called to do our own wrestling

BY VERNA DOZIER



It is important to understand the Bible as a model for how we live our lives, not as a rule book. The issue the Bible raises is: In the light of what God has done in history, what response do I make in my daily life? The response is the response for that moment because the situations in which I have to respond keep changing.

The people of the Bible worked out their response in their situation, never dreaming anybody was going to take that

response as a rule for what people were supposed to do 20 centuries later. St. Paul would have been shocked if he had known people were going to take his letters and make them equal to God. To him the thought would have been idolatrous. St. Paul responded to that moment in which he found himself. We are called to wrestle as St. Paul wrestled, not to let his wrestling take the place of our own.

I realize I am treading on dangerous ground, landmined by centuries of superstition and awe. Many people have the feeling that if we could reduce everything to rules, there would be safety and uniformity and clarity. We could just follow the rules and not have to think for ourselves. But rules do not solve the problem. You cannot write rules fast enough to catch up with your living.

There is much that has been left out of the Bible. I know it contains all that is necessary for salvation: the good news

that God was in Christ reconciling the world unto himself. But the Bible doesn't tell us specifically how to live that salvation life from eight to four, four to midnight, midnight to morning because it was never meant to be a book of rules governing every moment of our lives.

The Bible has given me all the help it can by offering me the glorious story of God acting in history. The Bible tells me there is a God who calls me to humanity, and my humanity means I have to make decisions and live in the terror of making those decisions.

We come to the Bible looking for the wrong thing. Luther cautioned us that the Bible is only the cradle in which the Christ Child is laid. The Scriptures point beyond themselves to God. The reason we choose not to see it that way is we are terrified of freedom.

People who say the Bible is inerrant are looking for one place where there is abso-

Reflections

lute certainty. The Bible is not that place.

We tend to miss the one message the Bible offers us, that God loves us and has acted to redeem us. We are already saved. We are accepted. We are all right. We are free, and we can use our freedom responsibly.

Freedom always carries anxiety with it because we may be wrong. There is no guarantee we are going to be right. But the biblical message is we do not have to have the guarantee we are going to be right; we have only the guarantee we are loved. We are ultimately loved by God, and we can never get beyond that love. The biblical message is not a collection of rules, but an assurance of love.

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

Bishops praise Church in Haiti

Six bishops of Province II visited Haiti late in February and reported: "If Haiti is illustrative of the quality of the overseas mission of the Episcopal Church, then we believe that mission is worthy of our total support."

Bishops Harold Robinson of Western New York, Edward Turner of the Virgin Islands, Wilbur Hogg of Albany, John Spong of Newark, Suffragan Walter Dennis of New York, and Suffragan Henry Hucles of Long Island went to Haiti not only because it is a diocese in their Province, but also because many Haitians who come to live in the metropolitan New York area are members of their dioceses.

Their five-day trip was not intended to "investigate the government of Haiti," they said in a statement, but to see "the work of our Church [and] determine for ourselves whether that work was impeded or harassed by the government."

Though they found a "lack of total freedom" in Haiti, the bishops praised Bishop Luc Garnier who "maintains independent distance" and "is cooperative but not a part of the establishment. . . . He speaks his mind forthrightly, courageously, and lovingly. We found his stand worthy of our greatest support."

Episcopal Church work in Haiti, begun by James Theodore Holly in 1861, is carried out in a country with the lowest per capita income and the highest rate of illiteracy in the western hemisphere and where voodoo is a dominant religious expression.

Most of Haiti's Episcopal priests are now trained at their own Haitian seminary. Episcopal hospitals have Haitian staff which is often supplemented by the work of American doctors. The United Thank Offering aid in building schools, churches, and clinics "was everywhere quite visible," the bishops reported.

The strength of the Church in Haiti lies not only in Garnier's leadership style, but in a clear vision of the Church's purpose and of the role of the priest, the bishop said. "The priest in Haiti is one of the best educated persons in the community and, as such, ministers with authority and respect to a wide spectrum of human needs."



"Forthright and courageous" was how American bishops visiting Haiti described Bishop Luc Garnier's ministry there.



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THE SPIRIT IS HIGH, THE FAITH IS STRONG

On a recent visit to his native Cuba, the Rev. Onell Soto, accompanied by his wife Nina, also a Cuban, found the Episcopal Church surviving, if not thriving, 25 years after the revolution.

The couple visited 13 congregations and found "the spirit is high, the faith is strong." Congregations are small and composed mainly of older people. Children are discouraged from attending church, and only recently has the government allowed reconstruction of one church building.

Despite the obstacles Christians face in an officially atheistic country, five young people are interested in ordination. The island now has 10 priests led by Bishop Emilio Hernandez. Hernandez, who spent a decade in prison, sums up the Cuban Christian experience: "If God were not with us, we would have been dismayed long ago."

THE CHURCH IN CUBA

Havana Santa Clara Cuba WEST

Bishop Emilio Hernandez, second from left, poses with his wife Edivia; a Guyanese student, left; and Bishop David Young of Ripon, England. In less ceremonial posture, Hernandez checks his 20-year-old car; not one diocesan car is running. With government approval, local help, and a UTO grant, one church is being rebuilt. No worship services are allowed in homes.

"Sustained by prayers" from around the world, several congregations exist. San Pablo, Bolondron, insert above, lies in ruins, but its people meet in a Roman Catholic church whose organizer learned to play "Onward, Christian soldiers." Soto made a pastoral visit to the congregation at Santa Cruz del Norte, below, and was allowed to hold services there for its mostly older people.

World Council: Past, future

Controversy not all bad news, Cynthia Wedel says

by Richard L. Walker

Since the 1975 Assembly of the World Council of Churches in Nairobi, Kenya, Dr. Cynthia Wedel of Alexandria, Va., has represented North Americans and Anglicans on the ecumenical organization's six-member presidium. Her term of office as North American president will end this summer when the WCC's Sixth Assembly convenes in Vancouver, Canada, but the woman who can be aptly called the Episcopal Church's Grande Dame of Ecumenism says her greatest opportunities to convey the message of the inter-Church agency have come in just the past few months.

Recent attacks on the World and National Councils of Churches by *Reader's Digest* and CBS-TV's *60 Minutes* have greatly stirred interest in and focused attention on the institutions. Though the criticisms are "sometimes painful," Wedel says no lasting damage seems to have been done. In fact, she believes the long-range effect of the controversies swirling around the WCC and NCC over their alleged support for leftist causes in the Third World may well be positive because the questions raised have given the groups far more of a chance to tell their stories than they normally receive from either the public or the average church member.

"There's an old saying that I don't care what you say about me so long as you spell my name right," she says. "This kind of publicity has given a much greater opportunity to publicize the World Council of Churches. The problem the organization faced in the past was more one of indifference than hostility."

Though answering the attacks on the WCC and its controversial Programme to Combat Racism has diverted some staff time from regular projects, Wedel says the situation provides an opportunity to tell people about other activities, such as the Faith and Order Commission's work to achieve theological consensus among Christians of different traditions. "Our sources

of income have not been hurt, and it's interesting that sometimes when we get into these controversial things, new income comes from unexpected places, from people who like what the World Council is doing."

Wedel says the current spate of criticism seems to originate with the Washington-based Institute on Religion and Democracy. Though that group includes several respected Protestant church figures, such as Lutheran theologian Richard Neuhaus, the Institute seems to exist to undermine the major ecumenical institutions, says Wedel. She also says WCC leaders suspect South Africa is providing indirect funding for the Institute's attacks.

No proof is available for such suspicions. The Institute claims its financial backing comes from several conservative foundations, but Wedel says South African funding of attacks on the WCC would make sense because the Council has been strong in its criticism of the Pretoria government's policy of apartheid. The Council has also been supportive of the South-West African

People's Organization in its fight to end South African control of the disputed territory of Namibia.

"The World Council's basic point of view is the majority of people should have a fair share of the voting power," she says. "They're not saying you couldn't have a white government in a predominantly black country provided the blacks are given a fair chance to vote for the whites they want."

Wedel says the WCC leaders knew their anti-racism unit would be controversial when they established it more than a decade ago, but she notes that the "surprising thing is it has raised as much money as it has" since all the program's money comes from special gifts rather than from the general WCC budget.

Looking ahead to the WCC Assembly in Vancouver, Wedel predicts major initiatives to marshal church forces to combat world hunger and poverty and some strong statements on peace and arms control. She notes that the Assembly theme is "Jesus Christ—Life of the World" and says the

major issues in Vancouver should revolve around questions of how the WCC's 302 member denominations can cooperate to improve life throughout the world.

The peace issue could produce some WCC positions that "won't sit well with those who consider themselves 150 percent American," she says. "I hope we have the grace to take it." But the imperative of working toward nuclear arms control could well be a significant catalyst for greater unity among mainline Protestants, Roman Catholics, and historic "peace Churches" because the subject of peace cuts across denominational lines.

Other important issues she expects will be aired during the 19-day Assembly include the role of women in the Church and the situation of Christians in China. Delegates and observers will also be exposed to the progress already made in an emerging theological consensus on the doctrines of baptism, the Eucharist, and the ministry.

Richard L. Walker is a Louisville-based journalist who reports for the Reuters news agency and several newspapers and radio networks.

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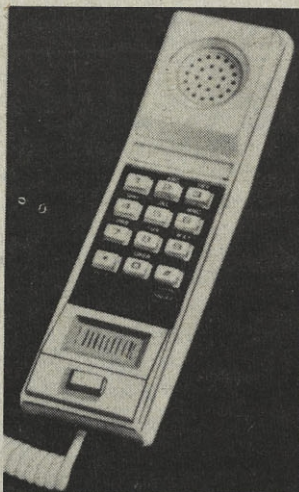
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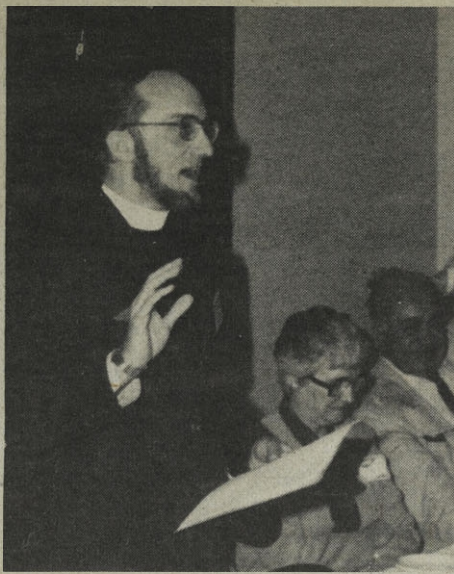
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Cynthia Wedel



William Weiler addresses sessions in D.C.

D.C. briefings biggest ever

by Robert K. Massie

For four days in March members of Congress were surprised to find several hundred clergy and lay persons roaming the halls of the House and Senate office buildings on their way to and from the 11th annual IMPACT briefings. From Sunday to Wednesday, March 13-16, more than 500 representatives of the Episcopal Church, the United Methodist Church, the American Lutheran Church, the United Church of Christ, the American Baptist Church, and the Roman Catholic Church met for briefings by congressmen of both parties on a wide range of legislative issues.

The Episcopal delegation included 63 clergy and lay leaders representing 32 dioceses. "This is up from 35 participants last year and represents the widest distribution of backgrounds, geography, and interest we have ever had," says the Rev. William Weiler, director of the 4-year-old Washington Office of the Episcopal Church. "I think this is the result of a new sense that our witness is urgently needed on such issues as reversing the arms race and providing Americans with basic needs such as food and employment."

Presiding Bishop John Allin underscored the significance of this year's event during a dinner for the Episcopal delegation held at St. James' Church on Capitol Hill. Allin encouraged the group to con-

tinue to "bear witness in the capital and at home, as the family of God."

"This is the first time the Presiding Bishop has been able to attend this event, and it showed his strong support for our Church's witness in public policy," says Weiler. "He himself visited with several members of Congress and a number of government officials."

IMPACT, an interfaith legislative action network founded in 1969, has grown to include 20 autonomous state organizations which work on issues before state legislatures and now has over 13,000 individual members. IMPACT issues are carefully selected through polling of individuals and member Churches. Once a year members attend an extensive briefing on national legislation.

In her opening statement, Nancy Amidei, director of the Food Research and Action Center, told delegates that "this year is palpably, noticeably different from the last two years for three reasons. First, the members of Congress now know there are serious problems all around the country; second, they have publicly acknowledged [these] problems; and third, they have accepted responsibility for some of them. The members are no longer going to go along with everything the President suggests."

In the briefings which followed, Amidei's words were amply confirmed. Rep. Gus Hawkins (D-Calif.) was one of the many to criticize the President's proposed budget, arguing that "we are the only industrialized country in the world without an employment and training program. We eliminated the only one we had before we had designed another." Rep. Jim Leach (R-Iowa) argued that President Reagan's arms control policy is inadequate since no effort is included to control biological weapons, synthetic plagues being potentially more lethal than nuclear weapons.

Senator Dale Bumpers (D-Ark.) told the delegates, "If there's one thing this President believes in, it's nuclear *everything*. . . . When I'm back home and am asked about nuclear power, I say I'll be for it when it's safe, when we have a method of using up the 2,280,000 tons of deadly waste that have already accumulated, and when Americans in my state tell me overwhelmingly they want it."

Carlos Moorhead (R-Calif.) defended a proposal by Senator Jesse Helms to remove the Supreme Court's jurisdiction over prayer in schools but admitted the proposal raises serious legal questions and does not enjoy much Congressional sup-

port. Rep. Geraldine Ferraro (D-N.Y.) made a powerful case for equal pay for equal worth, pointing out that since 1965 the ratio of women's wages to men's in equivalent jobs has actually declined from 65¢ to 59¢ to the dollar. Rep. Thomas Downey (D-N.Y.) strongly supported the nuclear freeze resolution being debated that same day on the floor of the House.

One of the IMPACT briefing's most important aspects was the opportunity for clergy and lay people from different denominations to meet in interest group sessions and state meetings. They heard presentations by a dozen groups such as ACORN, World Food Day, the National Peace Academy, and the Children's Defense Fund. Representing the last group, director Marion Edelman stunned the delegates by announcing that local statistics show the infant mortality rate in the poor section of Detroit is now higher than in Honduras and that 39 states have a dramatic rise in child abuse traceable in part to the severe economic recession.

Armed with information, more than half the participants took time to visit their elected representatives. Rep. Benjamin Gilman (R-N.Y.), for example, a prominent member of the House Foreign Relations Committee, welcomed six clergymen to his office for an hour-long discussion of the nuclear freeze resolution. Others took advantage of their presence in Washington to hear Secretary of State George Schultz testify on the Administration's policy in El Salvador. A few visited the newly formed Institute of Religion and Democracy and had a lengthy debate with the group's head of research.

The conference's ability to draw persons interested in a wide variety of topics was especially noticeable in the Episcopal delegation. Among the participants were Nancy Deppen and Connie Ott, diocesan hunger officers in New Jersey; Charles Rawlings, interested in the problem of steel industry plant-closings; Marion Cedarblade of the national Church's Commission of Social and Specialized Ministries; and Charles Cesaretti of the Episcopal Church Center. Bishop William Wantland of Eau Claire, a first-time participant, came because of his interest in native American issues but became "interested in the nuclear issue since Wisconsin is one of the states targeted for nuclear waste disposal."

Weiler called the sessions "the most productive we have ever had."

Robert K. Massie, Jr., is assistant and chaplain at Grace Church, New York, N.Y.

RETREATS AT ADELYNROOD

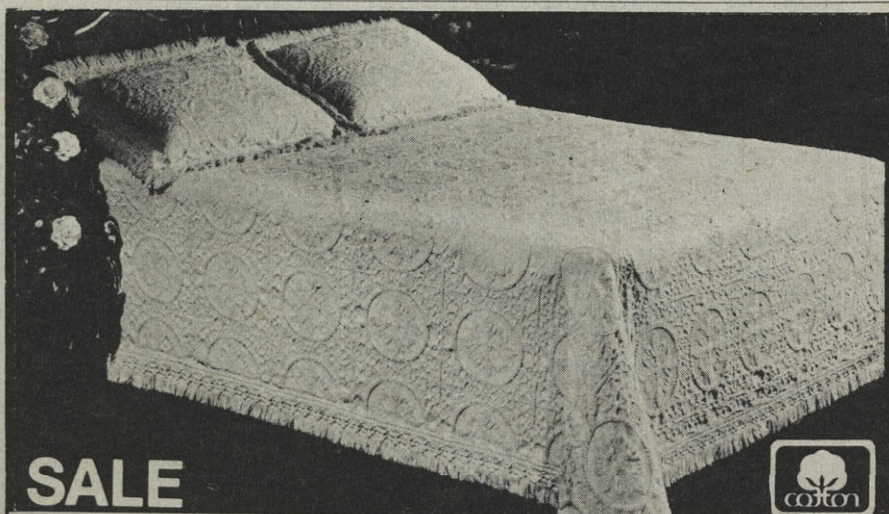
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The Rev. Samuel Shoemaker Johnston will lead a retreat in June, and Bishop John M. Burgess will lead one in September. Conferences and workshops include "Our Dreams as Vehicles of Incarnation," the Rev. Douglas M. Williams, leader; "Christians and Jews: A Plea for a New Relationship," the Rev. Marvin R. Wilson, leader; "Choices and the Inner Journey," Mary Morrison and Virginia Davis, leaders; and "Singing Our Way into the 21st Century," Alec Wyton, leader. The Rev. Theodore Bowers will lead a healing conference, and the Rev. Lewis Cox, SJ, will lead three Intensive Journal Workshops. Several one-day programs feature biblical subjects and life in 1983.

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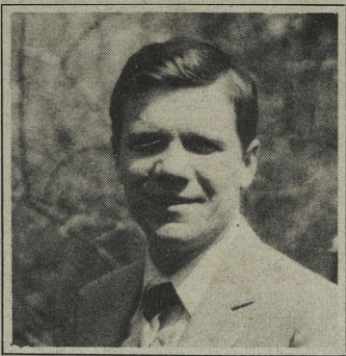
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HEARTLANDS



Editor for this issue of Professional Pages is the Rev. Richard Schmidt, the new rector of St. Peter's Church, Ladue, a suburb of St. Louis, Mo.

A native Kentuckian who was graduated *cum laude* from Kenyon College and from Vanderbilt Divinity School, his ministry until the past year has been in West Virginia—in Romney, Moorefield, and Charleston, and for seven years as rector of Christ Church, Fairmont.

While in West Virginia, Schmidt served on the diocesan commissions on Minis-

try and on Liturgics and Church Music. He was a member of the faculty and curriculum writer in the West Virginia School of Lay Ministry and wrote a 27-week course on Holy Scriptures now widely used throughout the diocese.

A newspaper editor in his high school days, Schmidt also edited his college and seminary newspapers and from 1977 to 1982 was editor of West Virginia's *Mountain Dayspring*, a paper which in 1980 and 1981 won Polly Bond Awards for Excellence in Church Communication.

He was a reporter for *The Convention Daily* at New Orleans' General Convention, no simple task since at the time he was also moving to his new parish.

Schmidt's interests are wide-ranging—from theology to physics, from history to astronomy. His hobbies include playing Chopin on the piano and playing baseball "whenever I can find 17 other people who want to play."

Most important, he married the former Pamela Hegerberg. They have three "usually wonderful" sons. —A.M.L.

PROFESSIONAL PAGES

Resume, profile help Holy Spirit work

BY PHILLIP G. PORCHER, JR.

This article is written from a particular point of view and maybe with a certain bias. I shall try to clarify that in the beginning. As a diocesan deployment officer and a consultant to congregations during the interim period, working with vestries and search committees, I write as a "practitioner." That is my point of view. My bias is I am a strong supporter of what Roddey Reid and others have called a "theology of deployment" (but these words are mine, not his). I believe God has given gifts for ministry to those persons He has called into the ordained ministry. There is, therefore, a place somewhere in His Church to use those gifts—a place, a situation that needs and wants those gifts.

We human beings often try to place too many restrictions on the use of our gifts. Therein lies the awful dilemma the Church faces in deployment. When clergy articulate their gifts for ministry and put them into the format of a resume and a C.D.O. profile—the two most effective tools we now know of—and let the whole Church know what their gifts and abilities are, then some marvelous things can happen.

While some clergy are seeking new jobs in the Church and should not be doing so, others are unclear about what sort of position they should seek. Some hard work in career assessment and resume writing may help you clarify your vocational goals. This work should include an assessment of your gifts, interests, and abilities as demonstrated by past achievements. It should also include the things you most like to do.

Putting together an effective resume is not an act of magic, nor is it simple. To do it well amounts to a mini career assessment. It takes a lot of hard work, time, thought, prayer, and reflection—and often the help of others who will give honest feedback. If you find your present ministry more life-draining than life-giving, I suggest that writing a resume and/or updating your C.D.O. profile may be a significant step in bringing your ministry back into focus.

If you do the task carefully and honestly, you may discover challenging alternatives or surprises. The results may, for example, indicate that some significant changes are in order for you to continue to minister where you are or indicate that a decision to relocate is appropriate. The deployment officers of our Church are in the position to help clergy with these dilemmas and can offer some of the personal support and guidance needed in such moments of crisis.

Your resume and C.D.O. profile ought to be two parts of a package—two sides of a coin—that make

up a full and representative picture of your ministry. They both should be future-oriented—that is, listing primarily the skills and experiences of the past that you want to continue to use in the future.

A booklet I have used very effectively both with clergy individually and on a one-day workshop with groups of clergy is entitled "More than Fine Gold." Put out by the Church Deployment Office in New York City, it is a workbook on ministry which helps you discover—through looking at what you enjoy and what you do well, i.e., looking at the evidence of your own ministry—which six of the 16 Pastoral Specialties listed on C.D.O. printouts are really your primary ones.

You cannot fudge—the information is right in front of you, but it often offers surprises. From the six specialties you choose and using the manual, you then build the corresponding coded experiences to support and/or complement that focus. Thus you update your C.D.O. profile with careful thought and reasoned choices based more on the real you than on the ought-to-be you that we are so often confused by.

I am surprised at how many clergy persons still ask, "Which skill codes get the calls?" Or, how can I

rig my C.D.O. profile in order for my name to come out? My response is firmer all the time. If you are unhappy where you are and just want to move anywhere, it will only be a matter of time before you are unhappy in your new ministry. And what is more, the congregation will be unhappy with you and with the computer for giving them your name. With all that, trust in the whole search process degenerates. My appeal, therefore, is to represent yourself as honestly as you can and let the Spirit operate.

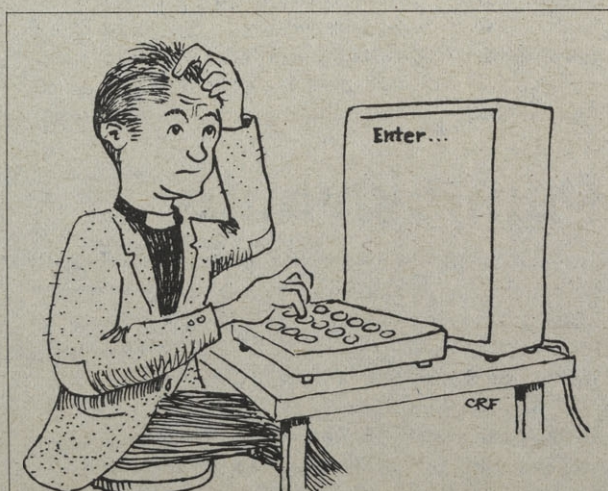
When your C.D.O. profile is complete, you are ready to elaborate on that focus by putting together a supporting resume. Of the two basic resume formats—"chronological order of experience" and "functional areas of effective ministry"—I much prefer the latter.

I suggest you begin a resume by writing a paragraph describing the kind of ministry you feel effective in and called to. Several rewrites are generally necessary. A succinct description is not easy, often because our ministry is so nebulous or fragmented, but when you've completed it, condense it into a short Ministry Objective statement (four to six typewritten lines)

Continued on page C

A computer? Words of caution

BY RICHARD F. TOMBAUGH



"Let's see, now. Three in one. . . and one in three. . ."

Charles Flachmann

If the temptation of Hi-Tech has not already come to your parish office, it soon will. Personal computers are everywhere being promoted as "the answer" to the problems of administrative oversight and office management in local churches.

A computer can handle everything from maintenance of membership and stewardship records to monitoring the energy use of parish buildings. Initial experience seems to indicate that churches do need to take seriously the benefits that data processing systems have to offer.

Experience also suggests that churches need to make these decisions carefully. Some people say, "To err is human—to foul up totally takes a computer." Often the foul-ups are traceable to the initial planning for inclusion of data processing in the life of the

Continued on page D

Traditional garb has definite advantages. . .

BY BENJAMIN V. LAVEY

Clergy dress is a serious subject. At present we have such variation in clergy dress that the whole situation speaks of disorder, and some think it indicates poor taste or even a lack of knowledge and appreciation for tradition.

In the turbulent 1960's I once heard that if you could not find it on Times Square or on the campus at Berkeley, look for it in the Episcopal Church! That statement certainly needs to be kept in mind when discussing the more avant-garde modes of dressing.

Back in the "dark ages" when I was in seminary, I was taught that the cassock was the basic garment of the priesthood and that the black clerical suit (white in tropical countries) was an abbreviated cassock—the skirt had been cut off and replaced by trousers. Wearing a cassock when I first went to seminary was quite a chore—this Pennsylvania farm boy had to learn how to walk and work in a dress! In time, however, my appreciation for the garment increased. One needed to buy very little clothing because one could wear any old thing under one's cassock and, in hot weather, almost nothing. If you overslept, it was much quicker to pull a cassock on over your pajamas than it was to dress in a shirt, trousers, tie, and jacket.

I understand that in many places the cassock seems to be on the way out. I feel sorry about that—sorry for the tailors who are losing business, sorry for

the men and women who have never had the privilege of learning of the flexibility of this garment, but most of all sorry for those dear people who have to behold all kinds of outlandish costumes of ill-fitting and mismatched clothing that could so easily be covered by a cassock.

The clerical collar! Now, there is a safe and uncontroversial subject, and how could it ever be in or out of style? (The clerical collar has been described as a bandage covering the wound inflicted when a lay pope tries to take off the vicar's head!) The height of the clerical collar seems to have little or no significance. The determining factor seems not to be theological orientation, but the length of the neck.

When you consider the matter of clerical suits, there are "the blacks" and there are "the grays." In what some called the good old days, Anglo-Catholics wore black suits while those of a more Protestant persuasion wore gray suits. In recent years wearing of sports coats with clerical collars has become increasingly common.

There are some definite advantages to wearing traditional clericals. They are economical, and one can buy two pairs of trousers. One never has to ponder what he is going to wear. The person in clericals may no longer receive discounts in local clothing stores or when riding on a train, but he does enjoy free drinks—at least occasionally. People know why you are at the hospitals when you are in your cler-

icals, and you don't have to worry about being thrown out of the emergency room. Yes, and people know how to address you when you are in your clericals. None of that Mr. or Reverend stuff!

An increasing number of clergy have taken to wearing gaudy pectoral crosses. Some of these crosses are on such long chains or cords that they would be more appropriately identified as "navel" crosses. Are the crosses worn out of devotion or out of frustration?

Clothing styles do change, and the clerical wardrobe cannot expect to be immune. Believe it or not, the cassock is the proper attire for activities in and about the parish church. And for the present the conservative black or gray suit worn with a clerical collar remains the uniform for the clergyperson when he or she is away from the parish church. Neither of these attires is appropriate for playing golf or going to the beach, but other dress is equally unacceptable when the priest is on duty, except in an emergency.

I know that clothes do not make the man or woman—that God looks on the heart and that our soul's salvation does not depend upon our wardrobe. But the way we dress can turn people on or off just as easily as the way we act or talk. The way we clergy dress may not tell everything about us, but it tells an awful lot!

Benjamin V. Lavey is rector of St. James-by-the-Sea Episcopal Church in La Jolla, Calif.

. . .but it's a costume with a price

BY RICHARD H. SCHMIDT

An otherwise friendly parishioner once walked into my office and said, "You just don't look like a clergyman!"

At first I felt complimented. "Well, not all clergy look dour and long in the tooth," I said. "There's no rule requiring it."

"That's not at all what I mean," she continued. "I just don't like it when the clergy try to look like somebody else. A priest should *look* like a priest. It's nothing against you personally, but I just don't think clergy should wear sports jackets and neckties. You should be proud to be a priest!"

Well, now! I think I take a reasonable pride in my work. Goodness knows I enjoy it—most of it, anyway—and I think my calling is a noble one. But so, too, are those of bus driver, computer programmer, stock broker, and waitress. We should all be proud of what we do and do it to the glory of God. In that respect priesthood does not differ from a thousand other vocations. Moreover, I fail to see the connection between the clothes I wear while working and the pride I take in my work.

I quite agree, though, that the clerical collar is a useful device. It identifies my role in such places as hospitals and nursing homes and relieves me of the need to say, "I'm Dick Schmidt, Mrs. So-and-so's priest."

But costumes have their price. They can act as barriers which keep us from sharing ourselves fully and honestly with one another. They can seem to say, "I am a role. Please relate to me as a role, not as a person."



The clerical collar is such a costume—useful, but with a price. To most of us, it symbolizes the authority of the priestly office. Sometimes we need that reminder. But the collar can also bring out hypocrisy in people. It seems to say—especially to those who don't know me well—"Be careful. Don't say anything revealing or risky. Act nice, and, for heaven's sake, watch your language!" Those who react that way to me are

playing a role themselves as well as treating me as a role.

The authority symbolized by the collar can be a dangerous thing for the priest as well. Clerical garb which seems to set me apart from others may sometimes exercise a subtle influence over me, suggesting to me that my spiritual house is in good order—or at least in better order than that of others. I begin to fancy myself some sort of an angel!

At least one of my parishioners once mistook me for an even higher power. It was the Sunday of the bishop's visitation, and a 4-year-old, noting the stranger in the pulpit, asked his father in a loud voice, "Where's God today? You know—Andy's daddy—God!" That's an awful burden to place on a poor sinner like me, especially one who's inclined to think too highly of himself anyway. Maybe if I didn't parade around so often in all that fancy garb. . . .

In my heart I know myself to be made of the same stuff as everybody else. My function in public worship may differ from theirs, but I go to church for the same reason. I wear the usual vestments on Sunday—whatever the local custom may dictate—but during the week I see no particular reason to dress differently. I'm no different in nature, only in function.

So during the week I wear various things. Sometimes it's a clerical collar with a gray pin-stripe suit and black leather shoes. I feel quite official those days! More often, though, I wear some sort of jacket with a pair of slacks that don't clash, canvas shoes, and a shirt, sometimes open at the neck. I may not feel official in that sort of garb, but I sure am comfortable!

I don't own a black "clergy suit." I tried one on once and felt like a human dirge. And that was that.

NNECA to meet in Pennsylvania

St. Joseph's in the Hills in Malvern, Pa., is the site of the NNECA XIII conference to be held June 7-10. Addressing the conference theme, "Beyond Professionalism: Christian Priesthood and Christian Personhood," will be Dr. John H. Westerhoff, professor of religion and education at Duke University Divinity School and priest associate at Chapel of the Cross in Chapel Hill, N.C.

NNECA, the National Network of Episcopal Clergy Associations, was founded in 1970 by representatives of a number of local groups who wanted to create a structure to represent clergy on a national level and to be a network to help them.

"NNECA draws its life from local diocesan clergy associations and exists as a vehicle to share and work on personal and professional concerns," says the Rev. James Wilson, rector of St. John's Church, Waterbury, Conn., and NNECA's president.

The Malvern conference, "certain to raise highly significant issues," is open to all interested persons. The fee is \$225 (\$75 due with registration). Reservations are first come, first served.

For more information, contact the Very Rev. Hugh Dickinson, Church of St. John the Evangelist, 19 W. Baltimore Ave., Lansdowne, Pa. 19050, or phone (215) 623-1506.

Warning to congregations

Episcopal parishes in various parts of the country have been the target of a Scripture-quoting con artist who knows the language and ritual of the Church. Posing as an alcoholism counselor and/or boat designer, he claims "near clergy" status and has defrauded clergy and laity, including unattached women, of money and goods.

A felony warrant is outstanding against Douglas Rand Peterson, alias John Dupleiss. Possibly in his mid-40's, he is about 6'3", 200 pounds, has a dark complexion, full beard, and mustache. His hands show scars and lumps. If you know of his whereabouts, contact Detective Kilgore of the Monroe, N.C., Police Department.

Resume, profile are effective tools

Continued from page A

which becomes the opening paragraph or section of your resume.

Condense that even further until you can fit it into the spaces allotted for the General Comments section on your C.D.O. profile. Search committees that are sharp and well trained look for consistency in these areas. The General Comments section is frequently the first thing search committee members look at to get a "feel" for the person represented on that paper. Working hard on that statement is important.

The next section on your resume might be entitled "Areas of Effective Ministry" or "Areas of Experience" or "Functions of My Ministry." It should be built around and correspond to your six Pastoral Specialties. Here is your chance to be your own unique self. Many other clergy persons will have the same six specialties. But not one performs that ministry as you do, and no one else expresses it as you do.

Once you have identified these areas, write a short paragraph of supporting experience to indicate what you have done in each area. Be specific. Begin, perhaps, with a sentence or two expressing your own approach or point of view in that category. Try to be concise, but list a few major achievements in each category and some skills you used in accomplishing them.

Once again I would remind you that search committees look for congruence between the C.D.O. profile and the resume. Search committee members generally skim resumes at the first reading so your sections and categories should stand out—in capitals or underlined. If your categories of ministry experience begin to correspond with their needs, they read further. But when they look deeper, they look for congruence between the general comments and your objective statement, between the Pastoral Specialties and the Areas of Effective Ministry, between the Work/Experience Codes and the supporting experience on

your resume. They also desperately want to know the person behind the paper so let your personality through as well as your skills.

Search committees today are doing an increasingly effective job of self study. They tend more and more to know the functions of ministry a given congregation needs, the kind of leadership they feel will be best suited to their situations, and the personal qualifications of the person they are looking for. The more clearly you can articulate your gifts and interests, your style and personality, the greater will be your chance to be considered further—if a match appears likely on paper.

A vital ingredient of a "call," in my understanding, is for an individual's gifts for ministry to have a reasonable similarity to the needs for ministry in a given congregation or position. That is very different from "finding a job."

A few years ago the Massachusetts Episcopal Clergy Association Newsletter asked:

What are calling committees looking for?

1. Describe the roots and grounding of your personal faith and include some significant experiences you have had in spiritual growth and development.
2. Please describe your leadership style.
3. What do you identify as your greatest strengths and weaknesses?

I personally support that thesis from my experience with search committees. That is the essence of what they want to know about a candidate.

If you will take the time to prepare a C.D.O. profile and personal resume which answer these questions about you accurately, clearly, concisely, and attractively, you will have developed a pair of tools to help guide you not merely to a new job, but to a position you will find personally fulfilling and satisfying.

The Holy Spirit has worked in the calling process in some strange and special ways in the past, and I trust He will continue to do so in the future. I believe we clergy cooperate with the Holy Spirit when we use the C.D.O. profile and our personal resumes honestly and creatively.

Philip G. Porcher, Jr., is assistant to the Bishop for Clergy Deployment and Clergy and Parish Development in the Diocese of Southern Virginia.

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to church professionals.
Letters and contributions
are welcome.

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Sacraments as GOD's Self Giving

James F. White

SACRAMENTS AS GOD'S SELF GIVING

by James F. White

Distinguished author James F. White offers a fresh and innovative approach to the examination of sacramental theology. He advocates a theology from the community that celebrates the sacraments rather than a theology that abstractly imposes the sacrament on the worship community. Dr. White begins with a thorough investigation of first century and twelfth century sacramental practices and reforms. He suggests that much of the reform of our times is toward overcoming the neglect of meaningful actions. The sacraments are presented as dynamic acts of God's continued self giving rather than mere remembrances. The final chapter "A Roman Catholic Response", is a colleague's reflection on how Dr. White's approach removes many of the barriers to Christian unity. A timely and thought-provoking book. \$8.95, paper

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CLERGY CHANGES

ABRAHAM, John L., from St. Elisabeth's, Memphis, TN, to Grace, Grand Rapids, MI
ATWOOD, Mary H., from St. John's, Los Angeles, CA, to Good Samaritan, San Francisco, CA
BIEGLER, James C., from St. Patrick's, W. Monroe, LA, to St. Paul's, New Smyrna Beach, FL
BIGGS, John W., from Grace, Carthage, MO, to St. James, Springfield, MO
BRESNAHAN, Paul B., from Christ, Hyde Park, Boston, MA, to Epiphany, Euclid, Cleveland, OH
DECKER, Alva G., from St. John's, E. Hartford, CT, to Christ, Bethlehem, CT
FALLIS, James P., Jr., from archdeacon, Diocese of Indianapolis, IN, to Calvary, Columbia, MO
GRAY, Duncan M., III, from Trinity School, New Orleans, LA, to Holy Communion, Memphis, TN
MORLEY, William H., from St. Paul's, McHenry, IL, to St. Timothy's, W. Des Moines, IA
PENFIELD, William N., from chaplain to clergy, Diocese of Connecticut, Hartford, CT, to Bethesda-by-the-Sea, Palm Beach, FL

PETERSON, S. Suzanne, from St. Paul's, Des Moines, IA, to Iowa Inter-Church Agency for Peace and Justice, Des Moines, IA
STREETT, David C., II (canonical USC), from staff, Georgia Regional Mental Hospital, Augusta, GA, to chaplain, Augusta Correctional and Medical Institution, Groveton, GA
TUCKER, Douglas J., from St. Christopher's, League City, TX, to Christ, Nacagdoches, TX
WILLIAMS, Stephen L., from non-parochial to Ascension, Lafayette, LA
WOOTEN, Roger W., from Good Shepherd, Acton, MA, to St. Paul's, Malden, MA
WYLIE, Craig R., from St. Clement's School, El Paso, TX, to headmaster, Holy Cross School, W. Memphis, AR

NEW DEACONS

CARLSON, Douglas, to Messiah, Murphy, NC
HERBERT, Robert W., to St. James, Hendersonville, NC
HULL-RYDE, Norman A., to St. Mark's, Gastonia, NC

SCOTT, K. Murray, to St. George's, Asheville, NC
TESTER, James B. F., to Holy Cross, Valle Crucis, NC
WILLIAMS, David A., to Holy Cross, Valle Crucis, NC

RECEPTION

SILVINSKAS, Peter P., from the Roman Catholic Church by Bishop Lyman Ogilby of Pennsylvania. He is serving at Good Samaritan, Paoli, PA

LIFE PROFESSIONS

Sister MARY LYNNE in the Community of St. John Baptist
Brother JAMES in the Brotherhood of St. Gregory

RETIREMENTS

HANNA, Archibald, Jr., from Trinity, Branford, CT, on Nov. 21, 1982. His address is: 6 Damascus Rd., Branford, CT 06405
MacDONALD, Robert B., from All Saints, Crescentville, Philadelphia, and St. Martin's, Philadelphia, PA, on Dec. 31, 1982
WASHBURN, Francis G., from Redeemer, Sayre, PA, on January 1. His address is: 3804 Rose Circle, Rio Rancho, NM 87124

DEATHS

ASHTON, George C., age 81
BARBOUR, Paul H., age 94
BIENZ, Harold T., age 61
BIGLER, John S., age 58
BOZARTH, Rene M. R. E., SSP, age 58
BRUMMITT, Howard W., age 72
BURNS, Paul D., age 72
CLEAVELAND, George J., age 86
COX, Lloyd A., age 72
CRAIG, Robert E., age 62
CROUSE, Arthur D., age 51
CURRIE, Bob J., age 55
CUTLER, Harold N., age 84
Sister ELIZABETH MARIAN, CSJB, age 89
FIFER, Philip T., age 74
FLANAGIN, Ross H., age 94

Sister GWENDOLYN MARY, SSM, on July 12, 1982
HAMER, Alfred, age 84
HAMMOND, Blake B., age 71
HERNDON, Henry N., age 83
HOGBEN, Joseph F., age 73
HOSKIN, Walter E., age 71
JARCHOW, Rodney W., age 51
KENYON, Ernest O., age 83
KILLS CROW, Lester I., age 55
KINGWILL, Wilbur J., age 73
KOCI, Joseph, Jr., age 62
LATTA, William M., age 77
LECARPENTIER, Edward C., Jr., age 47
LIEBLER, Harold B., age 93
MEANS, Donald C., age 76
MILES, Richard F., age 68
NEWMAN, Anne W., age 80
ROSS, Arnold M., age 80
ROWLEY, Frank, age 66
SAULSBURY, Alfred W., age 72
SCHEER, Richard W., age 32
TOAL, Sylvester W., age 68
TRAVIS, William T., age 92
WEIDEMANN, Charles G., age 62
WHITCOMB, Nathaniel T., age 54
WILLIAMSON, George H. S., age 50

NOTES

The 1983 Episcopal Clerical Directory has inadvertently misplaced several entries.
The Very Rev. Robert A. L'Homme says, "I am not dead, deposed, or defected. . . .The recorder for ordinations assures me it is only a printing error, [but] nothing can be done until the directory is printed in another two years. . . .I really am alive and well and functioning in the Diocese of Chicago." L'Homme is rector of St. Paul's Church, 298 S. Harrison Ave., Kankakee, IL 60901.
The Rev. Canon John R. Ramsey says, "I am sure you will realize that a note in The Episcopalian is the only practical way to let my many church friends around the world know that I am neither deposed nor deceased. . . .In the 1983 Episcopal Clerical Directory, through a coding error, John Rathbone Ramsey's name and biographical data, which should have appeared on page 547, can be located instead on page 747, under the heading 'Y., John Rathbone' (with some minor mistakes in the article)." Ramsey, who is retired, lives at 127 Front St., Marblehead, MA 01945.

CHANGING?

To help us keep this column up-to-date, please fill out and send this form
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Computer cautions

Continued from page A

church. The following few words of caution refer to this initial process.

Word One: Hardware Comes Last. Hardware, or the actual machinery of data processing, is but the outward and visible sign. Parishes and dioceses which first invest in hardware and then try to figure out what it can do for them have generally experienced both high levels of frustration and high costs.

The first step in the planning procedure should be to describe precisely the functions and tasks that need to be performed. Typically, a large parish or diocese will find that word processing may claim 40 percent of the activity of a computer system, general accounting 20 percent, maintenance of membership records 15 percent, maintenance of stewardship records 15 percent, and other uses 10 percent.

These tasks or functions will require different programs or software for their accomplishment. Software is available in a bewildering variety. Selection of appropriate software is the second, and often the most difficult, step in the process of investing in data processing. The pervasive use of computer jargon and the extensive and often vague claims of software manufacturers add to the difficulty of this second step.

A prospective buyer should verify the capabilities of the software programs by arranging for a demonstration and by talking with other users. Once the software selection has been made, the third step, the decision about hardware, is relatively easy.

Word Two: Expandability. Inevitably new computer owners discover additional uses for their equipment. Because the initial cost for hardware is significant, they have a tendency to underbuy. First owners

often buy a system that has just enough memory, or file space, for the initial specifications and is not expandable.

Many of the personal computer systems now available offer additional drives for floppy discs and hard discs which expand the capabilities of the system and can be added as needs dictate. The choice of hardware should take into account the potential for future expansion which will not require reprogramming of existing software.

Word Three: Security. Some information in parish records is confidential. Continued maintenance of this confidentiality can be accomplished by finding a software program which requires operators to enter a number code before they can gain access to the records. This security system is much like the system used in the 24-hour check cashing systems. Each user has his own private number code, and the program can be adjusted to give access only to those who have the proper "keys."

Word Four: Support. In the computer business, support means different things. With reference to hardware, it means fixing the hardware. With reference to software, it means adjusting and sometimes updating the programs. With reference to personnel, it means training the operators.

Without adequate support in all these areas, the computer system in any organization will not function efficiently—and sometimes not at all. The amount of support available differs by company, by vendor, by geography, and often, apparently, by gosh and by golly. A prospective owner of a computer system needs to know what support is available, how quickly

it can be provided, and how much it costs.

Word Five: Options. Options such as a telephone modum can increase the diversity of the system, just as additional discs can increase memory or file capacity. A reputable dealer can explain in detail the function and costs of the options available on any hardware system.

Word Six: Real Costs. When estimating the cost of a data processing system, it is essential to include, in addition to the initial costs of hardware and software, such supplies as labels and paper and the cost of an ongoing maintenance contract. The percentage breakdown of total costs of a data processing system might look like this:

Central processing unit	30%
Peripheral equipment	45%
Software	10%
Operator training	5%
Maintenance	5%
Supplies	3%
Insurance	2%
	100%

Careful preparation for the purchase of a computer system will inevitably pay off in the long run with more efficient and less frustrating ministry in the parish or diocese.

Richard F. Tombaugh is vicar of Holy Cross Episcopal Church, Fairview Heights, Ill., and a management consultant to businesses and congregations.

Fleeing across the border from his home, a man has become separated from his wife and children. The impact on each family member is incalculable, the suffering unfathomable to most Americans. Join MISSION SAVE-A-FAMILY and make it possible for The Presiding Bishop's Fund for World Relief to reunite and resettle families like this.

*"Please...
help me
put my
family back
together again!"*

JOIN "MISSION SAVE-A-FAMILY!"

You can take an active, direct part in reuniting and resettling the 3 million refugee families who are victims of recent catastrophic upheavals throughout the world. Let your Presiding Bishop's Fund for World Relief become your personal instrument to help SAVE A FAMILY!

Think of the suffering that occurs when a family loses its home and breaks up. Then mail in the coupon below — hopefully with a generous contribution — and we will let you know what you can do in this Next Step in Mission. **But please act. You are urgently, desperately needed!**

HERE IS WHERE YOUR DIRECT ACTION IS URGENTLY NEEDED: Refugees, migrating within a country or from one country to another, have become a heartrending new reality on nearly every continent. The U.S. Committee for Refugees reports an 8% increase in world refugees to a total of 10,000,000 persons in 1982. Here is where you can personally intervene:

IN THE MIDDLE EAST AND AFRICA...

...for example in battered **LEBANON**, where 60,000 Palestinians were left homeless in Southern Lebanon alone as a result of last summer's bombings. **\$750,000 is needed promptly** for the relocation of these families and for the care and rehabilitation of other families in the Lebanese war zone. ...in **RWANDA**, where team members are beginning a ministry to 45,000 refugees who have fled there from **UGANDA**. With very few possessions remaining to these families, **\$400,000 is urgently needed** to establish them in new homes.

...in the **SUDAN**, where hundreds of shattered families need housing, financial and spiritual support. Here staff members **will require \$150,000** to perform this vital task in 1983.

IN CENTRAL AMERICA:

Here, on-the-spot intervention by our Diocese of **NICARAGUA** is helping to establish refugees from **EL SALVADOR** in new homes. Programs of education and advocacy are helping families to become self-supporting. **\$80,000 is urgently needed** for this task in 1983.

IN THE PHILIPPINE ISLANDS...

...where refugee camps operated for **INDOCHINESE** families in our Diocese of **CENTRAL PHILIPPINES** are providing temporary shelter as well as food and clothing. Family members are being taught skills to prepare them for per-

manent resettlement. This family-saving mission will cost **\$125,000**.

AND IN THE UNITED STATES...

...where in the **Diocese of FLORIDA**, volunteers are now being trained to work among **Cuban** and **Haitian** families. **\$100,000 will be required** this year to help these refugees to become self-supporting family units.

...in the **Diocese of LOS ANGELES**, local action teams continue to be needed to find lodging and employment for **Vietnamese** and other family groups and to help them make the difficult adjustment to their new lives. **\$40,000 will be needed** in donations for this work in 1983.

...in the **Diocese of OLYMPIA**, diocesan teams in Seattle and other cities are spearheading refugee settlement and stimulating sponsorship of family groups. This drive **urgently requires \$75,000**.

...and in 94 other diocese of your Episcopal Church, where similar efforts for resettlement of **Latin American, African, East European, Indo-Chinese and Near Eastern** refugee families need to be nurtured and kept whole through the action of congregations, spearheaded by action teams you can help to sponsor.

WHY SHOULD YOU GET ACTIVELY INVOLVED?

Because right now, as you read this, economic, environmental and political upheavals are tearing at the delicate fibre of families such as the one in the picture above. Please, please make your Episcopal Church's MISSION SAVE-A-FAMILY your powerful instrument to repair and heal the human damage! **WHO BUT YOUR EPISCOPAL CHURCH — WITH ITS SACRAMENTAL EMPHASIS ON THE FAMILY AND ITS WORLD-WIDE BONDS WITH THE ANGLICAN COMMUNION — IS BETTER ABLE TO PLAY A PART IN THIS NEXT STEP IN MISSION? JOIN MISSION SAVE-A-FAMILY NOW!** Fill out the coupon and mail it in today — along with your generous gift if possible — and learn how your hard-earned dollars will be put to work rapidly on projects in 34 countries on 4 continents, as well as in 45 states of our country. Act today, please!

PLEASE FILL OUT THIS Family Survival Checklist of essentials to relieve refugee suffering!



- ☐ **YES!** I would like to join MISSION SAVE-A-FAMILY, the Fund's new effort to make an impact on world poverty. I enclose the following amount to be used where and how needed to relieve family suffering:
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|---|--|
| <input type="checkbox"/> \$5 will pay for a hoe to help a farmer to feed his family. | <input type="checkbox"/> \$15 will pay for maternal health care for a new mother and her baby for a year. |
| <input type="checkbox"/> \$20 will pay for blankets to keep a 4-member family warm. | <input type="checkbox"/> \$40 will pay for family counseling and ministry for 6 refugee families. |
| <input type="checkbox"/> \$50 will pay for 142 seedlings to be planted to sustain 1 or more hungry families. | <input type="checkbox"/> \$75 will immunize 188 family members threatened by deadly tetanus. |
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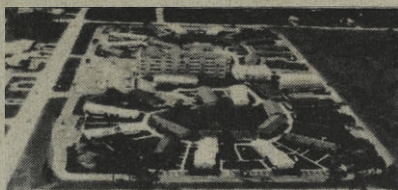
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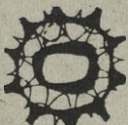
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It will be held on Friday June 10 through Sunday June 12, 1983, in Beaver Falls, Pa., at Geneva College (north of Pittsburgh). Speakers will be The Reverend Peter C. Moore, Director of FOCUS; The Reverend "Mike" Henning, Professor of Pastoral Theology at Trinity Episcopal School for Ministry; Jeff Ling, Assistant to the Rector in charge of Youth Ministries at Church of the Apostles, Fairfax, Virginia; and The Reverend John Newton, Rector of Church of St. John the Baptist, Montreal, and Director of the Montreal Plan—a Diocesan wide outreach for youth ministry in Anglican parishes.

If you are interested in further information, write: Conference, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge PA 15003 or call 412-266-3838.



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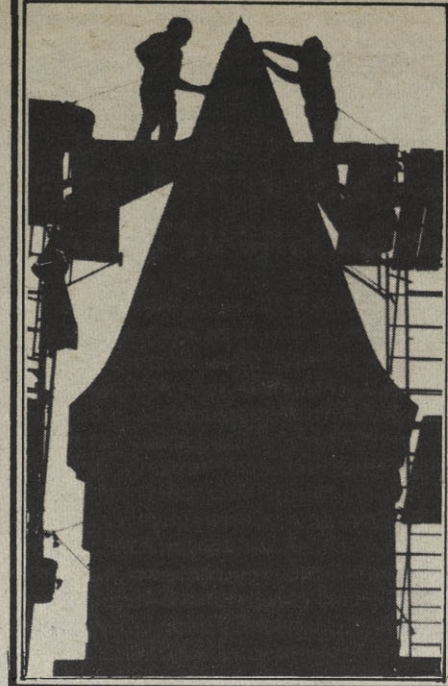
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PENTECOST 1983

Pentecost—this year observed May 22—begins the longest season of the church year. The shock of Crucifixion has been supplanted by Easter's events, and now is the time for Christ's disciples to do God's work on earth—to "run with resolution the race for which we are entered," as Paul says in Hebrews.

"The events of Pentecost did indeed tremendously strengthen, energize, and inspire the disciples," says Patricia Buckland in *Advent to Pentecost*, "because from that moment they were transformed, and they dared everything to spread the Gospel of Jesus Christ."

On this Pentecost George Peck tells of his hopes for a modern, strengthened, and energized discipleship; Donald Miller speaks of the inspiration a church community can provide; and Gordon Stenning reflects on the "living, moving Body of Christ."

THE MINISTRY MESSAGE

"Ministry is moving from padre to cadre. It is a retooling and redirecting of the hired hands," Bishop Wesley Frensdorff recently told a group of clergy and laypeople.

The Total Ministry Network supports lay ministry and, its sponsors say, is concerned with the process of helping laypeople develop their ministries.

The Rev. John T. Docker, new Mutual Ministries coordinator at the Episcopal Church Center, has resources and information available. Contact him at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

INSIDE A COMMUNITY SHARES VISION — BY — DONALD E. MILLER

The central insight for me in reassociating myself with the Christian community has been the realization that what I was looking for was not just a belief system, but an identity or, more broadly stated, a tradition in which I could locate myself. I was looking for an identity that had more permanence than the titles associated with my job, nationality, and family roles. Furthermore, I wanted (almost desperately) an identity with transcendent and metaphysical overtones.

Communities provide the context in which individuals may engage in moral discourse on a regular basis. The church is a particularly appropriate context for moral deliberation for the following reasons. First, the church is made up of diverse persons with different life experiences, different professional involvements; these persons are of different age groupings and, at least in some instances, of different racial and social class backgrounds. Any moral deliberation within such a context is bound to be dynamic, a variety of views being represented.

Second, the church is continually faced with concrete moral problems that require deliberation. Some of these are internal problems revolving around issues of church policy; some are problems raised by particular members of the community; other issues are those presented by the community and the world in which the church is located.

Third, the members of the religious community are continually encountering the moral perspectives of their clergy (through sermons), of their tradition (through liturgy), and of their Scriptures (through group and personal study). To join a morally responsible religious community is, in effect, a self-styled invitation to seduction: by the moral rhetoric which fills the very air breathed by the members of the socially engaged church.

Fourth, an essential dynamic of community life is that it does not allow one "to think without assent" for very long. Decisions are made, policies are announced, organizational plans are made. Sometimes it is only in acting out a moral choice that one becomes assured of its validity—or its error.

In my view the church is one of the few institutions that provide the dynamics for countering the pluralism, and subsequent moral relativism and moral impotence, of the modern age. It is indeed unfortunate when churches become country clubs or therapy centers. It is equally unfortunate when they limit their sphere of moral interest to issues of private morality. From simply a systemic, institutional perspective, the church has a task to perform. The church's nearest competitor as a morally leavening influence in society is the university. Unfortunately, the university has abdicated its position of moral leadership even more so than has the church.

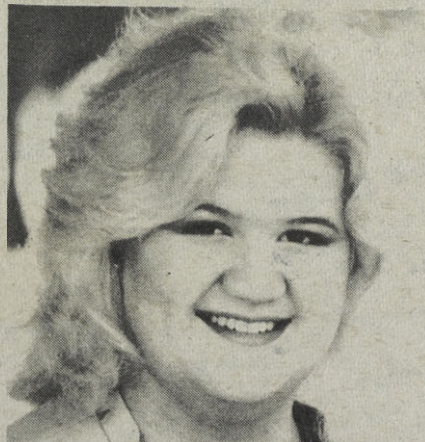
I foresee an important role to be played by the theologians of the Christian church. I believe it is vitally important to debunk the common view that moral values are simply a matter of personal and social construction, that there are no absolutes. Perhaps it is time for a revitalized natural law. Relativism will only be countered if persons believe their moral norms are rooted in the very nature of things, that if they violate certain principles, then personal and social life will be less harmonious, less peaceful, and ultimately less fulfilling. Theologians have a task in helping to make such a case.

An Episcopalian, Donald E. Miller is a professor in the School of Religion at the University of Southern California, Los Angeles.

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- (3) Find a computer that will run the software you have found in Step 2.

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OUTSIDE

MONDAY TO FRIDAY MINISTRY

— BY —
GEORGE PECK

In the last three or four years my understanding of the ministry of the laity has undergone a drastic change. I might even say my thinking about it has passed through a revolution. A result of this transformation is I have come to a greatly expanded vision of the Church's potential for witness, a vision which has profoundly affected my own sense of vocation.

The Andover Newton Ministry of the Laity Project gave me an opportunity to listen for long periods to laypeople talk about their attempts to carry out their ministry in the secular world. What I learned is summarized in four points.

1) My colleagues of the laity were deeply involved in their Christian lives and in questions about the relationship of the Gospel to their daily work. Their minds teemed with striking theological and spiritual insight, with a vital, thoughtful appreciation for the issues involved in what they were doing as believers, all of it made fresher and more forceful because they came with a perspective different from my own "professional" outlook. I realized quickly that as an ordained person I had never really learned to hear the laity. I had become much too accustomed simply to talking to them.

2) I was quickly challenged and convicted by the obvious sense they had that by and large the Church did not take their quest for ministry seriously and did not support them. Since they came from several denominations, they were not indicting only one communion, but their message was unmistakable and tended to spill out without being prompted: Much of what happened on Sunday was irrelevant to them on Monday; the Church was more concerned with "in-house" affairs than with their ministry in the world; they had to look beyond the Church if they were to find the stimulus and reinforcement they needed to carry out their ministries in the midst of the work-a-day world.

3) I could not avoid the unpleasant impression that, despite our good intentions, we who are ordained are often the ones in the Church who do not take the laity seriously. Nor do we always relate significantly to their real-life circumstances or to the ministry they try to fulfill in the midst of those circumstances.

The very word "lay" implies a less than positive judgment, and expressions like "he's only a layman" come too readily to our lips. Frequently we are dealing with competent and well-trained people—home-makers, farmers, miners, business folk—yet we insist on calling them "laypeople." We tend to suggest that where the Christian faith is concerned, the really important things go on in the church, not in homes, at work, in communities—where laypeople spend the majority of their lives.

In other words, we project the impression that if the laity have a ministry, it is to be carried out within the household of faith, not in the world. Thus ministry is associated with only a fragment of their time and activity, and we lose our sense of the Church as a whole, the total people of God, being prepared by what happens in the fellowship for what then must be done in Christ's name day by day.

4) By the time our meetings concluded, the laypeople to whom I had been listening had become for me a microcosm of the Church at large. I began to discern a vision of the Church moving out into the world which went far beyond anything that had ever occurred to me before. I found myself wondering what would happen if our churchly agenda were to be determined by the fact that one of our fundamental tasks is to prepare, commission, support, and hold accountable *all* members in their ministry between Monday and Friday.

What if we worshiped and taught and

enjoyed fellowship and prayed and managed, within the life of the Christian community, in order that the majority of the week the laity could perceive themselves as pursuing the mission of the Gospel to the people and the world around them?

What if I, as an ordained minister, saw it as an absolutely basic, specific, explicit element in my ministry to provide resources for their ministry? What if I listened before I spoke? What if the whole Church listened before it did anything, listened so as to learn what the laity needs? What if, for its own upbuilding toward its mission, the Church found ways to draw upon the rich store of understanding, insight, and expertise which is already there but underutilized in all its members?

George Peck is dean of Andover-Newton Theological School, Newton Centre, Mass.

ALL AROUND

SEEK THE WILL OF GOD

— BY —
GORDON J. STENNING

The usual way to construct a building is in compression. The other type of construction is symbolized by the geodesic dome in which tension plays a major role. In the long run, these latter buildings are much stronger than types held together by compression.

The Episcopal Church's construction is by tension. When former Archbishop of Canterbury Donald Coggan spoke in Minneapolis, he said the Episcopal Church is like a priceless violin in which the strings have to be kept in tension to produce beautiful music.

We are not a Church of conformity in which everyone must think the same way and do the same thing any more than in your home everyone has to act and think exactly the same way. Your home is based on love, although at times you disagree, argue, and are angered. So the Episcopal Church is based on the love of Christ Jesus although this love contains a variety of opinions, times of tension, and periods of strife.

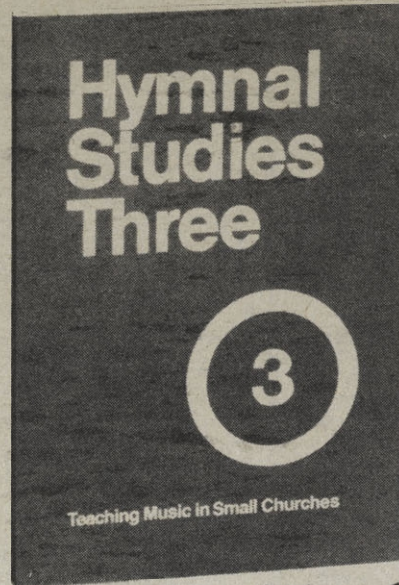
William Manchester in *The American Caesar* speaks of General Douglas MacArthur's belief in "the merciful Episcopal God." I also believe in a God who is merciful, loving, and knowable. I sometimes think one needs a particular mind-set to be an Episcopalian because the Episcopal Church does not have all the answers, nor does it claim to have them. It is continually searching, growing, and changing under the three-pronged thrust of church tradition, experience, and Bible teaching. Any of these taken individually can lead one to intellectual disaster, but the Church's job is to search, to seek the will of God.

I always feel a tinge of sadness when someone must run off into the security of easy answers or some authoritarian faith. For me it is a joy to be in a living, moving Body of Christ.

Thomas March Clark, fifth Bishop of Rhode Island and Presiding Bishop of the Church from 1900 to 1903, said in 1899: "There is a great deal of sound common sense still left in the Church. The Church is not going over to Rome to be wedged there, neither is she destined to float off into the shoreless sea of heresy and unbelief. Our clergy and laity are for the most part moving on in the quiet discharge of their duties, undisturbed by pessimistic predictions of general decay and ruin. . . . Things are a little mixed in this world. If the Church is the Church of God, it will be saved from ruin; and if it is not, the sooner it goes to pieces the better."

I rejoice that I am an Episcopalian, that we are a Church of thinking people who can struggle with our faith and, I hope, know what the Lord wants us to do, not only for the betterment of our society, but for the healing and strengthening of our souls.

Gordon J. Stenning is rector of St. Mary's Church, Portsmouth, R.I.



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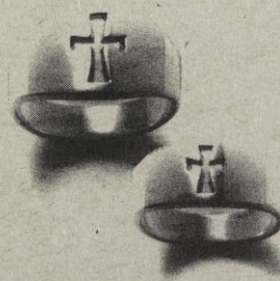
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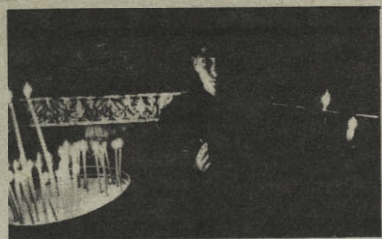
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L'ENGLE & SAYERS

THE ARTIST AS MODEL



Madeleine L'Engle



Dorothy L. Sayers

by Alzina Stone Dale

To celebrate Mother's Day I propose two women who have much to offer the 1980's. Neither is a priest though both may well be prophets; one is still much with us, and the other is not long gone.

I choose Dorothy L. Sayers—mystery writer, dramatist, and Dante translator—and Madeleine L'Engle—poet, novelist, and essayist—as role models for the 1980's. Not only do both offer constructive criticism and share the Anglican faith, but they demonstrate an acute awareness of the balancing act needed to accomplish their chosen work while living their everyday lives, their Christian commitment apparently giving them the ability to do that balancing act. They relate to our world in which women have discovered they cannot realistically play Wonder Woman but are unwilling to revert to what Sayers called "the human-not-quite-human."

Both were only children, well educated, with fathers who encouraged their intellectual capabilities and mothers and grandmothers who insisted upon their achieving public recognition. As a result, however gawky, plain, or brainy they appeared when young, both L'Engle and Sayers achieved a high degree of inner confidence. Both refused the image of the artist as a free-wheeling egoist partly because, as they recognized, it did not fit Christian society where each is the servant of all. Both affirmed their sense of vocation. Their healthy, humorous recognition of the dichotomy these positions represent is their "saving grace."

Dorothy Sayers is the more caustic of the two. Though her personal life was extremely difficult, she drew the portrait of the happily-married career woman in her Harriet Vane. In the play, *Love All*, soon to be published for the first time, she drew the companion portrait of a bright, educated woman whose husband is a complacent louse as well as an egotistical writer who make Sayers' earlier character, Philip Boyles, seem sweet by comparison.

The play ends with a solidarity movement in which the protagonist's wife, mistress, and secretary all desert him for their own self-fulfillment. It is Sayers' clearest secular statement of her commentary on the biblical text about Mary and Martha: "I think I have never heard a sermon preached on the story of Martha and Mary that did not attempt, somehow, somewhere, to explain away its text. Mary's of course was the better part—the Lord said so, and we must not precisely contradict

On art, work and faith

MADELEINE L'ENGLE

"When the artist is truly the servant of the work, the work is better than the artist. . . . To paint a picture or to write a story or to compose a song is an incarnational activity. The artist is a servant who is willing to be a birthgiver."

DOROTHY L. SAYERS

"It is dangerous for anybody—even for the Church—to urge artists to produce works of art for the express purpose of 'doing good to people.' . . . This pseudo-art does not really communicate power to us; it merely exerts power over us."

MADELEINE L'ENGLE

"Art is art; painting is painting; music is music; a story is a story. If it's bad art, it's bad religion, no matter how pious the subject."

DOROTHY L. SAYERS

"God is not served by technical incompetence."
"The only Christian work is good work well done."

just behaving like any other disciple. . . ."

Love All ends with a strong pitch for a social concept Sayers shares with L'Engle—a belief in the importance of, the sustaining grace of community, which she found more in the theater world than in the institutional Church. In the theater one was loved for one's contribution, "for the sake of the work." This is much like Him. But we will be careful not to despise Martha. . . . We could not get on without her, and indeed we must admit that we greatly prefer her. For Martha was doing a really feminine job whereas Mary was

A *SEVERED WASP* by Madeleine L'Engle, \$15.50, Farrar, Straus and Giroux.
Photo © 1982 Thomas Victor.

L'Engle's preoccupation with community, or the Body of Christ, manifested in the world and not subsumed by the Church.

Madeleine L'Engle comes across as far more charming and accessible than the shy and sometimes strident Sayers, but both share an arresting stage presence which captivates audiences, and both are responsive to fans.

Community is the theme of L'Engle's latest novel, *The Severed Wasp*, set at the Cathedral of St. John the Divine in New York City. In *Wasp* L'Engle, like Sayers, treats people's brokenness, in church and out, as well as the role of mother. All but one of L'Engle's female characters balance careers and motherhood with varying success and develop a support group around a mother-confessor. By contrast, L'Engle's men, like Sayers', seem less reliant, childlike.

Both writers celebrate women in public and private roles. In *Wasp*, L'Engle's central character—Katherine, a retired concert pianist—has elements of a L'Engle self-portrait just as Harriet Vane has elements of Dorothy Sayers. But Katherine's lurid past is introduced to show she is no goddess on a pedestal, but someone who must work out her own salvation. Another character, Mother Catherine of Siena, is a "sacred" mother-confessor, a nun likely to be elected bishop, who has all the redeemed qualities L'Engle seeks: nurturing, creative, human, and inescapably part of a community.

Sayers and L'Engle say easy answers are not available. It is not enough to blame our mothers: Motherhood is a necessary part of the human condition. It is not enough to be as gods—or men. We must be fully human and forgive ourselves and each other when we fail.

For both L'Engle and Sayers the final touchstone for humanity is Jesus Christ about whom Sayers said, "[He] never nagged at [women], never flattered or coaxed or patronized them, took their questions and arguments seriously, never urged them to be feminine or jeered at them for being female. [He] had no ax to grind and no uneasy male dignity to defend. . . . took them as He found them, . . . completely unself-consciously. . . ."

L'Engle adds, "We all fail each other, . . . especially those we love most dearly, . . . [but] wasn't Jesus Christ singularly unsuccessful with a great many people?"

Alzina Stone Dale is author of *Maker and Craftsman*, a biography of Dorothy Sayers. Her latest book, *The Outline of Sanity*, chronicles the life of G. K. Chesterton.

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Kentucky seminary seeks accreditation, image change

by Richard L. Walker

One year before the 150th anniversary of its founding, the Episcopal Theological Seminary in Kentucky has embarked on a drive to change its image. The keystone of this drive, according to Dean Kendig B. Cully, is accreditation, something this Diocese of Lexington seminary has not had since its revival in 1951.

The retirement a few years ago of the seminary's patron and patriarch, Bishop William R. Moody of Lexington, led the small institution into a transition period from which Cully hopes it will emerge much stronger. A fund-raising campaign and new programs mark this new phase.

Cully, who himself came out of semi-retirement in 1980 to accept appointment as dean, notes some of the program changes: admittance of women as students three years ago, awarding the school's first degrees to women graduates in 1982; requiring enrolling students to have ecclesiastical sanction regardless of whether they intend to seek ordination; and emphasis on lay ministry training.

Originally chartered in 1834 by the first Bishop of Kentucky, Benjamin Bosworth Smith, the seminary ceased operation in 1870. Thirty years ago Moody revived it to train clergy for eastern Kentucky's hill country.

As its scope widened, the seminary's image "became somewhat confused," Cully says. Moody, who continued at the seminary after his retirement as diocesan, was a champion of traditionalist causes within the Episcopal Church, but although "very conservative, he was always open to the full range of views being taught." His traditionalist image, however, rubbed off

on the school. With Moody's withdrawal from an active role, Cully says the seminary "came to the end of an era."

The move toward accreditation "will be a long process," Cully predicts, because money must be raised to pay enough full-time faculty to satisfy certain minimum standards. The seminary will eventually need "between 35 and 40 students" in comparison with the current enrollment of about 25. But the 1982-83 student body of full- and part-time seminarians already is larger than the student body was a few years ago.

"I'd like to see this as a comprehensive theological seminary which can offer adequate training to future clergy and laypeople," the dean says. "We want to serve the whole Episcopal Church and not be identified as high church, low church, or broad church."

Cully, formerly dean of New York Theological Seminary and professor of religious education at Seabury-Western at Evanston, Ill., says the flexible approach available at the Kentucky seminary makes it a comfortable setting for people with "late vocations" as well as laypeople who desire theological training. Its experimental venture in offering Christian Education Leadership Certification seminars to train "para-professionals" for parish and diocesan positions could become a model for the Episcopal Church. The seminary is also trying to develop "alumni consciousness" among its approximately 250 graduates—most of whom have been ordained—to help secure the future.

Cully's own future includes going back to retirement, but he says he's enjoying the challenge of the job he took on three years ago while his wife Iris is a religious education professor at Lexington Theological Seminary, just a few miles away.

Richard Walker is a reporter based in Louisville, Ky.

California video group is on the air

The meaning of compassion in our world is the subject of the first of three 30-minute shows the Episcopal Diocese of California's video task force is producing for television.

The programs, which will air between April and June, are shown on the Bay Area Religious Channel, an ecumenical venture of the Catholic Television Network, the Jewish Television Network in Los Angeles, the Latter Day Saints, the Episcopal diocese, three Lutheran synods, the United

Methodists, and Presbyterians. The channel will not air worship services nor do any fund raising, but it does allow religious groups to cablecast their own cultural and educational productions on a common channel.

The Rev. Lois Pinneo and the Rev. Messrs. Robert McCann and Colby Cogswell work on the diocesan task force with Joan Stockbridge, film editor; Karen Recht, camera technician; and a production team.



ON AND OFF CAMERA: The Episcopal Diocese of California is producing three 30-minute television shows, the first one featuring a panel discussion (shown in insert) on the meaning of compassion in the modern world.

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Limits of Obedience-

ECM endorses the classic Anglican position which was reaffirmed by the House of Bishops' Port St. Lucie, Florida, statement in 1977, "to insist upon that which is clearly discerned from Scripture interpreted by the Tradition of the undivided Church, and enlightened by Spirit-guided reason, while refraining from the imposition of that which cannot be so demonstrated."

Sexual Morality-

ECM supports the position of historic Christianity and affirms the traditional teaching of the Church on marriage, marital fidelity, and sexual chastity as the standard of Christian sexual morality". (General Convention, ECUSA, Denver, 1979.)

Abortion-

ECM upholds the sanctity of ALL human life and opposes abortion on demand.

Book of Common Prayer-

The 1979 Book is the Standard Book of Common Prayer. We urge sensitivity on those occasions where use of texts from the 1928 Book might be pastorally appropriate.

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Jubilee Ministry thrives in Western North Carolina

The Diocese of Western North Carolina takes Jubilee Ministry seriously and each month uses its diocesan paper, *The Highland Churchman*, to publicize the outreach ministries in which parishes are engaged.

In introducing the monthly feature, the *Churchman* said, "A number of different stages and approaches are being planned in developing the Jubilee Ministry, [including] educational promotion, locating 'Jubilee Centers' which are currently demonstrating creative or innovative approaches, and development of training programs."

The diocese's Council for Christian Social Concerns has identified various parish outreach programs, and the *Churchman* has reported on a number of them. St. James', Black Mountain, is mentioned for its ecumenical work in Asheville Buncombe Community Christian Ministry-East, whose funds have gone for fuel assistance and emergency help as well as for rescue equipment for the fire department.

Proceeds from a Country Store fundraiser at Grace Church, Asheville, go to community ministry projects. St. Mary's, Ashe County, has initiated Project Epiphany, "a volunteer effort to bring light into the lives" of the elderly in the community.

St. John's, Marion, is working with volunteers and the state's Department of Social Services to supply transportation for senior citizens who have no other means of getting around. St. Cyprian's, Franklin, provides meals and help with household chores to elderly citizens, helps with heating problems, and sends poor children to camp.

St. Luke's, Boone, provides emergency shelter and food, and St. George's, West Asheville, is active in hunger programs, staffs a telephone service for those needing assistance, and has established a parish ministry to the aging and shut in.

Corey to chair Triennial committee

Sylvia Corey of the Diocese of Southwest Florida will chair the Triennial Committee for the 1985 meeting of Episcopal Churchwomen. She was elected at the committee's first meeting, held in New York City in February. Marylyn Adams of Oklahoma was elected vice-chairman.

Jeannie Self of Alabama and Anne Fulk of Arkansas will have responsibility for communications. Marcy Walsh of South Carolina will oversee finance; Eleanor Smith of Oklahoma, strategy; and Beverly Fawcett of Connecticut, worship.

Presiding Bishop John Allin appointed Executive Council member the Rev. Donald Nickerson, Jr., of Maine to be Council's liaison to the Triennial Committee.

The United Thank Offering Committee, which met at the same time, elected Barbara Gehring of the Diocese of the Rio Grande to sit on the Triennial Committee.

At its next meeting, October 30-November 4, the Triennial Committee will elect the Presiding Officer and Assistant Presiding Officer for the 1985 Triennial Meeting.

Presbyterian dissidents studied

Long-standing dissatisfactions and local leaders who were in contact with other dissatisfied groups are two common reasons congregations have withdrawn from the United Presbyterian Church in the U.S.A. over the past few years, says an interim report. The Church's Advisory Council on Discipleship and Worship commissioned the research on why 95 congregations have voted to withdraw.

Among the study's first findings are:

- These congregations spent considerably less than the national average on Presbyterian mission programs and considerably more on projects not under church sponsorship.
- Most congregations had long-standing differences with the denomination—some dating from decisions made several decades ago—but the question of property ownership most frequently triggered the vote to withdraw. "It is clear the withdrawals were not issues caused solely by recent events," the report says.
- In presbyteries with many withdrawals, communication seemed weak, and "there tended to be an avoidance of dealing with conflict."
- Churches seeking to withdraw tended to be theologically conservative, but as the majority of conservative congregations remained loyal, theological persuasion was not the full explanation for the move.
- Many of the congregations had leaders in contact with other dissatisfied clergy and laity and also had experienced "an influx of new members without a sense of Presbyterian identity," members who believed in congregational autonomy.

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Feasts for Feast Days

BY VIRGINIA RICHARDSON

April 25

THE FEAST OF ST. MARK

Little is known of the writer of the second gospel, who is occasionally also referred to as John Mark. According to the Book of Acts, his home in Jerusalem was a center of Christian activity. He traveled with Paul and his cousin Barnabas on Paul's first missionary journey but left them at Perga in Pamphylia. Mark later went with Barnabas to Cyprus, and some people believe he also traveled with Peter. From Peter he is believed to have obtained material for his gospel, shortest of the four.

Late in the fifth century, barbarian attacks on the northern Italian city of Aquileia caused its people to flee. The refugees found safety in a group of islands on the Adriatic and founded Venice, the city of canals. Although the Egyptian Church claims Mark as its founder, he is better known in the western Church as the patron saint of Venice.

Northern Italians can make an elegant meal from the simplest ingredients. Celebrate St. Mark's day with *risi e bisi*, one of the region's most famous dishes and an excellent combination of common foods. Accompany it with ground steak and a mushroom and tomato salad. Serve strawberry swirl ice cream for desert.

GROUND STEAK

1 lb. ground steak
1 tbs. beef bouillon powder
4 tbs. Worcestershire sauce
½ cup red wine

Mix bouillon powder into ground beef; form meat into 4 patties. Sear patties on one side in fat-free pan; turn them and add 1 tsp. Worcestershire sauce to each. When patties are cooked, remove them to serving dish. Pour fat from pan and add wine; bring wine to simmer, stirring to release meat particles. Pour sauce over patties. Serves 4.

RISI E BISI

2 tbs. oil
2 tbs. butter
½ cup chopped onion
¾ cup long-grain rice
2 tbs. white wine
1 pkg. fz. peas, thawed
1 cup chicken broth
½ tsp. salt
Dash pepper
Parmesan cheese, grated

Heat oil and butter in skillet. Add onions and rice and saute until they are translucent but not brown. Add wine; stir about 1 minute. Add peas, broth, salt, and pepper; cover skillet and cook mixture over medium heat. Check rice in 10 minutes to see that it is not sticking; add more broth if necessary. Cook covered until rice is tender and dry, about 10 more minutes. Sprinkle cheese over rice and fluff with a fork. Serves 4.

WORK MEANING & MEASURE

THROUGH OUR WORK
WE FORM OURSELVES,
EACH OTHER,
AND THOSE WHOSE LIVES WE TOUCH.

BY SISTER SHERRY WALCOTT

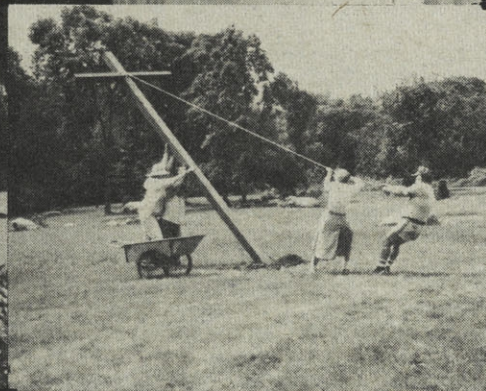
A prince was riding through a village in ancient China and stopped to watch a potter at his wheel. The pots were of exceptional beauty and the prince, admiring the fine workmanship, asked the potter how he was able to create pots of such excellence. The potter looked at the prince and said, "Oh, you are looking at the mere outward shape. What I am forming lies within. I am interested only in what remains after the pot is broken."

It was not pots the potter was forming,



those whose lives we touch. And each touch is either to the glory of God or to our dishonor, to the growth of the other and ourselves in holiness or to the wounding and closing of the other's heart—and of our own.

At Baxter School, where I once taught, a photographer came to take the school pictures. The children were thrilled; the teachers approached the day with less than wild enthusiasm. To add to the teachers' delight and to build excitement to a fever



but himself and those who used his pots. So it is with us. It is not meals we are cooking, not gazebos we are building or books we are shelving. These are not the products, but the pieces of the process. We are making ourselves, and we are making each other. We may throw fine pots, but if what is left when they break are not the bright sparks of joy and love, but those of bitterness and hatred, we have failed.

Our novitiate visited the Bruderhof, a religious community whose major source of income is making wooden toys and play equipment for children. As they showed us how they selected this industry, how they distributed the work, the safety precautions they took, the tools they selected, how they disposed of the waste, we learned the care they took at every step.

They had, for example, the finest German power planer but had decided against an equally fine sander for small toys and finish work because it would have taken that job from older men who had been doing it and doing it well. They believed that for these men to be able to contribute their experience and care to the toys and to the community effort was more important than to have a more efficient sander and be able to make more toys in the same amount of time.

The couple who took us around said they believed they touched the lives of others directly with their toys, that the care and love with which they made a toy would be there for the child who played with it, that the wood carried the spirit with which it had been shaped. For them, therefore, the process, the making, was of as much concern as the superficial appearance of the product.

All this brings up the question of our own work. What is food for? What is landscaping for? What are we for? These questions are important because through our work we form ourselves, each other, and



pitch, the photographer's assistant came around with little plastic combs so the children could tidy their hair. What a joy!

My class of six members began trying out every possible variation on their hair until they were pleased with themselves and each other. Then suddenly all those little eyes focused on me. It was my turn. Nothing would do but that I should take my hair down. Then there was the combing here and there! The hair over one shoulder, then over the other, all back, all forward. The children were gentle. I was, after all, to be their masterpiece. Finally all six stood back admiring their work and pronounced, "Oh, Miss Walcott, beautiful!" And I was—they could see it.

I have that photo still, all of us smiling, newly combed, into the camera. There have been better photos of less motley crews, but when all the photos are gone, what will remain is the beauty of that group of children and the joyful spirit of that day.

In all our activities we cannot help but touch each other. We have no choice. But we can touch with care, or we can touch carelessly.

We are all receivers as well as givers. We are the clay, and we are the potter, materials for each other as well as the craftspeople. Through every moment of the day—in every minute detail, in every fleeting glance, in every petty project, in every major work—what we are making is ourselves and each other. In that sense all tasks are of equal importance. Their repercussions echo throughout the universe and all down the ages.

We cannot point to any product with satisfaction if the process has been a travesty. We cannot look only to the outward form. Our concern is with what remains after the pots are broken and all the deeds forgotten.



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Thanks to the lively newsletter of All Saints' Church, Torresdale, in Philadelphia, Pa., we offer the following "Soap Opera Prayer":

Almighty and Eternal God:

Help us to be no longer *the young and the restless*.

Help us to remember that we have *one life to live*.

Let us remain always close to You, walking not in *Ryan's hope*, but in Christian hope: For our destination is Heaven, not *Dallas*.

May mothers and fathers of our community always say to you: "Bless and protect *all my children*."

Truly these are the *days of our lives* and so, *as the world turns* and some of us visit *the doctors and general hospital*, May we always keep You, dear God, as *the guiding light*;

Then we won't be concerned with a foolish *search for tomorrow*, walking on *the edge of night*:

For together, dear Lord, we will be able to build *another world*.

THINGS GO BETTER WITH BIKES

Western Massachusetts has received thank-you's for the 24 bicycles and repair kits it sent to Tanzania for Anglican Church use. The principal of St. Philip's Theological College wrote that the six new bikes his school received help seminarians go to the churches where they do their practical work. In one case a bicycle saves the seminarian a 20-kilometer walk—about 13 miles. With a bike he "comes home much earlier and somewhat cooler," wrote G. Mdimi Mhogolo.

A WOMAN'S PLACE

In the last six years St. Paul's Church, Morris Plains, N.J., has celebrated the ordination of a woman to the priesthood three times: the Rev. Abigail Painter in 1977, the Rev. Priscilla Wood in 1979, and the Rev. Joyce Tompkins in 1982. Penny Jones, senior warden at the time of Tompkins' ordination, is married to Tom Jones, who was senior warden when Painter was ordained. Any records there?

THE MEDIUM WAS A MESSAGE

A Tennessee Methodist dialed a toll-free number listed in his Church's *Interpreter* magazine for information about hunger resource packets, but he didn't receive the information he wanted. He was given an interesting offer, however. The number, which once belonged to United Methodist Communications, had been reassigned to a massage parlor.

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