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# EPISCOPALIAN

## Worship, peace, women's speeches highlight WCC

by Janette Pierce

Each Assembly of the World Council of Churches seems to create its own images. This summer's meeting in Vancouver was no exception.

Contrary to the Council's public image, issue statements are not what linger in the mind. The most potent expression is that of a worshipping community gathered in a yellow-and-white striped tent, praying in many languages but saying "Amen" together.

The tent, an appropriate and biblical gathering place for a pilgrim people, was set against a backdrop of snow-capped mountains. It was near the center of the Assembly's physical location on the modern campus of the University of British Columbia and at the center of the daily life of the Christians who gathered there from July 24 to August 10. Every Assembly day began, paused at noon, and ended with well-attended worship in the tent.

Several thousand men and women, clergy and lay, came from all corners of the world to affirm their common belief in



the Assembly's theme that Jesus Christ is the Life of the World. For the 18 days, Americans and Nicaraguans, Canadians and Russians, English and Argentinians, Indians and Ugandans were the Church united.

Both local and Geneva-based planners successfully met the challenge of conducting a long meeting in five languages and

providing beds, meals, documents, instantaneous translations, mail, a daily newspaper, and special events for 835 voting deputies and a host of guests, observers, advisors, visitors, and members of the press. An extensive visitors' program, a women's center, a "peace and justice" coffee house, leadership for 65 small Bible

study and discussion groups and eight larger issue groups were all provided. The full agenda seemed to flow easily from one emphasis to the next, and most of the needs of the diverse group appeared to be met in a timely manner. Even the protesters received a courteous hearing although their demonstrations seemed to attract more press than delegates.

The Assembly's three opening events attracted crowds of increasing size. The remainder of the first week's plenaries considered addresses on "Life, a Gift of God,"

*Archbishop of Canterbury Robert Runcie administers Communion to Elizabeth Sidell at a Eucharist at the Vancouver meeting.*

Peter Williams photo

"Life Confronting and Overcoming Death," "Life in Its Fullness," and "Life in Unity." Addresses were followed by small group discussion and Bible study. The second week groups met to discuss witnessing, unity, participation, healing, peace and survival, justice and human dignity, learning, and communication. Not until the last five workdays did the Assembly focus on elections and approval of statements.

Several aspects of the Vancouver gathering were evident the opening day—the participation of Canada's native people, the power of women's voice and presence, and the excellence of liturgical offerings.

The lighting of a sacred fire by Canadian

*Continued on page 18*

### Three Ideas to Try

A Prayer Fellowship adds caring ministry.

High School for Preachers helps hone sermon skills.

Constructive anger can save your parish energy.

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### New Ministry Models

Bishop Wesley Frensdorff fulfilled a dream when he gathered churchpeople from the Pacific Basin to consider new ways to be missionaries in a world of diverse customs and languages.

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Florida medical team helps inoculate Ugandans, page 10

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### Views from Troubled Lands

From his small congregation in Amman, Jordan, Eliya Khoury, Assistant Bishop of Jerusalem, pleads for understanding from North Americans.

From Grahamstown, South Africa, Dennis L. Wilcox reports on the ironies of apartheid and the growing discontent among its victims.

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### 200 Years Ago: The Loyalist Papers

Caught between oaths of allegiance to the King of England and a rising tide of patriotic fever, missionaries in 18th-century America faced becoming an endangered species.

Their stories, published as the first of a series to celebrate the 200th birthday of the Episcopal Church, are fascinating in light of contemporary events reported in other articles in this issue.

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**Herbert O'Driscoll:**  
**'Crossroads define our spiritual journeys'**

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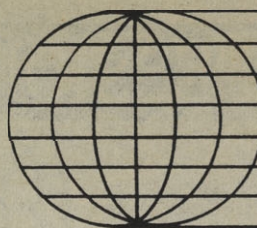
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# World News Briefs



## LAGOS

The secretary general of the Anglican Consultative Council, the Rev. Samuel Van Culin, has announced that the Council's sixth meeting will take place in this Nigerian city next July. Archbishop of Canterbury Robert Runcie is president of the Council which brings together bishops, clergy, and laypeople from the 27 Provinces of the Anglican Communion and the United Churches of the Indian subcontinent.

## WHITEFISH

"If you've got to meet a grizzly, this is about the easiest way to do it," said the Rev. Richard Kirchhoffer after his close encounter with a bear in Montana's Glacier National Park near here. Kirchhoffer, rector of Holy Nativity Church, was attacked while hiking in the park. He suffered puncture wounds in his arms and legs which required 25 stitches to close. Although Kirchhoffer had not gone looking for grizzlies, the bear was with her cubs when she spied the priest and, according to park officials, attacked him to protect them. Kirchhoffer, who called his being alive and not seriously hurt a miracle, said the attack will not deter his taking future hikes in the park.

## CAPERNAUM

Archaeologists working here believe they have discovered the remains of the first-century synagogue where Jesus first taught and healed as recorded in the Gospel of Mark (1:21-28). The building's rough basalt foundation lies under a restored synagogue which attracts many visitors who have thought it to be a site of Jesus' ministry. Archaeologists now believe the later building dates from the fourth or fifth century. The Rev. Virgilio Corbo, who has reported on the discovery, believes the remains are from the synagogue built by the centurion whose servant Jesus healed (Luke 7:1-5). Historical records show a Roman garrison was stationed in the Israeli city at the time the first synagogue was probably constructed.

## MIAMI

Bishop Calvin Schofield of Southeast Florida has suggested that city commissioners here would be better off going to church than setting up a "board of religion" to coordinate the celebration of traditional holidays. But a local rabbi approved of the city's forming a board, saying it could be a means of promoting "better understanding between people of different religions." A city attorney contended such a board would be an unconstitutional abridgement of the separation of Church and state, a feeling shared by a number of Miami clergy. Schofield, who does not see the necessity for such a board, said, "Most religious bodies are going to do what they want to during the holiday season, and that kind of program infringes upon the right of religious organizations to do their thing."

## LEXINGTON

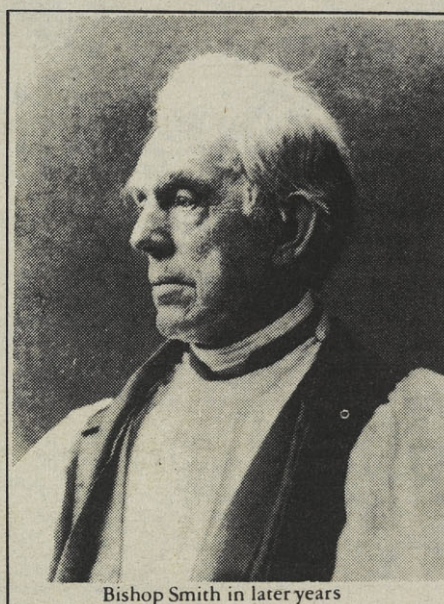
The Episcopal Theological Seminary in Kentucky has announced formation of the Benjamin Bosworth Smith Club, open to those interested in supporting the institution's work. The club honors the first Bishop of Kentucky, the seminary's founder.

## BOSTON

A committee of Lutheran and Roman Catholic bishops in New England have issued a pamphlet outlining five steps to fellowship and a sample pledge of mutual parish sharing. Signers would pledge to pray for each other, exchange pulpits annually, engage in joint projects, and "promote and work . . . for the cause of Christian unity."

## HIGH LEIGH

The Council of the United Society for the Propagation of the Gospel, a Church of England missionary society, meeting in this Hertfordshire community, decided by one vote to keep shares in Barclays Bank despite the bank's involvement in apartheid South Africa where USPG missionaries have worked since 1821.



Bishop Smith in later years

## SEE LEXINGTON

## MEMPHIS

The Rev. Vernon Johnson, author of *I'll Quit Tomorrow*, was awarded the first annual Sam Shoemaker award at a meeting of the National Episcopal Coalition on Alcohol held in this Tennessee city. Key-note speaker the Rev. William Oglesby, Jr., of Union Theological Seminary, said, "At the heart of alcoholism is a crisis of faith. . . . Healing of addictive diseases will, in one way or another, involve the sufferer's faith." Conference participants noted particularly the rise in the number of young alcoholics and urged that treatment be coupled with assistance from well-trained clergy.

## SAN JUAN

Bishop Francisco Reus-Froylan of Puerto Rico has asked a court to find the Rev. Pedro del Valle Tirado guilty of contempt in a case that involves ownership of San Rafael Arcangel Church in Yauco. Reus and del Valle have been involved in controversy since June, 1979, when the priest alleged mismanagement of funds for a federally-funded home-care program which provides services for 15,000 elderly people. Reus, who claims del Valle is trying to set up an autonomous church, says a former program official was taking kickbacks but has since been jailed and that no

money was siphoned from the program. Civil courts ordered del Valle barred from the church property after an ecclesiastical court found him guilty of disobedience, but he has refused to relinquish the keys.

## WASHINGTON

Bishop John T. Walker named the Hon. Viron P. Vaky, former Assistant Secretary of State for Inter-American Affairs, to head a Committee of Inquiry on the Nuclear Issue. The committee, composed primarily of laypeople, will analyze security considerations underlying current nuclear policy from a Christian perspective and prepare a report. The committee's efforts will become a layperson's guide for church groups, Walker said.

## VANCOUVER

The newly-elected Central Committee of the World Council of Churches, meeting here after the recent Assembly, has chosen Dr. Heinz Joachim Held of the Evangelical Church in Germany to be moderator to succeed Archbishop Edward Scott of Canada. An American, Sylvia Talbot of Atlanta, Ga., a former moderator of the Council's Christian Medical Commission, is a vice-moderator as is Metropolitan Chrysostomos of Myra, a representative of the Greek Orthodox Ecumenical Patriarchy in Istanbul.

## RALEIGH

Bishop Robert Estill of North Carolina has resigned his membership in a local country club. Estill joined the club July 1 and resigned on July 22 after an anonymous person called churches and newspapers, saying the Carolina Country Club does not admit black or Jewish members. In a letter to diocesan clergy announcing his resignation, Estill, who had joined because he likes "to play golf and tennis," said he had been aware that the club had no black members and regretted his "lapse of judgment" that had apparently caused some controversy in the diocese.

## KHARTOUM

Sudanese soldiers freed two Americans and three other hostages when they raided a rebel camp in July. The Rev. John Haspels, a Presbyterian minister, and the Rev. Ron Pontier, a missionary pilot, were originally captured with nine others, including Haspels' wife and three children. After releasing six persons, including Haspels' family, the rebels threatened to kill the remaining five unless their demands were met. A Sudanese source reported 18 rebels and one soldier were killed in the raid, but the hostages were unharmed.

## MINNEAPOLIS

The Rev. Douglas Weiss and Jerry Hughes will be the keynote speakers at the eighth national Episcopal Cursillo Seminar here October 20-23. The meeting will also offer 15 workshops. For further information, write to President Gene Pugh, 1217 Selby Ave., St. Paul, Minn. 55104, or call (612) 890-8940.

## PORT MORESBY

Bishop Isaac Gadebo succeeds Archbishop David Hand as bishop of this diocese of the Church of the Province of Papua New Guinea. The position of Primate of the Province will be filled later in the year.

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**T**he text for "Amazing grace" gained appeal in the United States early in the 19th century. Written by the Rev. John Newton, a Church of England priest, it appeared as "Faith's review and expectation" in *Olney Hymns*. A collection of over 300 texts by Newton and the Rev. William Cooper, *Olney Hymns* was the first and most important Anglican hymn book printed for parish use. Stanza 5, the work of John Rees, appeared in 1859 but was separate from the Newton text. Its connection with the latter occurred in 1910 with E. O. Excell's *Coronation Hymns*. The text and tune gained widespread popularity in the late 1950's through popular recordings. This is its first appearance in the Hymnal of the Episcopal Church. The hymn is appropriate for Lent and general use, especially a time of "Prevenient grace and self-surrender." **AUTHORS:** John Newton (1725-1807), Anglican clergyman, and John Rees (19th century). **SUGGESTED TUNE:** NEW BRITAIN (from Virginia Harmony, 1831), Hymnal Supplement II, No. 782. **METRE:** CM.

- 1  
Amazing grace! how sweet the sound,  
that saved a wretch like me!  
I once was lost but now am found,  
was blind but now I see.
- 2  
'Twas grace that taught my heart to fear,  
and grace my fears relieved;  
how precious did that grace appear  
the hour I first believed!
- 3  
The Lord has promised good to me,  
his word my hope secures;  
he will my shield and portion be  
as long as life endures.
- 4  
Through many dangers, toils, and snares,  
I have already come;  
'tis grace that brought me safe thus far,  
and grace will lead me home.
- 5  
When we've been there ten thousand years,  
bright shining as the sun,  
we've no less days to sing God's praise  
than when we'd first begun.

This text may be reproduced for Church use with the following notice:  
From the Hymnal 1982, © The Church Pension Fund.

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.

#### THEY DO WINDOWS!

To signify her "service of Christ in the world," Lois DeWolfe was sworn in as Marion County auditor in ceremonies in her home parish of St. Paul's, Marion, Ill. Substituting the parish setting for the traditional county courthouse, a judge administered the oath of DeWolfe's new office as part of the Commitment to Christian Service from *The Book of Common Prayer*.

In Raleigh, N.C., Antoinette Wike is an attorney on the Public Staff of the North Carolina Utilities Commission. She was also ordained a deacon late in April "I like the image of a window," she says. "A window through which people can look for a vision of hope and the Church can see places its work needs to be done."

## Bishops to meet in Spokane

The next step for the Episcopal House of Bishops will be a close look at service, worship, evangelism, education, and pastoral care when it meets September 30-October 7 in Spokane, Wash.

Twenty-five bishops in teams of five are responsible for planning a whole day's presentation on each of the five areas—the same five self-evaluation areas that congregations, dioceses, and church agencies have been asked to study as part of the Next Step program begun at the last General Convention.

The bishops will begin each day with an early morning Eucharist. Morning Prayer at 9 a.m. will be followed by a meditation by Bishop Kenneth Cragg, retired Assistant Bishop of Jerusalem. Morning and afternoon sessions on the day's theme will cover service on Saturday, worship on Mon-

day, evangelism on Tuesday, education on Wednesday, and pastoral care on Thursday. The bishops will meet in plenary at 4:30 p.m. each day to consider House business.

Rather than fanning out across the host Diocese of Spokane, the bishops will attend Sunday services together at St. John's Cathedral. The Rev. Herbert O'Driscoll, warden of the College of Preachers, will preach on "The House of Bishops Revisited." O'Driscoll gave the daily meditations to the 1981 meeting in San Diego, Calif.

On Sunday afternoon the Bishops and their wives will be guests of the diocese, whose local planning committee is headed by the Hon. George Shields.

In discussing the meeting, Presiding Bishop John Allin said he hopes the bishops will be able to hear something on Islamic-Christian relations from Cragg and that the program will include an introductory session on a statement on Baptism, Eucharist, and Ministry. The document,

approved last year at a World Council of Churches' Faith and Order meeting in Lima, Peru, was endorsed by the Council's Assembly in Vancouver and sent to member Churches, including the Roman Catholic Church, for study and comment.

#### RENEWAL CONFERENCE SET FOR FALL

Ridgecrest, N.C., is the site of the November 9-13 National Conference on Renewal, Ministry, and Evangelism sponsored by Pewaction and the Episcopal Church Center office of evangelism and renewal.

Assistant Bishop Patrick Harris of Wakefield, England; Bishop John Walker of Washington; the Rev. Lawrence Scott of Church of the Apostles, Fairfax, Va.; and Elisabeth Elliot, author, are among the speakers who will address the conference theme, "The Reign of God: Enabling and Equipping Tomorrow's Church." Barbara Merrick is moderator.

Eucharists, workshops, and a healing service are also planned. Contact Ridgecrest Assembly, Box 28, Ridgecrest, N.C. 28770.

# GREETINGS

Cards from the Presiding Bishop's Fund for World Relief — what a thoughtful and generous way to send greetings to your family and friends this Christmas!

*I am come that they might have life, and that they might have it more abundantly.* **I am**  
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**might have**  
**life.** *St. John 10:10*

**A**

Choose between these two striking cards. Card A catches the eye with its clean graphic message, lettered in maroon and royal blue. Card B is a splash of deep green and burnt orange, carrying the same message:

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— St. John 10:10.

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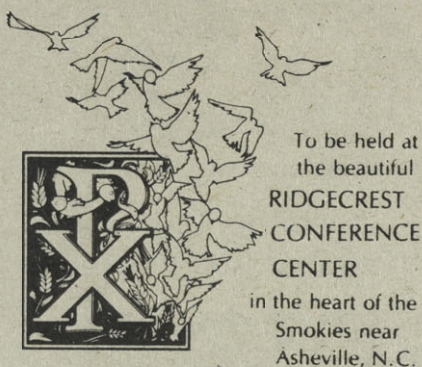
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EP-983



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The Rev. H. Lawrence Scott  
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Lodging, meals and conference costs are quite moderate.

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## Switchboard

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

### HOORAY!

I was pleased to read about the Lutheran Eucharist being celebrated in Albuquerque's St. John's Episcopal Cathedral. What better way to advance the ecumenical movement than to permit members of the Protestant faith which most nearly conforms to our own Episcopal beliefs to share one of our cathedrals for the worship of the Lord of us all!

*Alfred J. Engstrom  
North Syracuse, N. Y.*

### MINISTER'S ROME/LEO

The June issue carried an article, "Rome must disavow Leo," by Marshall Minister in which he characterizes those "few clergymen" who have left for Rome and been ordained as "having conceded that their previous lives as catholic priests within Anglicanism were . . . complete sham, fraud, and farce."

My, aren't we sensitive? Orthodoxy also requires Anglican clergy to be reordained. Whom would Mr. Minister ask Orthodoxy to repudiate? As one who left "THE Church" for Orthodoxy, I have not thought it necessary to pass judgment on my former life.

*Lawrence J. James  
Athens, Ohio*

Augustine was sent by Gregory to establish the Church IN England and was astonished to find the ancient Celtic Church, complete with bishops. This apostolic body had been there since the second century. It was a reluctant band of Christians who agreed to come under the protection (and authority) of the Roman missionaries. It seems a bit trite to say the Church in England was not traceable to them simply because they were assimilated into the continental culture and forms of worship. The Church actually did not become the Church OF England until after Henry VIII, who would turn over in his grave if he thought he had started a new Church. This "Defender of the Faith" was a devout Catholic in spite of his tyrannical ways.

*Howard R. Jacobs, Jr.  
Charleston, S.C.*

### ON GENETIC STUDY

When Bishop Allin signs a resolution that demands that "efforts to engineer specific genetic traits into . . . the human species should not be attempted," we are back again in the role of condemning scientific developments as we have done before vis-a-vis Copernicus, Darwin, and Freud.

We could misuse our genetic knowledge, but we can also misuse just about every technology from fire to nuclear energy. There will always be spokesmen like Jeremy Rifkin, the author of this oversimplified and misleading resolution, who will play on the fears and ignorance of others to arouse hasty moral condemnation.

Surely our leaders are experienced enough to know they should seek counsel from reputable scientific workers. There is no imminent likelihood of "altering the human species." Its future possibility has been discussed by scientists and theologians and deserves careful long-term study.

There is an enormous immediate potential for preventing, or restoring to normalcy, a number of ghastly human disease conditions. These efforts deserve the moral support of the Church. This distinction is crucial. The resolution did not make it.

The National Council of Churches [1971] and the World Council of Churches [1974] published studies on genetics. Both are first-rate, scientifically well-informed, multidisciplinary studies. A vast amount of other work, including "Splicing Life" published by the President's Commission for the Study of Ethical Problems in Medicine and Biomedical Behavioral Research, have been done. None supports the thinking of this resolution.

*Michael P. Hamilton  
Washington, D.C.*

### ILLUMINATING

Thanks for the article on apartheid in South Africa and the comments from the Rev. Winston Ndungane. They are insightful and illuminating. Bishop Tutu's address and presence at the New Orleans General Convention made many of us more sensitive to this disturbing condition and practice in South Africa. These comments from a firsthand observer should help us make

## The Episcocats



O Lord, help me not to say "yes" to everyone.

more informed responses on what we can do in this country.

*David E. Sumner  
Cincinnati, Ohio*

### HOW DO YOU READ STATS?

The views of the Rev. Laurence Maud on marriage (June issue) were disturbing and misleading. Mr. Maud claims an exact relationship exists between a wife's earnings and the risk of divorce. He cites no study. Where did he get his data? What survey was conducted? What was the sampling frame?

In positing this supposed link between a wife's income and risk of divorce, Mr. Maud fails to consider that a non-working wife may remain in a marriage because she is economically trapped or that she may seek employment because the marriage is failing and that a working couple may work through the "added stress" to shared "wider horizons" based on faith, respect, love and (individual areas of) competence, not roles.

Mr. Maud's use of statistics to support preconceived biases is a disservice to all.

*John A. Morrison  
Cincinnati, Ohio*

### ADD AN ENTRY UNDER "V"

There are, no doubt, many reasons for the decline in Episcopal Church membership, but a study of the Directory of Services in the March issue indicates, I believe, why some people may have chosen to leave the Church. Among the hundreds of listings, not one pertains to victims of crime although violent crime is rampant.

With considerable anguish I attended church services on the first anniversary of my daughter's funeral and listened to a sermon with repeated references to inhumane prisons delivered by a priest who had totally ignored my daughter's murder.

Fortunately, an exceptionally compassionate retired priest was serving as interim rector of our church when I needed help most, and many members of our congregation showed their concern and sympathy.

The many self-help groups formed by victims of violent crime are a clear indication that the public perceives the Church as more interested in criminals than in their victims.

*Marjory Everson  
Lake Forest, Ill.*

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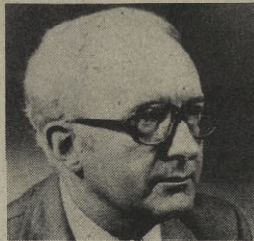
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Karen Kuykendall



## Crossroads define our spiritual journeys

BY HERBERT O'DRISCOLL



When I was a child, there was a hired hand on my grandfather's farm whose name was John Brennan. I recall him vividly with the eye of a small boy. He wore a scarf tied around his neck, a cloth cap, trousers precariously held up with binder twine, and boots with great holes in them. He smoked a clay pipe. He had a heavy mustache that dripped hot brown tea as his face emerged from a great steaming mug during the break in the summer hay-making.

You have noticed even now that I like to linger with John Brennan. I loved him. I use the word as seriously as a child uses it. There was one whole day (and you know how long a summer day is in childhood) throughout which I became John Brennan. I announced this fact upon arising, refusing all day to answer to my own name. . . .

Years later, when I was in my late teens, my uncle had to sell the farm. . . . John was by now in his 80's. He had worked that farm since he was a young man, my grandfather and he having grown old together. . . . The morning of the auction began a beautiful spring day, the day when a farm that had been worked by three generations would pass out of the family. When the auction started, someone remarked on John's absence. . . . My cousin went to look for him. . . .

John was lying in the long grass as if asleep. In the way that Paul, in the authorized version of the Bible, describes the death of certain disciples, John had "fallen asleep." He had left his cottage to come to the auction, and something deep within him, and a loving Father above and around him, had decided that this spring day was the day for weariness to end and a great journey to begin.

It is for a particular reason that I have written about John Brennan. One evening as we sat together in the summer twilight, he elderly and I a child, John told me that crossroads (like those on the way to the nearby town) were mysterious places. He said one always had to make a choice at a crossroads and that every choice in some way changed the pattern of one's life. That is why there is an old legend that both God and the devil are often at the crossroads, waiting. Each tries to ensure the choice is made which eventually, by many other roads and after many other choices, will bring the traveler to heaven or to hell. One had therefore, he told me, to be very careful at crossroads. They were good places to make the sign of the cross on oneself as one decided on a direction.

It is difficult now to conjure up the kind of world where such a statement is not just a picturesque legend, but a serious and disturbing warning. Then, for me, it was indeed a warning. Now it is an image of spiritual truth.

The human spiritual journey, as we all know well, is full of crossroads. . . . that blend mysteriously and tantalizingly in the on-going terrain of our own spiritual journey. . . . Only after many years, perhaps, can we look back across the inner geography of our lives and point with the knowledge of retrospection to a meeting of roads and a choice where we now realize we encountered the Stranger. . . . who took us to the inn of that particular moment of time and, breaking bread and pouring wine with us, set us with burning hearts on the road to a Jerusalem we have never merited but which, nevertheless, is by grace our most true and lovely home.

Adapted from *Crossroads*, © 1982, by Herbert O'Driscoll. Used by permission of The Seabury Press, Inc.



Menuez

Geyer

Haynsworth

Stewart

## Menuez, Geyer take new posts

Two Episcopal Church Center units have new directors, completing a series of changes in the Church Center's administrative group.

D. Barry Menuez, field officer for development of ministry, succeeds Bishop Elliott Sorge as executive for Education for Mission and Ministry. The Rev. Edward Blaine Geyer, executive assistant to the Presiding Bishop, will succeed Alice Emery as executive for National Mission in

Church and Society when Emery retires at the end of the year.

Menuez, who has served at the Center for 18 years, working for the General Convention Special Program and as lay ministries coordinator, will direct the unit which coordinates Christian education, youth and college work, institutional chaplaincies, ministry development, lay ministry and women's ministries, evangelism and congregational development. Next Step in

Mission falls under his jurisdiction.

In his new position Geyer, who served parishes in New Haven, Conn., and Bennington, Vt., before becoming Presiding Bishop John M. Allin's assistant in 1980, will oversee the work of the hunger, public issues, mission development, social welfare, and housing offices as well as ministries with black, native American, Hispanic, and Asiamerican people. Under his jurisdiction are the Coalition for Human Needs and the Washington office.

These appointments by the Presiding Bishop complete a series of changes in the 10-member administrative group at the Church Center. In addition to Menuez and Geyer, Bishop Edward Haynsworth became executive for World Mission succeeding the Rev. Samuel Van Culin, and Bishop Alexander D. Stewart will succeed Bishop Milton Wood as executive for administration at the end of the year. Allin has announced he has asked Ann Smith, newly appointed coordinator of women's ministries, to become part of the administrative group.



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## At Pacific Basin Conference

Photo by Morley Frech, Jr.



## Can ministry be local and yet universal?

West coast, Hawaiian, and Alaskan Episcopalians joined other Anglicans from Australia and New Zealand, the South Pacific and Burma, Japan, Korea, the Philippines, and Taiwan, Canada, and Central and South America for a week-long conference to discuss the indigenization of the Church's missionary strategy as the Rev. Roland Allen (1868-1947) proposed decades ago.

Some 150 delegates from 41 dioceses or Provinces that touch the Pacific Ocean gathered in Hawaii to look at the life and ministry of the Pacific Basin in the light of Allen's teaching. From the opening ceremony when everyone said the Lord's Prayer in his or her own tongue, the conference demonstrated both unity and diversity.

Called to prayer by a Hawaiian chanter, the visitors were welcomed in a traditional Kawa ceremony which host Bishop Edmond Browning and Nevada's Bishop Wesley Frensdorff symbolically performed. Kawa comes from a bitter root and is offered royal visitors, ali'i, to signify suffering. A sweet food, representing goodness, is also exchanged. More than a political greeting or courtesy, the Kawa ceremony is a call to "the reconciliation God works for His creation and peoples."

Reflective talks each day by Dr. Kosuke Koyama, a native of Japan, dwelt on the self-righteousness of parochialism and the necessity for ecumenical vision that reflects the community of the Triune God.

A central conference theme was how to overcome current methods and mentalities to expand ministry without losing the necessary unifying structure. The Rev. Jaci

Officiating at the conference's opening Eucharist are Bishops Wesley Frensdorff, left, and Edmond L. Browning, right, and the Rev. Josephine Borgeson of Nevada, center.

Maraschin of Brasil said Churches around the world, most emphatically in the Third World, are not indigenous, but imported. He explored the problem of being both indigenous and universal. To become indigenous, he said, a Church must die to its past, to its methodology, to the procedures it has used for so long.

As an example of the political situations in which Churches operate, Canon Hone Kas of New Zealand showed a documentary film about Maori people who stood guard for a year on a small piece of contested land near Auckland. Maoris at the conference were angry that the Province of New Zealand and the rest of the Anglican Communion condemned apartheid in South Africa without opposing the same injustices of racism in their nation.

Dr. Matthew Solato, a Fijian statesman and diplomat, spoke of rapid population growth, urban migration, and lack of jobs in the small islands of the South Pacific. At the same time, he said, subsistence agriculture has declined, and the islands have become both dependent on imported food and more in debt to the developed nations.

Bishop George Harris of Alaska and Patricia Page of Church Divinity School of the Pacific spoke of a "renewed and diversified ministry consisting of an accessible bishop, fellow presbyters, a restored diaconate, and a trained and active laity."

To Frensdorff, whose Diocese of Nevada has been a leader in developing new ministry styles, the conference was a long-awaited conversation on Roland Allen's missionary strategy. At the Lambeth Conference of 1978 he spoke with persons from various parts of the world and developed the idea for this gathering.

### WHO IS ROLAND ALLEN?



Allen was a Church of England missionary in China around the turn of the century, but his real influence is perhaps through his writings: *Missionary Methods: St. Paul's or Ours?* (1912); *Voluntary Clergy* (1923), which called for what we now know as worker or non-stipendiary priests; and *The Spontaneous Expansion of the Church and the Causes which Hinder It* (1927), the major expression of his teaching.

The Rev. H. Boone Porter, editor of *The Living Church*, describes Allen as "far ahead of his time in demanding that the responsibility for leadership in mission churches be given to the indigenous people." Allen's writings on laypeople's re-

sponsibility to the Church predated the lay ministry movement, and his ideas on education as a mutual exchange between teachers and pupils were also ahead of their time.

Because of his insistence on the centrality of the Eucharist in the life of the Church, Allen scored missionary efforts which depended on the occasional visits of foreign priests. This dependency made the missionary churches "spiritually stunted," and, according to Porter, Allen wondered why bishops did not "allow the Holy Spirit to guide them to ordain local leaders [who] could continue to earn their own livings."

Allen's idea of "voluntary" priests who are not necessarily seminary-trained was tried successfully in southern Indiana in the 1930's but has only recently become generally accepted in the U.S. Church where dioceses such as Alaska and Nevada have ordained men and women under the provisions of Canon 8.

Later Allen's basic philosophy was propounded by Bishop Stephen Bayne as "mutual responsibility and interdependence": Mission is the business of the local church which other jurisdictions can support and encourage but for which they are not responsible.



## Now Rick Martin can leave the house

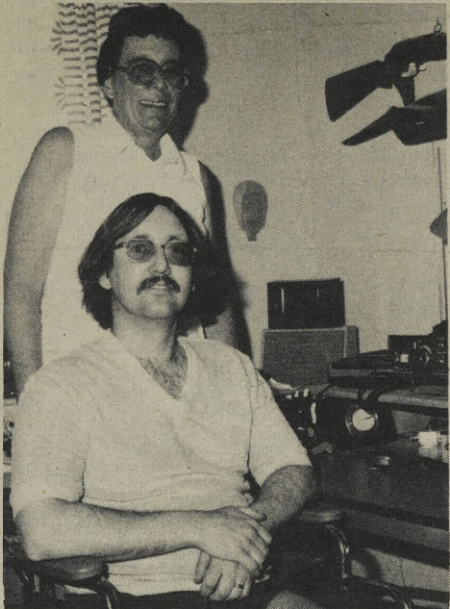


Photo by Robert Martin

Marlyn Redman of St. John's, Alamogordo, N.M., is a volunteer examiner for the Federal Communications Commission. She administered at his home the Morse code exam that enabled Rick Martin to receive his amateur radio operator's license.

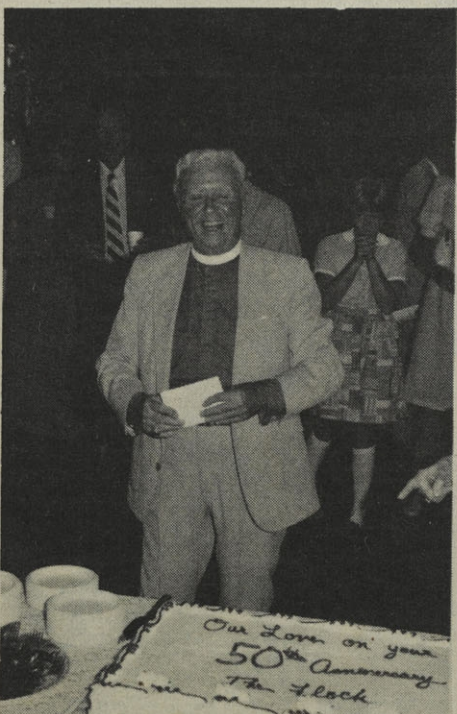
Rick Martin of St. Luke's, Deming, N.M., recently passed his Morse code test for a General Class Amateur Operator License. To do so he had to receive five minutes of Morse code sent at 13 words per minute and then answer questions about the content.

That may not sound like much, but because he has multiple sclerosis, Martin couldn't write the coded message as he received it. He practiced for six months to remember messages letter-perfect.

Martin, who obtained his Novice License in 1979 when he could still use his hands, trained to upgrade to Technician Class by taking an electronics correspondence course. Some of his ham friends erected an antenna in his back yard to put him on the air, and with his new license he can now use the high frequency bands, not just local ones.

"I may not be able to leave the house with my body, but I can with my mind and my radio," says Martin, the son of the Rev. and Mrs. Robert Martin of Deming.

Reprinted, with permission, from *The Rio Grande Episcopalian*.



Within a matter of weeks Bishop Francis G. Burrill, retired of Chicago, celebrated the 50th anniversary of his ordination to the priesthood, the 50th anniversary of his marriage to his wife Elna, and his 77th birthday. At a reception at St. Boniface's, Sarasota, Fla., where the Burrills are parishioners, the cake from the "flock" was decorated with sheep.



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To "put something back into the world around us," Bozell and Jacobs, a New York City advertising and public relations firm, recently "adopted" St. John the Divine Cathedral. The arrangement means Bozell employees will give a minimum of 1,600 volunteer hours for the Cathedral's community outreach and cultural programs and the firm will donate \$10 an hour for each volunteer hour to a maximum of \$16,000.

At a ceremony to make the agreement official, Dean James Morton presented Bozell's Charles Peebler with a Great Rose Window plate and called the professional support the firm will give "an answer to our prayers."

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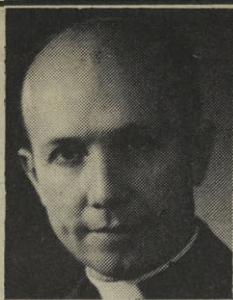
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## Frade, Doss not guilty, court declares

by Susan Pierce

A federal appeals court has overturned the convictions of two Episcopal priests prosecuted by the federal government for bringing 437 Cuban refugees to Florida during the 1980 Mariel boatlift.

The 11th Circuit Court of Appeals in Atlanta, Ga., handed down a decision on Monday, July 18, that reversed the 1981 convictions of the Rev. Joe Doss, rector of Grace Church, New Orleans, La., and the Rev. Leopold Frade, now rector of La Esperanza Episcopal Church, Orlando, Fla. They had been charged with violating the Trading with the Enemy Act and sentenced to six months' probation plus a \$1,000 fine each. The judges' decision said the regulation under which the priests were charged "criminalized behavior which previously had been expressly authorized."

The three years between the arrival of the refugee boat, *God's Mercy*, in Key West, Fla., on June 12, 1980, when Doss and Frade were arrested to their recent vindication in federal court were long and difficult. Doss, Frade, and their Episcopal Church supporters questioned why the priests ever were arrested.

In the spring of 1980, during the days of the "Freedom Flotilla," Cuban-American parishioners at Grace Church asked Doss and Frade, then curate at Grace, to help bring their relatives from Cuba. Frade, a native of Cuba, had dealt with Cuban officials before through his participation in the Cuban Political Prisoner Program sponsored by the Episcopal Church.

Parishioners and other interested persons raised sufficient funds to buy a large boat which the two priests made safe for the trip, and the names of the people they expected to transport were approved by U.S. government officials. Before they sailed, however, the government's attitude toward the boatlift changed, chiefly due to the unfavorable publicity over the large influx of refugees into the southern U.S. The priests felt they were nonetheless morally obligated to continue with the mission because the Cuban government now knew the names of people the priests wanted to bring out of Cuba.

By most standards, the *God's Mercy* voyage was a success. Everyone arrived safely, and nearly all the refugees aboard had sponsors and jobs waiting for them. The Rev. Prospero Mesa, former dean of Havana's Holy Trinity Cathedral who with his wife and children was a *God's Mercy* passenger, said in a recent interview that the *God's Mercy* people belied the stereotype of the Cuban boat people as both lazy and troublemakers. "The point is no one

from *God's Mercy* has applied for welfare or been mixed up in any trouble. They are all self-supporting."

Mesa, coordinator for refugee services for the Diocese of Louisiana, expressed his confusion over the long trial of Doss and Frade. "I was asking myself why this was being done to people who have done nothing wrong."

Others involved in the case echoed Mesa's sentiments. Julian Murray, the priests' lawyer who successfully argued their appeal, said, "The case should have been dropped a long time ago. There was simply not any evidence that the priests intended to break any law."

Presiding Bishop John M. Allin, a staunch supporter, said, "We are all extremely grateful for this decision, but there is always the regret that so much time and effort were needed to vindicate the mission of two priests who saw human need and worked to meet it."

The long prosecution exacted heavy financial and emotional tolls on Doss and Frade. The trial-related costs ran to over \$110,000 and left both in debt. Frade said the U.S. government prosecutors used a slander campaign to discredit the priests, especially in the eyes of their parishioners. "They called us communists, Cuban Mafia members. They said we had a million dollars in Swiss bank accounts."

Both men were pleased with the reversal of their convictions, saying it confirmed their faith in the American justice system and reaffirmed their innocence. The 11th Circuit Court's decision read that the "regulation for which defendants were convicted... was quietly promulgated, unexpected, and unannounced. [It] criminalized behavior which previously had been expressly authorized and which, in fact, remained lawful except when done in connection with transportation of Cuban nationals."

Doss, who is also a lawyer, feels he has a "responsibility to explain what happens when government pursues you without just cause." He said he will file charges of prosecutorial misconduct and complaints against the Immigration and Naturalization investigators who worked on the case, doing so "because of the little guy who doesn't have the support of the whole Episcopal Church behind him."

After the decision Doss and Frade both took vacations. Frade said he will now finally consider whether to accept his recent election to be Bishop of Honduras. "I feel like Jonah after he was spit out by the big fish. The only thing is it took the fish three years to spit me out, and it took Jonah only three days!"

Murray, their lawyer, praised the priests' endurance. "Most people would have become cynical, but they're not bitter. They had faith and kept their sense of charity. They knew they were innocent and believed the system would clear them."



On their way to Central and South America, the sixth graduating class of the South American Missionary Society poses for a picture at SAMS' headquarters in Union Mills, N.C. The 10 missionaries and their families complete an 11-week course September 17. From left to right the adults are: The Rev. Tom (with baby David) and Louise Prichard; Charlene and Jody Osborne; David Palmer; Gloria Weston-Smart; John Elledge, III; Beth and Richard Kellogg; Jennifer Gifford; and Betsy Hake. Children from left to right are: Heather and Erin Osborne; Michael Weston-Smart; Christian Kellogg; and Christopher and Andrea Weston-Smart. They join 25 other SAMS missionaries either serving in Chile, Ecuador, Honduras, and Peru or preparing to go to Uruguay and possibly Brasil, Colombia, and Mexico.



# Jeannie Willis Moves On



Come October 1, Jeannie Willis, the Episcopal Church's leading practitioner of world mission education for more than 20 years, will take a rest. But watch out. Next year she says she will be available for "limited" assignments.

In formal terms, Mrs. G. Weldon Willis will be retiring from her Episcopal Church Center post of executive assistant for World Mission. But Jeannie is not loved for being formal—or retiring. She is loved for being herself—steady, capable, hard-working, unobtrusive, imaginative, determined—a missionary for world mission.

What led Jeannie Willis—managing editor of *American Home*, one of the nation's largest circulation magazines; creative wife and mother; cosmopolitan daughter of New York's first successful woman publisher—to the steaming Atlantic lowlands of Guatemala, the back roads of Luzon and Liberia, the frozen settlements of Arctic Alaska? Blind chance? In part, perhaps. But Jeannie Willis' unusual service to the Church is truly the result of a leading of the Lord to minister through the written and spoken word.

Jeannie hardly seemed a candidate for this call. Brought up in the high-powered world of New York publishing by an erratic, much-married, Auntie Mame type of mother, Jeannie learned early how to survive. She dutifully went to Smith College for a couple of years but graduated from Parsons School of Design. In the early years of World War II, she worked as an airplane engine tester in Patterson, N.J., and met and married a young midwesterner who had moved east doing war work.

After the war, the Willises owned and operated a Hanover, N.H., florist shop and grocery store and began rearing a daughter and son. In 1951 they returned to Manhattan, and she began work at *American Home*. As managing editor of a 3-million circulation publication and with a charming husband and two precocious children, Jeannie seemed to have it all.

One day when she was supervising a photo session, she slipped and fell off a small ladder. The accident seemed incidental at the time, but searing, recurring back pain led doctors to recommend spinal fusion surgery which could leave her crippled for life.

With her usual determination, Jeannie decided to take the risk. The result: a series of long, painful back operations over several years in the mid-1950's and a back that worked with legs that moved. At the same time, her on-again off-again relationship with her mother, publisher Jean Austin, deteriorated, and she decided to leave her job and spend more time with her children and husband.

Always curious and searching, Jeannie attended a Billy Graham rally in the late 1950's. After that experience, she dressed up the children every Sunday for about a year and worshiped in Manhattan churches large and small of every denomination. This search ended when they joined St. Bartholomew's congregation in mid-Manhattan.

Jeannie's search continued with a chance phone call late in 1959. She had noted an item in *The New York Times* about a new publication for the Episcopal Church. She talked with the newly-appointed editor and offered to help, omitting her credentials. The editor wisely accepted.

Jeannie gleefully jumped into the fray. For more than 14 years, she typed, edited, rewrote, initiated, researched, and steadied many of *The Episcopalian's* major articles. Some of the most memorable included coverage of the dramatic 1969 General Convention which led to a second printing of the Convention issue, interpretation of Mutual Responsibility and Interdependence (MRI), and overseas mission reports from Alaska to Liberia. And in 1963 she proposed those lovable Episcopats.

Starting with an Alaska story which she researched in 1960, Jeannie, the ultimate urbanite, was strongly drawn to the Church's work overseas in isolated farm, hamlet, school, and clinic. Out of this restless leading came the Church's Mission Information movement, the scores of communiques Jeannie sent out across the world, *The Episcopalian's* Mission Information section, and her quiet emergence as one of America's great people-to-people missionary educators. This led Jeannie into World Mission, first as information officer for Bishop Edmond Browning and then as executive assistant to Samuel Van Culin.

What will Jeannie do for the next few months? Read a few books (she's averaged at least four a week for the last 30 years)? Redo the apartment with the help of Weldon, now a retired advertising executive? Visit the court where their lawyer daughter Clyde is a municipal judge? Go out with son Gil and daughter-in-law Jane? Design some needlework?

Answer. All of the above—and more. And that's before 1984. —Henry McCorkle (The editor who answered that phone in 1959.)



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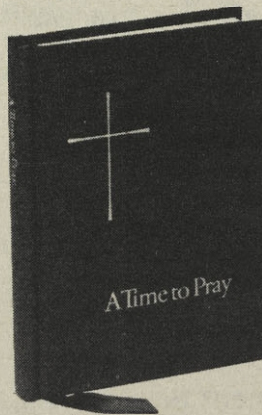
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Photos by Harry Branslick

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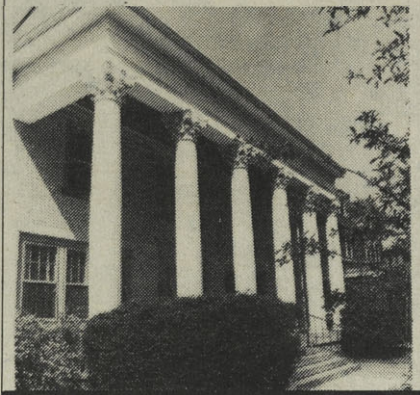
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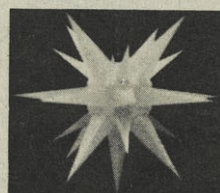
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## Floridians in Uganda inoculate 38,000 on medical mission

by Fred W. Wright

A medical mercy mission to Uganda earlier this year left people on two continents different for the experience.

For the Ugandans, the visit meant nearly 38,000 youngsters inoculated against a variety of killer diseases—measles, polio, diphtheria, whooping cough, and typhoid.

For Floridians from St. Petersburg, the three-week trip to a strange land left lasting impressions and warm feelings of shared Christianity.

The team of 33, sponsored by St. Peter's Cathedral in St. Petersburg and African Enterprise of California, consisted of two members of the clergy, four physicians, 18 nurses, and nine laypeople, some without any medical training whatsoever. The volunteers included ministers' wives, an accountant, a social worker, two retired teachers, a housewife, and a retired chemical engineer. Team member ages ranged from 28 to 78 and, in addition to Episcopalians, included Roman Catholics, Methodists, Presbyterians, Lutherans, and Baptists.

All were motivated by an appeal more than a year ago from Bishop Festo Kivenegere of the Anglican Church of Uganda and by recent reports of a 1-in-5 fatality rate in a measles epidemic that has killed more than 10,000 Ugandan children already. The \$1,500-per-person cost of the April 20-May 6 trip was covered by donations and the individuals who volunteered. All were trained in the use of hypodermic and Ped-O-Jet injection guns.

"We packed lots of extra clothing to leave behind," said St. Peter's sexton, David Badgley, who acted as quartermaster for the trip. And St. Petersburg pharmacies and medical supply houses donated supplies.

"Our target was 65,000 children to be inoculated," Badgley explained. "We inoculated 38,000. What slowed us down were communications and transportation. The roads are not very good—or worse. You were lucky if you could telephone across town. The only people with two-way radios were the police and military, and they didn't help."

This was the largest medical mission ever sent by African Enterprise. The 33 were split into four medical teams, two going to northern Uganda, two going to Ft. Portal and Bundibugyo.

The response by the Ugandans, and the welcome the medical teams received in each village, impressed the Americans greatly. "We had people who had walked eight to 10 miles to get there," Badgley said. "Many children had never seen a white man. We were the carnival. Time and again I heard: 'We are so impressed Americans would come this far to help us.'"

"Most were Christian, and they responded in a Christian way," Badgley said. "Over there, Christianity is very much alive. It's on everyone's lips."

"The country is like America at the turn-of-the-century. Very rough. Kerosene lanterns. Almost everyone works on

farms." And the countryside was strangely familiar—like western North Carolina, Badgley said. "Rolling green hills, red clay roads, slippery as grease when wet. There was the smell of crisp, clean country air and pleasant farm smells."

Some of the medical teams encountered more primitive conditions than others. Those working in Bundibugyo took the five-hour trip over 50 miles of rough roads to find a 100-bed medical hospital "that hadn't had electricity for over a year," according to volunteer Chris Schombs. "Any surgery there was only minor, and it was only done when the sun was shining. There were no mattresses in the pediatric ward. Families were always at the bedside of patients. Sometimes there were no nurses on the night shift, no light."

"When we got there, there was a baby with an 106-degree temperature and seizures. You don't walk away from a scene like that the same person you were when you walked in."

One of the most lasting impressions of Schombs' three weeks in Uganda was goat—



At one stop the medical team found 1,600 people waiting. "When you saw a long line, you'd go right ahead and give those injections as rapidly as possible," said one volunteer.

a staple of the Ugandan diet. "If there's any animal that's symbolic of Uganda, it ought to be the goat," he said. "We ate, saw, smelled, and stepped around goats. Goat is not one of my favorite meats."

For another volunteer, Ann Hines, memories include the massive turnout at each medical stop. "One day we arrived and there were 1,600 people waiting," she said. "If you saw a line that you couldn't see the end of, you'd go right ahead and give those injections as rapidly as you could. After a while, you don't even hear the children cry."

Another memory is of the occasional English found and heard in a very non-English country. Ann Hines recalled seeing a poster in one clinic that read: "Flies Have Dirty Feet."

Would team members go back? According to Schombs, "I came back swearing I wouldn't. Now, with some distance and perspective, I'd go back."

Fred Wright is a free-lance writer from Redington Beach, Fla.

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Smiles abound as Bishop Hugo Pina and three boys of the El Hogar project participate in a ground-breaking ceremony for a new technical school to serve 50 boys who are graduates of El Hogar's center for abandoned children. Classes will begin in February.

## Honduras farming effort gets ecumenical boost

"The first ecumenical involvement of the Roman Catholic Church in this country in 400 years" is the way the Rev. Robert Miller describes a new venture in Honduras. His enthusiasm is engendered by the agreement Bishop Hugo Pina of Honduras and the Rev. Alejandro Lopez, representative of the Roman Catholic Diocese of Cholulaca, signed in July to begin FUNHDESUR, a foundation to benefit poor farmers in the south of Honduras.

FUNHDESUR is already in operation at an agricultural center called "El Porvenir" (Good Future) where farmers learn terrace farming techniques as well as soil conservation, how to grow their own firewood and fruit trees, how to improve pasturelands, irrigation techniques, and how to raise bees, goats, ducks, and chickens.

The southern part of Honduras has the worst soil conditions of the country, severe-

ly aggravated last year by a six-day flood followed by six months of drought in what is usually the rainy season. During that crisis the Episcopal and Roman Catholic Churches began working together, distributing food and building new housing through CARITAS, a Roman Catholic relief agency. With Food-for-Work funds solicited by FUNHDESUR, during the drought local workers built a new road to connect the agricultural center and many remote villages with the Pan American Highway and improved land for farming.

The land on which El Porvenir is built, purchased through a Venture in Mission donation from the Diocese of Vermont, is being developed with a grant from the International Development Bank. The new work includes milking barns, artificial insemination programs, hydroelectric systems, irrigation, silage trenches, classrooms, dormitories, and demonstration plots.

El Porvenir is part of a greater Episcopal Church program called El Hogar, which includes an intake center for abandoned boys who come to Honduran cities to beg, a technical school, and an agricultural school. El Hogar, which Miller directs, helps the boys by teaching them to read and write, curing their illnesses, and teaching them the value of Christianity in building new lives for themselves. Some of the boys return to the countryside to learn farming in a new way.

This spring El Hogar broke ground for a new building for the technical school with funds from US/AID and from the Episcopal Dioceses of Central Florida and California and individual contributors.

El Hogar's agricultural center has begun a new program of milk bottling and commercial cheese production. Through FUNHDESUR, the center is seeking additional funding. It needs money for scholarships, dormitories, a hydroelectric system, and special projects such as goat, rabbit, and duck husbandry. Donations may be made through a special El Porvenir Account in the Diocese of Central Florida (P.O. Box 790, Winter Park, Fla. 32790).

Miller reports that this year, too, the agricultural center, located in a valley beside a towering mountain range, is asking Benedictine monasteries, both Episcopal and Roman Catholic, to send monks to Honduras to pray and work at the farm. "Harmony between the Churches and harmony with God's earth are the examples Honduras needs."

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Nancy J. Cassel is parish librarian at St. Andrew's, State College, Pa.

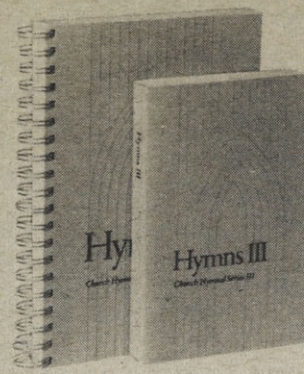
**Exploring Faith and Life**, revised, Barbara and Frederick Wolf, \$12.85 per paperback set of three manuals, Seabury Press, New York, N.Y.

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**Hymnal Studies Three: Teaching Music in Small Churches**, Marilyn J. Keiser, paperback \$3.25, Church Hymnal Corporation, New York, N.Y.

Music consultant for the Diocese of Western North Carolina for 12 years, Keiser says her themes are: We are all artists, for each worshipping community there is a music, simple sounds are often the most effective ones, and music is for people.

**Patrick: Sixteen Centuries with Ireland's Patron Saint**, compiled and edited by Alice-Boyd Proudfoot, \$19.95, Macmillan Publishing Company, New York, N.Y. Patrick in folklore, art, and spirituality is the subject of Proudfoot's short pieces that include myth and modern history and range through prayers to poems and recipes. The book, which includes 50 black-and-white drawings of Ireland and the U.S., is an Episcopal Book Club selection.



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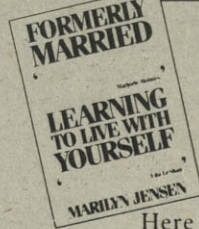
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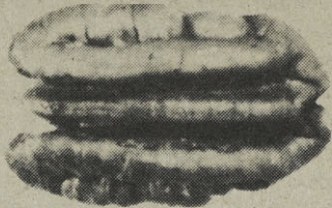
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## VOICE FROM AMMAN

**"WHY DO YOU NOT TRUST US?  
HOW MUCH MUST WE SUFFER? HELP US  
BEFORE IT IS TOO LATE."**

by Nicholas P. Wolterstorff

Eliya Khoury is a Palestinian Arab. Born and reared in the West Bank, he is now Assistant Bishop of the Anglican Diocese of Jerusalem. Some years ago the Israeli authorities imprisoned Khoury for eight months (two of them in solitary confinement) and then, without granting him a hearing, expelled him from Israel. He had been too outspoken in condemning the injustices being wreaked on his people. Now, in exile, he serves a small congregation of Palestinians in Amman where my wife and I met him.

Many North Americans no doubt imagine that all Palestinians are Muslims—and fanatical ones at that. Indeed, we tend to think of the entire Middle East, apart from some outposts in Jerusalem and Bethlehem, as empty of Christians except for a few struggling groups established by Protestant missionaries some time in this century. The truth is this is where the Christian Church began and where it has never died out. Here are to be found the most ancient Churches in all of Christendom. There has always been a Christian presence in the Middle East, and not just in places of pilgrimage.

My wife and I were part of a group of Americans who visited the Middle East last spring, not vacationing, but attempting as Christians to understand the situation of the Church there and the conflict of peoples and religions. In Lebanon we

talked to the head of the Maronite Church, the head of the Armenian Church, a bishop of the Melkite Church, and representatives of the Middle East Council of Churches. But we also spoke with Muslims, with representatives of the Lebanese government, of the PLO, of the rightist Falangist Party, and of the Syrian Nationalist Party.

During a stay in Jordan, en route to Israel, a friend of ours had told us, "You must meet Eliya Khoury." Although a meeting with the entire group could not be arranged, my wife and I did have the chance to talk to Khoury in a small room on the bottom floor of what appeared to be home and parish house combined.

Let me present to you Khoury's witness. The blend of sorrow, hope, and passion with which he spoke I cannot convey. I can only give his words. I did not take notes while he was speaking. But as soon as we got back to our hotel, I jotted some things down. That was hardly necessary. His words were indelible.

Why, he asked, has the Church abandoned us Christians here in the Middle East? We are deserted, forgotten by the Church of the whole world. Why? Why do the Christians in America support the Zionists instead of supporting us, their brothers and sisters in Christ? I do not understand. They do not even notice us.

*Continued on page 16*

## NO SNOW FOR FINGO

**"IF YOU'RE STARVING THE  
GOVERNMENT SAYS GET A JOB. BUT  
YOU CAN'T RELOCATE. CATCH 22 HAS  
A SPECIAL IRONY IN SOUTH AFRICA."**

by Dennis L. Wilcox

In the chilly and still morning air of Grahamstown, South Africa, the sun rises over the Indian Ocean, and its lengthening rays slowly highlight the ridges and valleys of the eastern Cape. The cozy, comfortable homes of Grahamstown's white population—in the traditional Cape style of white plaster—glisten in the sun.

Watching the unfolding scene is a black poet in Fingo Village, a black township on a sloping hill overlooking Grahamstown. Huddled in an old gray coat set off by a red knitted cap on his head, he sits on the step of a tumble-down, one-room shack while his wife and four children are asleep inside. He looks at the shining white buildings of the town center, thinks a moment, and then writes on a dirty sheet of paper the last line of a poem: "I wish it would snow over here."

His words summarize the hopes and aspirations of the blacks that constitute 83 percent of South Africa's population. The moment also points out the stark contrasts of the country, the difference between black and white and between the abject poverty and affluence manifested in a comprehensive system of repressive racial laws called apartheid, laws which limit mobility, educational opportunity, and entrance to the many managerial jobs reserved for whites only.

No matter whether they are doctors, lawyers, or gardeners, blacks must live in black townships which exist outside practically every South African town. Those classified as "coloreds" and "Asians" also have their townships. The townships are basically bedroom communities for whatever employment is available is to be found in the white areas. And every morning and evening Grahamstown domestics, laborers,

and gardeners walk the one or two kilometers between their homes and those of their white employers. Cheap labor from the townships is the backbone of South Africa's affluent economy.

One wonders what kind of emotions a black domestic has as she works in the modern kitchen of her white madam. After work she leaves that world and enters another that is usually a one- or two-room hovel with a dirt floor, no electricity, and no running water. The wood-fire haze that rises every night over Fingo Village gives the impression of one large campground.

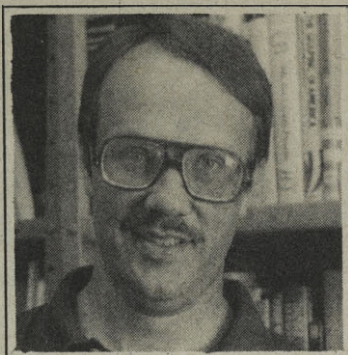
The black townships are densely populated while surrounding lands, often vacant, are designated "white areas" just in case the nation's 4.5 million whites—who constitute 17 percent of the population—need it at some future date. In South Africa 87 percent of the land is allocated for white use and 13 percent for black "homelands," or independent states.

Population statistics are hard to come by because government policy calls for registering all newborn blacks as citizens of a "homeland," a process that deprives them of South African citizenship and any social benefits of the system. It also means the government can at any time forcibly resettle the child or the entire family if they are found to be "surplus" labor.

Fingo Village is one of the few remaining places where blacks actually own the land. Queen Victoria gave them the 246 plots back in the 1840's as a reward for helping the Grahamstown settlers fight off the raiding Xhosa. About 10 years ago the government decided to expropriate the land, but descendants of English settlers prevented this. The threat and possibility of government seizure still exist, however.

*Continued on page 16*





The Rev. John D. Lane, rector of Church of the Holy Comforter, New Orleans, La., is the third and last co-editor of *Professional Pages*.

Born in Princeton, N.J., he was graduated from Amherst College and General Theological Seminary. Before seminary, he served two years as a Peace Corps volunteer teacher in Nepal, "the most remotely stationed Peace Corps volunteer in the world, six days' walk from the nearest transportation."

Between graduation from seminary in

1972 and going to his present position, Lane was curate at Church of the Holy Comforter, Charlotte, N.C. He is an elected member of the General Board of Examining Chaplains and has served on a number of Louisiana's diocesan governing boards and committees.

He has been active in clergy associations since ordination and spent three years (1978-1981) as editor of *Leaven*, the newsletter of the National Network of Episcopal Clergy Associations. He has also written for *The Episcopalian*, *The*

*Living Church*, *Churchwork* (Louisiana's diocesan paper), and *Forward Day by Day*.

Lane likes to read, write, travel, spend time with family and friends, swim, and play tennis (preferably doubles). His experience in the Peace Corps revealed a love of languages: He has various degrees of proficiency in a dozen and is "fluent in those of the north and south of the U.S.A."

He has been married 12 years to the former Elizabeth (Bizzy) Bartelink of Concord, N.H. They have three children: Edward, Mary, and Andrew.

# PROFESSIONAL PAGES

## The goal: Strong clergy families

BY KEITH J. REEVE AND PRISCILLA SHOWS

"The physiological symptoms associated with stress—increased heartbeat rate, breathlessness, muscle tightening, flushes, feeling faint—are, of course, precisely the same phenomena which accompany strong sexual arousal, which most of us, I assume, enjoy." The speaker was a psychologist, Dr. Frank Rogers-Witte, married to a minister, the Rev. Cally Rogers-Witte of Community United Church in Raleigh, N.C. The couple led a recent clergy association-sponsored conference for clergy and spouses at the Diocese of North Carolina's conference center.

"Toward Strong Clergy Families" was a first attempt, instigated primarily by clergy spouses, to deal directly with the special dynamics of clergy marriages and family life. Several months earlier the spouses, meeting in an ad hoc support program on human sexuality, concluded that a conference for couples was indicated. The proposed purpose was to "find ways to enrich the clergy family's life."

For six months three couples, charged by the clergy association, met frequently with Frank and Cally, and the conference design emerged as they identified the types of stress they experience in their own relationships. Frank explained that stress can be either *dis*-stressing, meaning debilitating, or *eu*-stressing, meaning invigorating.

The conference began with a cocktail party followed by an elegant dinner-dance, the first in many years for some of us. Bishop Robert Estill sweetened the pot in the interest of his clergy families' mental health, and several clerics with discretionary funds larger than most made generous contributions that helped keep the cost reasonably low. A live band provided music, good food and wine were served, and a mood of intimacy and enjoyment was quickly established.

"We will have," Frank predicted, "several hundred years of rich experience in clergy family living—the most useful resource anywhere for such a conference."

After breakfast the following morning, Cally led us through a centering exercise during which each of us quietly reviewed the places in our lives where we experience eustress and distress. Then, leaning heavily on their own history as a clergy couple, Frank and Cally drew from us some of the experiences that would provide the conference's major content.

The format included a combination of mini-lectures describing concepts, theories, and findings about stress in current literature; periods of reflection with exercises; and sharing the material generated during the reflection periods through anonymous newsprint entries. We learned how to identify the major sources of stress in our lives and discovered how others have dealt effectively with such stressors.

### RENEWAL CONFERENCE IN TEXAS DRAWS ANGLICANS FROM AROUND THE WORLD



Photos by Ron Joseph



The Rev. John Maher, above left, rector of St. Mary's, Warwick, Pa., roomed with the Rev. Harold Terblanche, a South African ministering to seamen in Holland. At left, Sisters Mary Philomena and Mary Dorothea came from their Franciscan convent in Mt. Sinai, N.Y. See story page D.

**Two-career conflicts.** Since the clergy half of the couple often sees work clearly as "vocation," spends many more than 40 hours per week at it, and is frequently the higher paid, the spouse's job tends to be seen as less significant. Some couples reduce stress by placing a higher priority on their relationship, time together, and joint ministry than on their individual careers. Others negotiate times apart and together. Most feel the double income offsets the difficulties. Useful suggestions included not doing some household tasks, rotating domestic responsibilities, and hiring other people to do household chores.

**Lack of control.** Sloppy time management often results in loss of control. Clergy seem to be ever "on call" and to respond immediately to crises. People drop by to visit. And clergy are expected to attend any and every meeting called. Conferees talked about the advantages of negotiated contracts which define expectations and establish priorities. Some clerics find helpful setting and publicizing specific times of availability. Others avoid guilt by refusing to be responsible for their parishioners' feelings. To combat the insistent ringing of the home telephone, clergy families reported installing a separate line for teenage children, using an answering machine, returning calls at two or three specific times a day, and unplugging the phone during meals.

**Children's different values.** Many clergy families have a high degree of anxiety over this, particularly over sexual mores. Parishioners' expectations regarding the preacher's kids' behavior seem to have gone unexamined. Exploring assumptions and discovering

that parents in the congregation are undergoing the same stress reduces tensions. Parishioners do not expect our youngsters to be paragons when we can claim and share our disappointments with them, and we are better pastors for it.

**Spiritual discipline.** Clergy families are not smoothly-run spiritual communities in which the offices are read and regular periods of Bible reading and meditation are fostered. Indeed, the consensus was until the children are grown and gone, any attempt to maintain a minimal prayer life together produces more distress than it is worth. Some couples set aside a quiet time in the early morning; others combine their spiritual discipline with walking or jogging together, attend another church as a couple on weekdays, or say the office in the church when no services are scheduled.

**Communication problems.** Although most of us know better, we seem to be stuck with a standard of gentility which ties our Gospel values to politeness: We do not generally deal well with our frustration and anger. Couples who have been to Marriage Encounter endorsed it as being especially helpful in this regard. Some advised regular mini-vacations without children. Participants reviewed North Carolina's policy which allows any clergyperson or spouse four visits with a qualified therapist at diocesan expense. We recommended clergy support groups where job-related feelings, especially those induced by heavy pastoral work, can be expressed. Other recommendations: chop wood, mow grass, swim, jog, or scream into a "pulpit-pillow."

Continued on page C



# They also serve who lead

BY ERNEST T. CAMPBELL

In those days there were "giants in the earth" (Gen. 6:4), but today is a bad time for leaders. How many chief executives of business corporations can you name? How many college presidents? How many heads of mission boards, national or overseas? How many so-called "princes of the pulpit"?

In recent years the talented, trained, and experienced have been under pressure to lead from the middle, to suffer fools gladly, to conceal their competence in the interest of extending democracy. Decisions are good, we are told, not on the basis of intrinsic worth, but in proportion to the number of people involved in making them. We have been claimed and had by the romantic notion that anybody's word on a subject is as good as anyone else's. . . .

For instance, the case, not altogether fictitious, of a young man from Iowa who enrolls in an eastern seminary as a member of the junior class. Almost upon arrival he is made a student representative to a committee of faculty members and administrators established to determine the place of Hebrew in the undergraduate curriculum. Hebrew being the demanding discipline it is, and human nature being what it is, the newcomer's vote is predictable. . . .

Excellence has been dethroned. Mediocrity is king. To change the figure, . . . we're an acephalous generation. In the Church the question of leadership style is critical. . . .

Mark 1:14 and Luke 22:24-26 offer us helpful clues [about the leadership style of] Jesus of Nazareth, our prophet, priest, and king. As though to settle the dispute over who should be greatest among them, Jesus took a towel and proceeded to wipe the disciples' feet. No more graphic illustration can be found of what Hans Kung felicitously describes as Jesus' "downward bent." We keep wanting to go up, up, up. Jesus' manner was to go down, down, down. Clearly He was among us as one who served. Service is the stamp of those who are authentically His. Service, not exploitation, manipulation, domination, vocational climbing. . . .

Jesus said, "Follow me." What an intrusive command that was for those who heard it and obeyed! They were radically rerouted, religiously, vocationally, personally, socially changed. It took an assertion of leadership to issue that imperative. Jesus . . . was in charge of His operation. . . . There is no record of His ever asking, "Where shall we go? What shall we do?" Service and leadership are not antithetical.

I worry about models of leadership that prevail today among ministers. Too many minister defensively. . . . When we gathered for closing worship late one evening [at a workshop on preaching], an ordained brother got up and directed us to a litany. The alternations were clearly marked leader/group. Almost as if to make amends for having to be in front, he directed all of us on one side of the room to read the lines marked leader and all on the other side to read the lines marked group. In the name of democratizing worship, he had left the lectern empty.

Consider preaching. Some almost apologize for having to do it. Deeply branded by Group Dynamics and convinced of the virtues of the round table, they preach from back on their heels rather than up on their toes. "Nobody listening, I hope." These pitiable professionals have been utterly faked out of any confidence that preaching matters.

I visit lots of churches these days. Occasionally when showing me the sanctuary the host pastor will say, "We brought the pulpit down from up there. Now it is on a level with the people." But does the cause prosper when the minister becomes one of the girls or boys? . . . Architecturally, churches in the round say the wrong thing for a generation that hungers for a word from beyond. . . .

Some ministers, stung by the charge that monologue is dead, have resorted to that least defensible of all homiletical gimmicks, the dialogue sermon. In such travesties on preaching all prophetic possibilities are forfeit from the start. Still others, embarrassed by the need to preach, are ready at the drop of a suggestion to forego the sermon in the interest of chancel drama, dance, and music. I do not suggest that these corollary forms of communication do not belong to Christian

experience. I protest the way they are so often polarized with preaching.

Ordained men and women often report their strategy of sitting down with a dozen or so lay leaders on Monday evenings to get a line on where they should go the following Sunday with the passage under consideration. For those laypeople at least, the coming sermon will be void of prophetic surprise. . . . Can anyone seriously imagine a Paul Scherer or a Martin Luther King, Jr., sitting down with a handful of laymen and women to ask what he should preach on Sunday?

At the workshop mentioned earlier, a midwesterner told how his council on worship had met in his absence and come up with six passages and six themes he was to preach on over consecutive summer Sundays. That was alarming enough. Worse was the general approbation accorded this report. I felt like Judas in Simon's Bethany when I spiked the gladness by calling such an action an infringement on the freedom of the pulpit.

It is a cause for sadness, if not surprise, that our major Protestant seminaries do not require so much as a single course in homiletics for graduation. At best,



this denigration of preaching suggests a determination to lead from the middle. At worst, it represents a forfeiture of leadership, a refusal to serve.

Why object? Is it territorial defensiveness and nothing more? I think not. . . . The good of the order is not served when no one is at the wheel. I should like to propose a new beatitude: . . . "Blessed are those who fulfill the positions they occupy."

I stand in awe of the memory and agility of the short-order cook. Frequently I have breakfast in one of Manhattan's many luncheonettes. My order is usually the same: "Two eggs over light, whole wheat toast, butter on the side, coffee with the eggs." . . . If upon receipt of that order the cook resorts to a manual on food preparation and commences to take two hands to break a single egg, I don't relax and read *The New York Times*. If, however, he cracks and empties the eggs with a nonchalant flip of the wrist without looking, and backhand yet, while moving gingerly to flip pancakes here, butter a bagel there, and slice a few potatoes in the meantime, my mind is at ease, and I enjoy the paper. I am in the hands of a professional and have been ministered to by competence.

How would you feel if you noticed upon boarding a 747 that your captain was carrying a flying primer under his arm? [Or if aboard ship your] captain polled the crew or the passengers as to whether the radar should be turned on? "Blessed are those who fulfill the positions they occupy."

Behind the abdication of leadership in the Church lies a theological confusion, the assumption that a minister does full-time what a layman can do only part-

time. The difference is quantitative, not qualitative. "A salutary leveling," we say. But this is neither biblical nor wise.

It is not biblical because the Scriptures recognize qualitative differences. Hans Kung speaks of constants and variables in the Church's ministry of leadership. He writes: "Besides other ministries, every congregation or Church needs leadership which can be undertaken by individuals or collegially. Its task is public provision for the common cause at the local, regional, or universal level: to lead the Christian community continuously in the spirit of Jesus Christ in virtue of special vocation." He amplifies the point when he comments on the meaning of ordination: "As distinct from the universal priesthood of believers, ordination authorizes a person publicly to carry out the one mission of Christ, of which the main tasks are proclamation and administration of the sacraments."

One's call, one's training, one's ordination cannot be glossed over. The priesthood of all believers was never intended to un-priest the responsibly ordained. The natural relation between the teacher and the taught must not be obscured or reversed. . . .

A new "wisdom literature" is being generated in California. The subject this time is Church Growth. I find most of it theologically anemic and more commensurate with Madison Avenue than the Via Dolorosa, [but] one point made by this school is worthy of all acceptance: Whether a church is left, right, or center, whether high or low, south, east, north, or west, no congregation ever registers progress toward avowed goals without strong leadership at the top.

What passes for a "salutary leveling" is unwise because it orients the layperson toward the Church rather than toward the world. For the average American layman, total commitment to Jesus means becoming a "little minister." . . . The point is not that one group is better or more Christian than the other. [It] is a matter of domain. . . .

The layperson is called to be the salt of the earth, not the salt of the salt. Yet churches have a way of incarcerating laypeople in the Church. Indeed, laypeople often measure the intensity of their devotion to Christ by how many hours a week they are in the church building or at work within an ever-widening web of church committees. The layperson has the altogether vital and demanding job of penetrating the world in the name of the risen and coming Christ. His portfolio calls for the Christifying of the home, the boards that govern industry, the arts, the professions, the business community, government. William Temple had it right: The line of penetration runs from the pulpit to the pew to the pavement.

A diversity of gifts has been bestowed, and a division must be observed [for] when everyone is responsible for everything, no one is responsible for anything. I plead for vocational decisiveness and assertiveness. More churches have been hurt by pastoral default than have ever been hurt by pastoral domination.

"A sower went forth to sow." I like that. . . . A teacher went forth to teach. A leader went forth to lead. A preacher went forth to preach.

Jesus took a towel. Jesus said, "Follow me." They also serve who lead. Let neither modesty nor intimidation hold you back.

*Ernest T. Campbell, minister-at-large, was pastor of Riverside Church, New York City, "the pinnacle for fine preachers with a social conscience," from 1968 to 1976. This article was adapted from the Princeton Seminary Bulletin.*

## PROFESSIONAL PAGES

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# N.C. works toward strong clergy families

Continued from page A

**Goldfish-bowl existence.** Spouses and children seem more self-conscious than the clergy. In what other profession does the client/employer evaluate the family of the professional person? Where else do families evaluate the job performance of husband or wife? Who else must promise to attempt to pattern family life according to the teachings of Christ to be a wholesome example to all people? Not accepting the assumptions that we are different, holier, and superior models for marriage and family life seems to be the most effective solution. Living far from the church reduces stress for some, particularly if parishioners are not nearby. Sharing distress and eustress with vestry and other church leaders can provide a bridge for two-way ministry! To be seen as an "authentic" human family struggling with relational and other real issues honestly, hopefully, and faithfully may be the best way to honor our ordination vows.

**Financial pressures.** The problem for several is not only their present inadequate income, but that their income will never be enough. Rectory living, with no equity-building, is a source of alarm. Trends suggest that cardinal rectors will become more affluent while the majority of Episcopal clergy will face even graver financial difficulties in the years ahead. Suggestions for dealing with economic hardship included stricter budgets, simplified life styles, a diocesan lottery, a shorter parochial work week so the clergy partner can have part-time secular employment, and making church growth a top priority.

**Sermons.** Preparing and delivering them, week after week, is stressful. Some spouses hate having to listen to them. Really helpful feedback is rare. We often feel phony trying to be upbeat when we are down. These and similar comments suggest that the job of preacher is not always a happy one. Solutions (either tried or imagined) included hiring a worse preacher as assistant, developing a rota of supply and exchange preachers, attending College of Preachers' sessions, sub-

stituting musical and dramatic programs for sermons, and sharing our struggle to be authentic with our congregations.

**Chaplain to spouse and children.** This does not become important in most clergy families until a crisis strikes, such as death, severe illness, or a marriage breakdown. Who does the counseling? Who makes the hospital call? Who officiates at weddings and funerals? Some have prepared by contracting with a neighboring priest and establishing a pastoral relationship. A non-stipendiary associate is chaplain to one family. Until the need is claimed more generally, few will determine their options before an emergency.

**Friends.** Those with whom we have most in common, for whom we develop the most love, with whom we spend the most time tend to be members of the congregation, but how do they perceive their relationship with us? Can we ever be just friends? Why do we feel such personal rejection when a family transfers? How do we deal with the stress of moving and leaving those we love? Some develop friendships outside the congregation. Others join a club, hang onto former friends, never move, or plan to retrain for another job in their chosen community.

During the conference we uncovered these stress-producers. We also identified "The Messiah complex," "No time for family," "The spouse who goes to another church," "Career development and the Peter Principle," and "Being stuck in a place you have outgrown." Frank and Cally reminded us we have only just begun our examination.

We ended the conference by renewing our marriage vows and decided to meet again, perhaps to involve our children, too.

*Keith Reeve and Priscilla Shows are from St. Mark's, Raleigh, N.C., where he is rector and she the wife of a deacon. The editors would be interested in learning how other clergy families grapple with stressors.*

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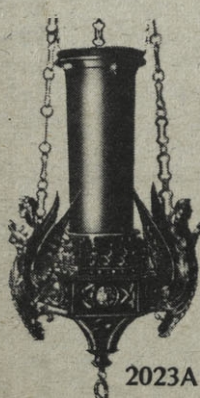
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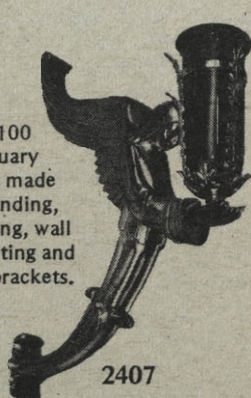
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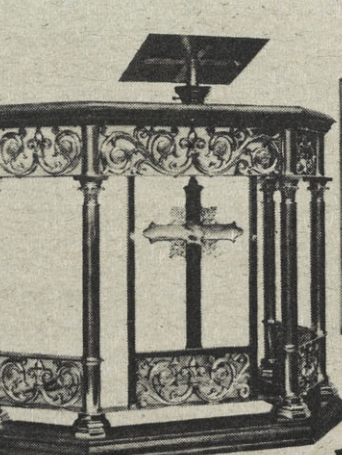
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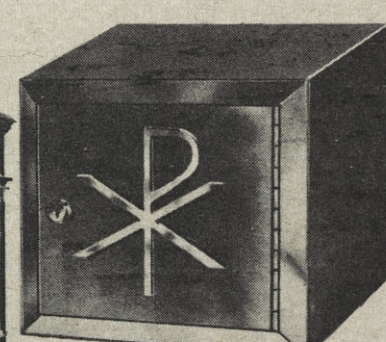
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# If I were not paid [A fantasy]

BY JOHN D. LANE

If I were not paid for what I do, I am certain life would be different. In honor of my adopted home of New Orleans, it would be most fitting if I quit salaried parish work on Mardi Gras. The next day, Ash Wednesday, I'd begin the observation of Lent by giving up a few jobs I currently perform—and could easily live without.

I'm not suggesting I'd become non-stipendiary in the Church in order to work for a living. Much has been written about that model—and it is a worthy one—but independent wealth, that's the fantasy I'd like to pursue here.

Each of us has a particular set of gifts, incompetencies, likes, and dislikes. The list of things I'd give up and things I'd spend more time on are my list. I invite you to create your own. I'd be quick to retire from youth confirmation classes; I'd rather prepare mature adults to make a mature adult commitment. My phone number would be known to those wanting to locate

me for a pastoral crisis but unlisted for those who want to complain about leaking roofs, plugged commodes, or a dirty parish hall.

I'd preach almost every Sunday; three out of four would be ideal. I'd be happy to exhort the troops to give money for various causes and to make annual pledges, but my salary, of course, would not be dependent on how well I did. I'd sacrifice vestry meetings to give myself over to Monday night football and the like. I'd appear only long enough to demand a word processor in return for my services. I'd leave all the recruiting for various jobs, and most of the training, to someone else. It wouldn't take much to find someone who is better at these things than I am.

I'd want to keep on planning the services, but this time around the hymns would be my favorites, not my guess of what the congregation likes best. I would only do baptisms on the occasions listed in *The Book of Common Prayer*; someone else could talk to the parents and godparents. Weddings would be rare, and I wouldn't ever be present for the rehearsal. Fu-

nerals in funeral homes would pass away.

Naturally, no one would expect me to do general parish calling since I'd be so busy managing my investment portfolio. I'd spend a lot of time reading and writing though I fear that after a while I'd have little to say, leading such a pampered life. I'd travel a lot and serve on boards that are interesting. I'd resign from everything I think is dull or not my cup of tea.

Sooner or later, I suppose, I'll have to wake from this dream, but an analysis of it may help me in the future. You should also analyze your own dream. How much of what you'd like to give up is actually important, vital to the ministry of your parish? How much of it should you be able to give up without quitting your job? What can you do to delegate those chores to others—who might even do them better than you? How much of it, like sleeping poorly on Saturday nights, just goes with the territory?

I'd be interested in your fantasy. You may contact me in New Orleans, but move fast. If my inheritance comes in, I'm gone!

## Texas conference renews clergy, spouses

"A new day is here for the Episcopal Church" was the message approximately 400 bishops, priests, and deacons, 200 spouses, and 100 laypeople heard when they gathered at North Texas State University in Denton in June. The occasion was a conference sponsored by Episcopal Renewal Ministries, and the overall theme was "Ministry in the Power of the Holy Spirit."

The conference, on the 10th anniversary of the founding of Episcopal Renewal Ministries, featured the

and said spiritual renewal is possible even under the most adverse conditions.

In his talks on "The Work of God," Frey, a member of General Convention's Joint Commission on Peace, differentiated between peacemaking and peacekeeping: "Peacekeeping is putting a lid on disturbances. Peacemaking is working for the presence of justice." Frey said peace is the business of not just a few in the Church, but the business of all churchpeople. Concluding with an exposition of the Beatitudes, he said their high point is: "Blessed are the peacemakers."

Fullam spoke on "The Word of God" and about the place of the word and the Word in renewal, which he noted is taking hold in the Church. "A sermon should be a word about the word about the Word," he said. "We need to be true to the Scriptures. We must be prophetic to be a mouthpiece for God." But to understand biblical truth, "we must first step into the circle of commitment [and] stand in the counsel of the Lord."

A variety of workshops filled two conference days, and one evening was given to the ministry of prayer and counseling with an emphasis on clergy marriages. Special treats were a performance of *The Cotton Patch Gospel* and the music of the Church of the Redeemer Choir of Houston, Texas, led by George Mims. Each morning one of the bishops attending celebrated the Eucharist, "which lasted an hour and a half to two hours but never seemed that long," said the Rev. John Maher of St. Mary's, Warwick, Pa.

"I was excited to learn of the conference," said the Rev. Edward Putnam of St. Anne's Church in "relatively nearby" Enid, Okla. So, apparently, were the other participants, who came from all across the U.S. and Canada, from Mexico and South Africa, Australia and New Zealand, England, Holland, and Taiwan.

Putnam found the conference a "good mix." Too

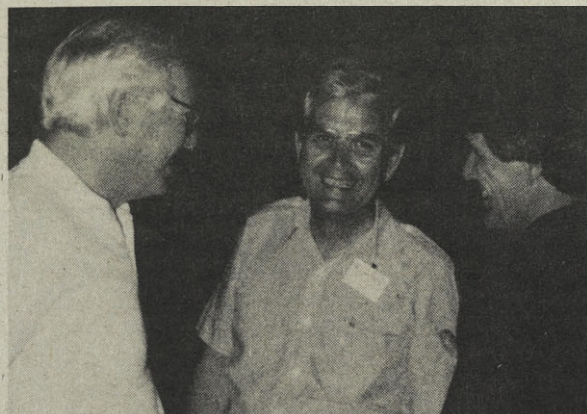


The Rev. Dennis Bennett and Bishop Frey

often renewal has been considered the sole province of charismatics, he said. "But it's broader than that."

"The neat part about renewal today is there are doors on all sides of the lobby to come in, not just one," said the Rev. Ronald Joseph of St. Martin's, Boothwyn, Pa. "You can come in through healing, evangelism, the charismatic movement and then go anywhere. Most in the renewal movement have real commitment to the lordship of Jesus and the power of the Holy Spirit. They just have different avenues of expression. The dream of those involved is these people will all come together in their influence on the Church."

*Episcopal Renewal Ministries is a movement of church-people who seek a deeper knowledge of the Bible and the pentecostal power of the Spirit. For more information, write to the Rev. Charles Irish, national coordinator, St. Luke's Church, 3636 Yellowcreek Rd., Bath, OH 44313.*



The Rev. Charles Irish, convenor

Most Rev. Bill Burnett, former Archbishop of Cape-town, Bishop William Frey of Colorado, and the Rev. Everett Fullam of St. Paul's Church, Darien, Conn.

"A Church which is incapable of evangelism will be evangelized by the world. All it can give to the world is what the world already has," said Burnett, addressing the theme of "Worship of God." Drawing on his experiences in South Africa, Burnett spoke of commitment and consecration to the Lord in a personal way

### KEEPING THE CLERGY CONNECTION—II

Thank you, thank you. Your response to our appeal in the *July Professional Pages* for help in sending *The Episcopalian* to all ordained persons has already brought hundreds of answers from all over the country. You have funded almost a third of the cost of the 6,000 subscriptions no longer being paid for by Executive Council.

We appreciate the notes and additional information you have also sent about current status and addresses. Almost half of those who have returned envelopes so far are in the "retired" category, but we have also heard from rectors, vicars, associates, non-stipendiaries, diocesan and parish staff members, seminarians and their professors, chaplains, missionaries, bishops, and others.

We still need help on some 4,000 subscriptions for the ordained. If you'd like to support this connection, please use the envelope from the *July Professional Pages* or send a contribution to:

Clergy Copies  
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Philadelphia, PA 19103

\$4 per subscription is an appropriate guideline.

—Henry McCorkle, Publisher

### NEWS & NOTES

● The Alban Institute offers a four-day conference October 17-20 for clergy couples to explore stress and burnout in the large parish as well as the special skills necessary for a healthy and productive long-tenured pastorate. Roy M. Oswald is the leader. Write to Linda Kramer, Alban Institute, Mount St. Alban, Washington, D.C. 20016.

● The World Council of Churches has issued *Baptism, Eucharist, and Ministry*, the agreed statement achieved last year in Lima, Peru, by theologians from nearly every Christian denomination and presented to delegates at the recent WCC Assembly in Vancouver. Related materials include *Baptism and Eucharist: Ecumenical Convergence in Celebration*, which offers resources and models for worship. Order from Friendship Press, 475 Riverside Dr., New York, N.Y. 10115.

● Yokefellow Institute, under the direction of Lyle Schaller, this fall offers some interesting continuing education programs, among them: "What Color is your Parachute?" led by Richard Bolles, "Church Growth through Advertising" by Steve Dunkin, "How to Preach the Gospel" by Elton Trueblood, and "Computers in the Church" by Curtis Ackley. Write to Yokefellow Institute, 920 Earlham Dr., Richmond, Ind. 47374.

CHANGING?	
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## Parish delivers 'heavenly burgers' to hungry students

by Bill Givens

"Dial-A-Burger. Food from Heaven." That's the way the telephone at St. John's, Martin, Tenn., has been answered more than 5,000 times in the past couple of years. It's the greeting students of the University of Tennessee at Martin hear during each quarter's final exam time when the little mission church becomes the city's major purveyor of hamburgers in a unique fund-raising program.

Faced with the need for a continuing fund-raising effort to supplement the mission congregation's meager budget, the Rev. Laurence K. Packard, priest-in-charge, "just couldn't cope with bake sales. That's just not my style."

Since the church is located across the street from the UT-Martin campus, it has a natural ministry to students. Packard developed Dial-A-Burger as a way to involve the people of his congregation in that ministry.

Four times a year, the church family gathers to cook and deliver hamburgers to students in the dormitories. For \$1, the student receives a hot, one-third pound, charcoal-grilled hamburger embellished with a choice of onions, pickles, catsup, and mustard ("have it your way") delivered at a specified time to the dormitory lobby. Deliveries begin at 4 p.m. and go on until 11 p.m. each night during exams.

Since the beginning of the program in 1981, the church has kept meticulous records, organizing the operation to the point that the volunteers know about how many calls they will receive from which dormitory at what time. In the assembly-line the men's group cooks the burgers on charcoal grills on the church's patio ("It's a wonderful time for a fire-and-brimstone sermon," says Packard; "the church smells of smoke for days"), the women in the kitchen assemble the hamburgers to order, and Sunday school and EYC groups make the deliveries.

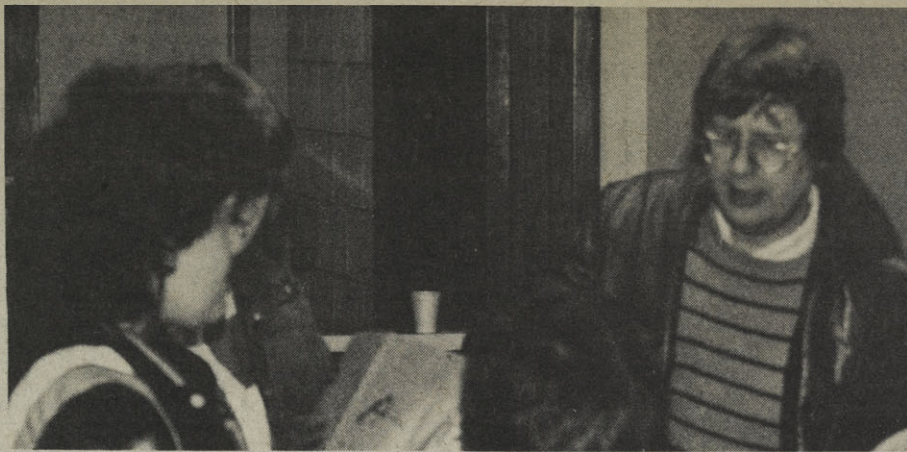
Specific routes to the various dormitories are set for planned times, and an adult drives a carload of kids to make each delivery run. Orders are assembled in shopping bags marked for each route. Each youngster making deliveries is given a bank bag with \$5 change-making money, which he gives to the operation's treasurer at the end of the delivery run.

The parish has developed a wide-ranging marketing plan to promote the service to students. Posters are placed in every dorm, fliers are slipped under the doors of dorm rooms, and Professor Robert Peckham, a parishioner, has recorded a singing jingle which is played over the campus radio station: "Your dollar's just bought a heavenly burger, better than a millionaire's dollar can buy. In a changing world you can count on two things. . . exams and St. John's Dial-A-Burger."

A slip of paper inserted into each sack of hamburgers says: "Thank you for calling us. If you need any help in the future, call again. Good luck on those exams. Come to visit us." The slip also includes the motto used on all promotional materials: "To feed you is to say we care about you."

Packard says the church makes about 40-cents' profit on each hamburger sold. The university's food services director, another parishioner, arranges for the church to purchase all the hamburger makings in bulk at wholesale cost.

Funds raised from the Dial-A-Burger program have enabled St. John's to carry out badly-needed renovations to the church and parish hall as well as to expand its ministry to students. A brochure outlines various forms of campus ministry—an Adopt-a-Student program, a soundings group for rap sessions, a dinner theater



The Rev. Laurence Packard (in striped shirt) joins a delivery run for Dial-a-Burger of St. John's, Martin, Tenn., from which hungry students can order "heavenly burgers" during exams.

Tennessee Churchman photo

which includes a gourmet meal by Packard's wife Melissa and a movie, counseling services, an emergency hotline, care packages, and invitations to participate in worship and the family life at St. John's. A

regular guitar Mass and dinner during the last week of each month are a student favorite.

Larry and Melissa Packard and the parish family at St. John's have established a

lively, active ministry in Martin. The parish was recently commended by West Tennessee's Bishop and Council on the operation of its Before-and-After-School Day Care Center, established with a Venture in Mission seed money grant and now self-supporting, to serve the needs of latch-key children of working parents.

When West Tennessee's Bishop Alex Dickson was consecrated in April, the entire congregation decided to take part in the service. The members went to Memphis and rented St. Columba Conference Center for a parish weekend. The whole group was part of the choir at the consecration, and since they don't have a choir, St. John's members sang in robes borrowed from a nearby Methodist church. Packard was litanist.

"St. John's Dial-A-Burger puts the church in every dorm room," Packard reflects, "and in every way is an effort to feed the students with more than food—with the support of the Episcopal Church."

Bill Givens is communications officer of the Diocese of West Tennessee.

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EP 9



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Plug into the power of prayer

by Lois N. Erickson

They disappear so quickly. Your child is playing nearby, and minutes later you look up and he's nowhere in sight.

That's the way it happened for Kathy Mains. She arrived at her cousin's rural home for a visit, and her 2-year-old son Danny ran outside to look for the other children. Minutes later Kathy heard the children playing in another part of the house, but Danny wasn't with them.

How could he have wandered away in such a short time? Kathy and her cousin searched a nearby woods, then called Danny's father and neighbors for help. A sheriff's posse arrived on horseback to help look for the boy. And Kathy's cousin alerted the prayer group at her church.

The next morning one of the sheriff's posse rode out of the woods holding Danny in his arms. "Those prayers comforted us all through that sleepless night," Kathy told me later.

Shortly after that one of our sons became seriously ill. As my husband and I waited during the six-and-a-half hours of his surgery, we longed for a prayer fellowship to support us.

The Social Ministry Committee of our church discussed the idea, consulted with the rector, decided on the name "Prayer Fellowship," and announced it at church services, through the church newsletter, and at church meetings.

Thirty-four persons signed up, and we sent them the following information: "The Prayer Fellowship reaches out in love and concern for persons who wish to be remembered in prayer. Please keep this list of names near your telephone. Each prayer request starts at both the first and last names on the list. If you receive a call from the person above you, phone the name below yours. If you receive a call from the person below your name, phone the name above yours."

In a few days requests started to come. Since the fellowship's beginning in November, 1980, we have received an average of five requests per month. When we hear of an illness or death in a family, a committee member asks if the family would appreciate prayers. The answer usually is an enthusiastic, "Oh, yes, please!" When someone prefers that not many people know of an illness, we decide on the few members to call.

The majority of requests centers around illness, particularly surgery, and many persons ask for comfort after the loss of a loved one. Some requests are one of a kind.

When a transient wandered into our sanctuary, he stopped to pray. Later while chatting with the parish secretary, he expressed apprehension about decisions he needed to make. The secretary alerted the Prayer Fellowship.

In another instance, a young man serving time in the county jail wanted prayers that he would have strength and courage to change his life. When he learned one of the jail's correction officers belongs to the Prayer Fellowship, he felt even more grateful for this Christian concern.

A member of our congregation serving as a missionary wanted special prayers the day she went to court for custody of an abandoned child.

Some ask us to give thanks for recovery from illness. One shared happiness is the engagement of a young couple. A parish asked our prayers while it made plans for its own prayer group.

One request brought delighted laughter as it passed along the phone list. The junior high Sunday school class planned a weekend retreat. The mothers who agreed to cook asked, "Please pray for the retreat,

## THREE PROGRAM IDEAS FOR YOU TO TRY



especially for the cooks!"

We avoid trying to measure the outcome of our prayers. Our purpose remains in the areas of seeking God's help, asking for comfort, and giving thanks for blessings.

We received a thank-you letter from one family which had experienced a broken relationship. Members were angry and fearful of a meeting with an attorney and other family members. "All the way up in the elevator I asked God to take away those feelings. The attorney, who belongs to our church, announced that the Prayer Fellowship was praying for us that day. One family member, who doesn't believe in Church, said, 'I need all the help I can get.'

"That set the tone of the meeting. Everything was resolved in a loving, caring manner. God did not answer my prayers in the way I expected, but He gave me what I needed."

Many people tell us they sense the support of God's comforting strength when illness strikes or grief seems unbearable. They are helped by knowing that friends in the Prayer Fellowship are upholding them in their times of need.

Lois Erickson lives in Eugene, Ore.

## High School helps preachers hone their sermons

by Joseph D. Herring

The High School of Preachers recently concluded eight weeks of disciplined struggling with the task of preaching. Using St. Luke's Church, Montclair, N.J., as their base, James H. Gambrill, vicar general of the Diocese of Newark, and Walter Sobol, rector of St. Luke's, guided a group of eight priests through a course in an old craft too often left to chance.

The name of the project calls to mind the College of Preachers in Washington, D.C., an institution renowned for its successful devotion to the improvement of preaching skills. The comparative modesty of the name "high school" may not be altogether appropriate, however, for what these priests did at St. Luke's gives every evidence of the intense commitment of graduate study.

Gambrill and Sobol elected to locate their experiment in the Lenten period, thus inviting their colleagues to share with them a little more than the usual seasonal voltage.

At the beginning of each session, one or the other of the two leaders presented a substantial paper on the theory and practice of preaching. They were concerned to emphasize the preacher's need to be

sensitive to the marks of particularity in the listening congregation, to be thoroughly informed by the viewpoint of the biblical writers, and to use the gift of imagination in bridging the gap between text and congregation.

In the concluding session, Sobol described preaching as a sacrament. He lamented the fact that clergy have invested inordinate energy in what he regards as the secondary concerns of ministry: pastoral counseling, parish administration, community leadership. "I believe that people are hungry for the truth. It is our unique role as priests to be preachers of the Word of God. That, for me, is the highest thing we're called to do, the very heart of the priestly ministry. A preacher who bores the congregation is an enemy of the Gospel."

Each week, after hearing and responding to such presentations, the students wrestled with sermon outlines and with actual preaching. For the first several weeks, they concentrated on the art of developing an outline. Working upon a common assigned text, each participant was required to produce the "bare bones" of a sermon. The following week, a lottery from which two or three names might be drawn reminded everyone that the attempt to creativity was inescapable.

In the last four sessions, eight persons had an opportunity to preach before their peers. Some of them could no doubt recall the unabashed savagery that often attends "constructive" criticism of sermons during seminary days. The clergy of the High School of Preachers were never savage, nor were they dishonest.

In evaluating their course, they spoke of the intellectual challenge Sobol and Gambrill offered, the delight in treating a great act with the attention it deserves, the difficulty of causing biblical grapes to yield modern wine, the hope that the course would strengthen their preaching, and the grief that it was over.

Joseph D. Herring is rector of St. Stephen's Church, Millburn, N.J.

Constructive anger can help your parish save energy

by Louis H. Temme

Summer's here. OPEC has lowered prices. The winter was mild. So we are going to use the energy dollars we saved to buy something nifty for the church. Right? Well, not quite.

Utility rate increases are becoming an annual ritual, and though we may have done all we could to save energy in 1980 or 1978, we cannot afford to slip into a strategy of simply paying whatever increases are demanded of us. In fact, this really isn't a strategy—it's a state of mind called resignation which makes us passive and dependent. When the cost of gas increases by 30 percent or the cost of electricity rises 25 percent, the proper response of the people who spend parish energy dollars should be not resignation, but anger.

What you do with your anger determines how successful you are in reducing your parish energy bills. You can picket the local offices of the Public Utilities Commission or write a letter to your senator about controlling utility price increases. But for my money, these approaches are only symbolic and rarely produce much identifiable relief. I prefer an approach which says: "If I don't use energy, then I don't have to pay for it."

In other words, focus your efforts on reducing your parish's utility use in every category. Don't consume one extra therm of gas, one extra gallon of oil, one extra kilowatt of electricity than is absolutely necessary. Close the energy faucets in your

Continued on page 17



# SMALL BYTES

**HANDSOME IS AS HANDSOME DOES:** "Good-looking equipment abounds. Good-acting equipment doesn't," says the Rev. L. C. McCagg, vicar of St. Edward's, Silverton, Ore. He originally bought a Timex Sinclair because it was cheap—\$99—but then thought about updating it with a keyboard and printer. But he found problems with some keyboards. On one, for example, no matter how lightly the letter "c" was touched, it always repeated at least three times. After some experiments, he bought a Franklin Ace 1000, which is Apple-compatible, and continues to use a typewriter as a printer.

**ELECTORAL AID** is touted by Larry Abbott, who has been a vestryman and treasurer at Christ Church, Reading, Pa. Abbott, who uses his personal TRS-80 Model I for church work, likes the flexibility of the Hare single transfer vote system used by both the Dioceses of Bethlehem and Long Island. It can handle up to 58 candidates spread among an unrestricted number of contests with two to 12 candidates each. Abbott says the BASIC input program, the FORTRAN election program, and documentation are available on disk for \$25.

Abbott likes both Model I and III TRS-80 but recommends DOS-Plus instead of TRS-DOS. He's also enthusiastic about the Electric Pencil 2.0 word processing system (available for \$99) that corrects spelling mistakes. Although he says Newsprint is more powerful, it's harder to learn.

Abbott also recommends two programs to help maintain church mailing lists and pledge-giving records.

For information, write: John A. Parker, Custom Data, P.O. Box 1066, Alamogordo, N.M. 88310, and/or MTS, Inc., P.O. Box 596, Niceville, Fla. 32578. Abbott is glad to share information with others. Write: 1511 Meadowlark Rd., Wyomissing, Pa. 19610, or phone: (215) 372-1119.

**OZZIE WENT AWAY FOR LENT**, and the Rev. Richard M. Shaw, vicar of All Souls' Chapel, Relay, Md., was frantic because his Osborne I does budgets, Sunday bulletins, minutes, agendas, newsletters, and parish correspondence as well as keeping track of recipients of aid from the Brooklyn-Curtis Bay Ministerial Association, a 23-member group. The local computer dealer came to his aid while the Osborne was being updated and lent another machine. Shaw envisions a day when all 110 parishes in Maryland will be connected to, "for instance, a Hewlett-Packard Mini-Computer by modem allowing for three-second electronic transfer of mail, thereby eliminating costly postage."

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Mary Buchan with Anna Rand Franklin

## Mary Buchan sparkles with faith and humor

by Susan Pierce

"A remarkable Christian lady" is how a long-time friend describes Mary Chester Buchan, the oldest associate of the Society of St. Margaret whose motherhouse is in Boston, Mass. She has been an associate since 1914.

Born on July 16, 1887, Miss Buchan celebrated her 96th birthday this year. Faith and humor are what keep her going, she says.

Long a member of St. John's, Roxbury, Miss Buchan was president of Massachusetts' diocesan altar guild for many years, and during World War II, then-President Bishop Henry Knox Sherrill asked her to lead the group of altar guild women who provided services to all Episcopal chaplains. She also represented Massachusetts and

Province I on the national executive board of the Women's Auxiliary.

Miss Buchan has friends of all ages. In a conversation with two young friends who are students at Harvard Medical School, she said she had been present when the Medical School building on Longwood Avenue was dedicated. Her friends told their dean of students, Dr. David Federman, about Miss Buchan. Federman came to call and invited her to share her thoughts and recollections about the medical profession with the incoming class.

Miss Buchan addressed 160 students at Peter Bent Brigham Hospital in Brookline and said she had not been to a hospital for herself in 40 years. Doctors in the old days, she said, treated the whole person—body, soul, and spirit. She warned the students that modern doctors tend to be impersonal and look only at the disease, not the person. "Doctors today need to be mindful that patients are people."

When asked how the students received her message, she said, "They applauded, they did!"



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# AMMAN

Continued from page 12

We are abandoned. Perhaps the Palestinian has not known how to cry out.

We are caught between the Israelis and the Muslims. The Muslims see western Christendom as behind Israel. They see Israel as an outpost of the west—of the Christian west. They want no part of it.

I tell you, they are becoming fanatic, worse than any time in my memory. And if things continue as they are, they will make martyrs of us. We are willing to become martyrs if that is demanded of us. We shall remain faithful. But you are forcing us to become unworthy martyrs, martyrs in an unworthy cause.

My people, my Christian people, are being destroyed, squeezed between Israel and the Muslims. A few years back 12½ percent of the Palestinians were Christians. Now only 6 percent are. We are constantly shrinking, constantly getting smaller. What has happened? Have the people abandoned Christ? Have they converted to Islam or Judaism? No, they have not. They are being forced out of Israel by its Zionist policies.

Israel is destroying the Church in Palestine. Soon, in the land of our Lord, there will be no one left. The old ones have their homes taken from them by the Israelis, confiscated. The young ones, seeing no future, leave—for the United States, for South America, anywhere. Why do you Christians in America support the Zionists when the Zionists are destroying the Church in Palestine? Why do you not support your brothers and sisters in Christ?

You say that we have not been successful in evangelizing the Muslims. What do all your western missionaries have to show for their efforts? I tell you, this will only make the Muslims more nervous, more suspicious, more fanatic. Our oppression will become worse. It would be easier to convert the devil himself at this point than to convert a Muslim. Today he is not receptive. You will cause Christianity to disappear from the Middle East unless you stop this "American evangelism"—and unless your government settles the Palestinian problem.

I run a small school here in Amman. To this school come both Christians and Muslims. I do not try to convert the Muslim children. I try to show them that Christians and Muslims can live together in peace. Unless the Muslims believe that, and unless the Zionists cease their oppression, the Church here in the Middle East will disappear.

What I need for my own congregation is a small place where we can meet during the week. My people must meet so that they can support each other in these difficult days. But we have no money. So I went to Europe to ask Christians for money.

Do you know what they told me? They told me that they had decided that it was unwise for the Church to spend money on buildings. Why do the Churches in the rest of the world not trust us? Instead of piping in their western evangelism, why do they not support us—in building meeting places for our people and schools and in holding discussions between Christians and Muslims so they can learn to live together? Believe me. I love Jesus Christ. I love the Gospel. I speak from the standpoint of that love. I say: Trust us. Do not compete with us. Support us. We know the Muslim. We live with him.

Eventually Israel will see that the Palestinians are its only doorway into the Arab world. It will see that its only hope is to form a society in which Jews, Muslims, and Christians live together. The first step to that will be a Palestinian state on the West Bank and in Gaza, with East Jerusalem as its capital. But that won't happen until you Americans help to settle the Palestinian issue—until you see the justice of our cause. You are driving us into the arms of the Russians where we do not want to be. And you are destroying the Church.

God will not desert us. And we will not desert God. Perhaps I sound despairing. But I am not. I live in the hope that our Lord will come. But how much must we suffer? Help us before it is too late. Unless the baby in its crib cries out, it is not heard. Perhaps we haven't known how to cry out.

Please convey this to my Christian brothers and sisters in America. You may use my name.

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# FINGO

Continued from page 12

South Africa boasts that 10 percent of its national budget is spent on black welfare and social services. Or, put another way, 10 percent of government funds are spent to cover 70 percent of the country's population. The government argues that welfare assistance should not be given to people just "sojourning" in the country; those people should receive welfare from the homelands of which they are citizens. This is confusing to the black who can trace his family in Grahamstown back to the 1830's.

If you're starving, the government says, get a job. Jobs for blacks are few (Grahamstown has virtually no industry), and under the influx control system, blacks cannot relocate in another city unless they prove they have a job waiting. If they do have a job, the housing shortage means they may not be able to find a roof. Catch 22 has a special irony in South Africa.

The most impressive building in Grahamstown's black townships is the government administration center, surrounded by a high fence of barbed wire. A number of blacks receive pensions from years of work for employers and government, and once every two months, the pensioner must stand in line all day, put a thumbprint on a sheet of paper, and be paid in cash.

Christmas is a particularly bad period for pensioners and an example of the callousness of government officials. Pensioners are paid early in November but must wait until the end of January for their next payment because the white bureaucrats are on holiday.

As one drives around a township, one is confronted with masses of children as well as poverty. Education is not compulsory for South African blacks, who must pay tuition, but it is compulsory for white children, who attend free.

Black schools are crowded, miserable facilities. In one school, the classroom floors are compacted dirt, and a single 60-watt bulb hangs on a wire from each ceiling. The 50 students in each room have neither books nor blackboards. The windows have no glass, the entrance no door. Only the bright, eager faces of the children stand out from the bleak environment. And each child wears a school uniform of a pair of black pants and a white shirt or a simple green smock.

The schools don't have cafeterias or kitchens, just an open fire in the school yard with a large kettle of soup. Children are asked to bring a stick for the fire and a container—usually an old tin can—for the soup.

In 1980 Grahamstown was rocked by a series of riots in the townships as blacks protested the abysmal lack of basic amenities and lack of job opportunities.

Pressures are again building in South Africa. Unemployment is at an all-time high—about 40 percent in the black community. The latest flashpoint is the Grahamstown fire department's refusal to serve the black townships. Recently a man's home caught fire. The water tap was two blocks away, and the fire department told him it didn't make house calls.

The explosion is coming. It is only a matter of time. The blacks of South Africa, heeding the words of the poet, want it to snow on them.

Dennis Wilson is an Anglican layman who spent a semester as an exchange professor at Rhodes University in Grahamstown. He wrote this account for *Lutheran World Information*.





San Francisco Examiner photo by Kim Komenich

## Play dramatizes homeless story

A bag lady, a street veteran, and a young runaway are theater-goers' guides to the world of the homeless—a war veteran, a drug dealer, an unemployed engineer, and a family that lives in a car beneath the freeway—in a musical that opened in San Francisco late in August.

With authentic circumstances and dialogue and using some actors who are themselves homeless, *The Rains Are Coming* is satiric, funny, and poignant. And it's a musical with a purpose beyond entertainment. Its sponsors hope it will increase awareness of the national problem of people who live on the street because they have nowhere else to go. The proceeds from the musical's production will be used to assist shelters for the homeless.

Eighteen service agencies of the Central City Shelter Network provided San Francisco street people with shelter during last year's rainy winter. The Network asked Source One Association, an artists' collective which does educational productions on social justice themes, for help

*Rehearsing a dance routine are members of the cast of The Rains Are Coming, which includes some homeless San Franciscans such as Patricia Smith, foreground. The sponsors hope the play's proceeds will provide financial support to San Francisco agencies which are trying to combat the problems of homelessness that now affect all major urban areas in the country.*

with the musical. A Roman Catholic monk, Karl LeClaire, wrote the script, and an Episcopal organist and choir director, Mark Bruce, composed the lyrics. Musical numbers include a somber song, "Hope Against Hope," and a satirical one, "Dinner at Anton's," sung by the characters as they eat at a soup kitchen.

San Francisco Mayor Diane Feinstein has given her support to the musical, which takes its title from the very real situation San Francisco's homeless face during the rainy season when lack of shelter compounds their nightmare of health problems. Though the play is set in California, its sponsors say its theme and the problems it highlights are universal. Homelessness affects as many as 2 million people in this country.

## The Voice wins Polly Bond award

Church communicators from both the print and electronic media in the United States met with their counterparts from Canada, New Zealand, Australia, England, Kenya, Uganda, India, Brasil, South Africa, and the Solomon Islands in Victoria, B.C., Canada, late in July to exchange ideas and present the Polly Bond Awards for excellence.

The newspaper of the Diocese of Newark, *The Voice*, was honored as exceptional in general excellence in the Bond competition named to honor the late editor from the Diocese of Southern Ohio.

Canadian television journalist Patrick Watson challenged the some 100 people in attendance to add a distinctly Christian

viewpoint to the journals and commentaries that shape world opinion. A publication containing factual observation and stringent inquiry, he said, will have to be taken seriously.

Neville Jayaweera, associate general secretary of the World Association of Christian Communication, spoke of calls for a New World Information and Communication Order which he characterized as an attempt to "democratize communication."

The three-day session was the first ever held on such a scale and included people with communication responsibilities in all media and from parish to intercommunion levels.

In addition to *The Voice*, the Diocese of Los Angeles' *The Episcopal News* and *The Episcopal Church in Georgia* won awards for excellence.

From Diocesan Press Service.

## SAVE PARISH ENERGY.....

Continued from page 14

buildings so that instead of allowing energy to flow freely, they allow merely a trickle—or even a drip.

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- We relamped as many lighting fixtures and lamps as possible with energy-efficient light bulbs which give the same light out-

put but consume less wattage. In some cases we reduced the light levels inside our buildings.

These aggressive measures produced savings of 36 percent in natural gas use in the parish house and 25 percent electricity use in the parish house and church. Even though rate increases consumed some of these savings, our energy bills were lower last year.

If you haven't become tough about cutting energy use in your buildings, you are wasting precious financial resources that could better be spent on ministry and outreach. For help in deciding where to begin again to cut energy consumption, check your diocesan office and state capital; they should be able to recommend people or agencies who can provide inexpensive or free energy audits of your properties. Every permanent cut you devise in your parish's energy use will result in savings that last for years.

Let's become angry enough about the flood of increases in our utility bills to do something about them.

Louis Temme is rector of Trinity Memorial, Philadelphia, Pa.

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# WCC highlights

Continued from page 1

an native elders—a fire which was kept burning throughout the Assembly—was the opening day's first event.

The opening worship brought British religious broadcaster Pauline Webb to the yellow-and-white tent. Prayers in English, French, Spanish, Russian, and German and a rainbow of ribbon banners hung on three sides of the tent were backdrop for a service in which participants offered symbols of life and one African mother presented her baby to General Secretary Dr. Philip Potter, who rocked the tiny child gently while the choir sang.

And in Vancouver's Pacific Coliseum some 12,000 local residents joined Assembly participants for the Canadian Churches' welcome. Governor General Edward Schreyer gave an official greeting.

The Rev. Lois Wilson, former moderator of the United Church of Canada, led the liturgy which traced the Christian story from creation to the Resurrection. A woman, a young girl, and two men read Bible passages while a troop of 25 liturgical dancers interpreted them. A 750-voice choir, accompanied by brass and percussion, led hymns in French and English. Native Canadians danced their own version of the creation story.

Archbishop Edward Scott of Canada, ending his term as Moderator of the Council's governing Central Committee, reported on eight years of Council work since the Nairobi Assembly and said financial stability is now a fact. Despite "ever-vocal critics," the Council continues to grow.

Points of tension between the Council and its members are opportunities for discussion and growth, Scott said, calling discussions more frank now than during the previous period of "polite ecumenism."

Since Nairobi some 20 Churches and six councils of Churches have joined and six more Churches have become associate members. Three Churches left the Council during the same period. Increased contributions are a sign of members' confidence, Scott said, but 113 members still make

no financial contribution.

Scott called both capitalism and communism bankrupt and decried the Churches' "cultural captivity" to either—both of which are unable to respond to current challenges or to satisfy "the deepest human need." Churches must form a new vision, he said, to free the world from the polarizing ideologies.

Philip Potter, part of the Council in one role or another since its birth, addressed the Assembly for the last time in his current position; he is planning to retire in 1985. Using the biblical concept of a Church as a "house of living stones," he related the idea of *oikos* (the house), *oikonomia* (the world, and the Council's motto), and *oikonomoi* (the stewards) to the work of the Council and its members. His challenge to "exorcise the heresy of magisterial authority and power and become a true priesthood of believers among whom the gifts and functions are not imposed, but mutually accepted whether ordained or lay," caused some controversy.

Women's voices were particularly strong in theme presentations. Anti-nuclear activist Helen Caldicott, German theologian Dorothee Soelle, Bolivian labor organizer Domitila Barrios, and Czechoslovakian social ethicist Anezka Ebertova were among the speakers. U.S. Methodist Bishop Marjorie Matthews was applauded when she identified herself as the first woman bishop to speak to an Assembly.

One of the Assembly's rare standing ovations was given public health worker Darlene Keju of the Marshall Islands after her description of the devastating effects of nuclear testing in the Pacific. Not only are fish and fruit affected, she said, but whole societies have been relocated and disrupted. Their future is in doubt because of disease and what she described as "jellyfish babies," malformed infants who live only briefly after birth. U.S. public officials will not give islanders their personal health records, Keju said, so the people are appealing to the international medical community for help and care.

The serious mood was delightfully broken during the end of the first week by a 90-minute *Voyage* through Canadian secular and church history. Author-director Rex Deverall assembled a troop of ac-

tors, musicians, and a dancer to touch lightly on exploration, wars, immigration, national identity, rebellions, and relationships with language and ethnic minorities.

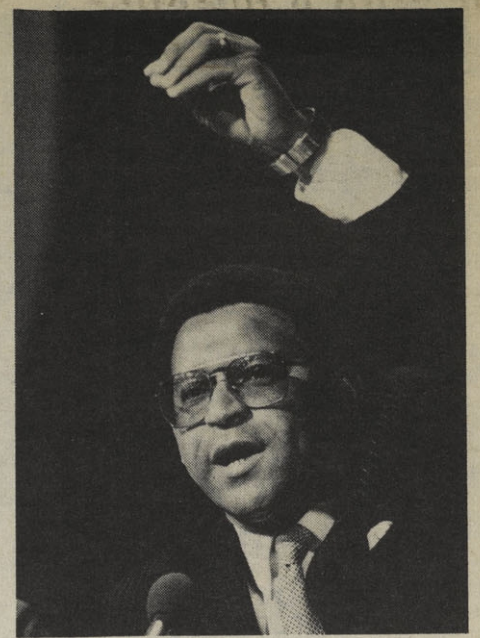
The Rev. Sione Havea, a Methodist from Tonga who said Pacific Christians must develop a theology relevant to their own culture—a Jesus with brown eyes—introduced "coconut theology." Holding a coconut, he explained how it ripens in its own time, *kairos*, and falls, bringing "gifts of God, . . . food, drink, industry, money." He also pointed out that while wheat bread and wine—both foreign to Pacific culture—come from different plants, the coconut offers both food and drink "just as Jesus offered His body and shed His blood from himself."

The worship tent was full again for the liturgy called "The Feast of Life" created for the Council's Faith and Order meeting last year in Lima, Peru. Roman Catholic and other Churches reached consensus on a basic understanding of Baptism, Eucharist, and Ministry at Lima after 50 years of study, and the liturgy reflected the shared understanding. Archbishop Robert Runcie of Canterbury was chief celebrant. He was assisted by Anglican, Protestant, and Orthodox ministers.

Roman Catholics and Orthodox could not receive Communion but did participate fully in the rest of the service. One ecumenist observed that all parties agreed on the meal but still hadn't agreed on the server.

Despite at least verbal support, women and youth made only small gains in representation on the 145-member Central Committee. The final voting retained Presiding Bishop John M. Allin as a member, but Episcopalians lost a strong voice with the end of Cynthia Wedel's term as one of six Council presidents. The only Anglican on the new presidium is Bishop Walter Makulu of Botswana.

Concern for peace was evident throughout the meeting, as were warnings, particularly from Third World speakers such as South African theologian Allan Boesak, president of the World Alliance of Reformed Churches, that working for peace without also working for justice might permit repression in the name of peace. Rioting in Sri Lanka, which called at least one



Allan Boesak

delegate home, and escalation of hostilities in Central America and the Middle East underlined these discussions.

Statements on weapons deployment as a crime against humanity, support for U.N. initiatives to resolve the conflict in Afghanistan, support for a Palestinian homeland, condemnation of U.S. interference in Central American affairs, and praise for Nicaragua's Sandinista government were all part of the Assembly's official actions.

In a plenary Bishop Desmond Tutu successfully proposed that a statement criticizing South Africa be amended to include a message of love and concern for white South Africans to let them know the world Church is "not anti-South African, just anti-injustice and anti-apartheid." Tutu, at first denied permission to leave South Africa, obtained limited travel documents and arrived late in the Assembly.

The Assembly also chose "concrete steps toward visible unity" and "ecumenical relationships among Churches" as top priorities for the Council's work in the years ahead. Other priorities are peace and justice, women's concerns, the community of the Church, theology, and education.

## Eight Episcopalians view Vancouver

by Janette Pierce

"One of the most representative delegations here" was how Presiding Bishop John Allin described the group of Episcopalians he led to the Sixth Assembly of the World Council of Churches in Vancouver. At mid-point in the July 23-August 10 meeting at the University of British Columbia on Canada's Pacific coast, the eight members of the delegation took a few moments to reflect on their experience.

For Marydel Cortner, a regional representative from the evangelism network and a member of Bishop William Frey's household in Denver, Colo., the Assembly was a "milestone." She didn't yet know what it would mean, but her personal journey has already taken her from activism in Episcopal Churchwomen in Mississippi—"John Allin is my bishop"—to communal life in Colorado. An accomplished artist, during the Assembly Cortner began to draw after a hiatus of several years.

John Holloway, Jr., a June graduate of Howard University who now works in broadcasting in Oakland, Calif., said the Assembly opened career possibilities he is willing to explore. He is determined that black youth in North America will learn more about the ecumenical movement and their place in it. Holloway worked on the Assembly's Press Committee, met with North American and African blacks,

and participated in the youth caucus. He anticipated with pleasure the arrival of Bishop Desmond Tutu whose daughter Umpha had succeeded Holloway as president of Howard's Absalom Jones Student Association.

The opportunity to meet a wide range of people "surpassed my expectations," Holloway said. "Now when I hear a news broadcast about Russia or South Africa or Central America, I'll think, 'I know someone who lives there.'"

William Dornemann of Alexandria, Va., a German language consultant for the Library of Congress, made a point of meeting a variety of people. "I always try to sit down with someone I don't know," he said. His fluency in German and his ecumenical enthusiasm aided his contact with participants from eastern Europe.

Dornemann, who has been a member of ecumenical committees in the Dioceses of Central New York and Western Michigan as well as serving a six-year term on the Standing Commission on Ecumenical Relations, has a special interest in the Old Catholic Church. As a peripatetic college professor, he often went to Europe with his family, but they remained "spiritual tourists" until they discovered and were warmly welcomed by an Old Catholic congregation in Konstanz, Germany.

Nor is ecumenism new to the Rev. John Kitagawa who as a schoolboy lived in Geneva where his father, Daisuke, served on the World Council staff. Kitagawa was a youth delegate to the 1975 Assembly in Nairobi, served on a World Council committee between Assemblies, and in Vancouver was a member of the important Program Guidelines Committee which will shape the Council's future work.

Kitagawa said his participation in the Assembly's Eucharist was profoundly

moving. Using an ecumenical liturgy written for last year's Faith and Order meeting in Lima, Peru—a meeting at which theologians, after 50 years of study, agreed on a common statement on Baptism, Eucharist, and Ministry which Kitagawa called the most important church document of the 20th century—the Archbishop of Canterbury celebrated with the assistance of Orthodox, Protestants, Roman Catholics, and other Anglicans. Kitagawa said, "I distributed bread. People came in all colors, ages, shapes, and sizes; men and women, young and old. What a taste of the kingdom!"

Ecumenical work with Young Christians for Global Justice—which has both U.S. and Canadian members—has been important to Alycia Kojima, a young pharmacist from Seattle, Wash. She was frustrated that despite speeches affirming youth participation, young people had won few places on the Central Committee which guides the Council's work between Assemblies.

Kojima said the Assembly was sending a "challenge to the Churches, especially those in rich countries, to examine their riches, look at what they are doing, and try to find out what changes can really make a difference and not just be bandaid solutions."

The first Episcopal delegate to the World Council from an "overseas" diocese, the Rev. Sergio Carranzo-Gomez of Mexico City, participated in Spanish. He thought the Assembly looked like "the last refuge for the liberals of the '60s" who seemed to discuss the "perennial problems" without finding new answers.

Carranzo-Gomez, who comes from a part of the world where Episcopalians are a tiny minority, said he enjoyed the sense of belonging "to His Church in the whole

world." Since in Mexico all church buildings are government property and clergy are forbidden to speak on political issues, he also appreciated the opportunity the Assembly provided to speak openly.

Dr. Eugenia Havemeyer, mother of six daughters, an educational psychologist who works in New York City schools, and an active board member of two colleges and a preparatory school, brought to the Assembly her logical concerns for identity of the family and the social pressures surrounding it.

Havemeyer and her husband Harry, a member of Executive Council, began traveling with their daughters about 15 years ago, and she knows much about the Anglican Communion. She went with the Presiding Bishop to the Middle East and the Holy Land several years ago and recently completed a six-months' sabbatical in London with her husband. They have visited South Africa and Bishop Tutu not only as personal friends, but as representatives of St. James' Church, New York City, which has close ties with the Anglican prelate.

Midway through his second Assembly, Bishop Allin's opinion was the meeting's agenda takes second place to the opportunities for Christians from around the world to talk and worship together. He wished that that opportunity could be provided in another way, but he had no alternative to propose. He also warned that "the devil never misses a church meeting, and he's here, but more important, the Holy Ghost is here, too."

Even with all the demands participation in such a meeting makes, the greatest challenge for these Episcopalians may be how to report to the people at home the meaning of being—even for a little time—"a part of His Church in all the world."



## Is faith a question or an answer?

by Armistead C. Powell

Some years ago a colleague who was riding in my car noticed the bumper sticker on the car ahead of us: "Jesus Is the Answer." My colleague asked, "I wonder what the question was?"

Last week a group of people were discussing psychiatry and religion. One of them asked, "Why are we always looking for answers about ourselves and about life? Why are answers so important?"

The query and the question, while different in context, are similar in content. We often seek for answers without giving thought to the question. "Jesus Is the Answer" advertised on our car bumpers is as profane and simplistic as saying, "Astronomy is 'Twinkle, Twinkle, Little Star.'" Perhaps we want push-button efforts to bring microwaved results: satisfaction guaranteed through the use of efficient energy.

Many questions are idle tripe—"What is this world coming to?" Others are filled with anger—"Why are you doing this to me?" Or self-pity—"Why doesn't it rain on the unjust?" Or self-righteousness—"Don't those ignoramuses know who they're voting for?" Still other questions are shallow and self-serving, some not worth asking, some not worth answering.

To read the Gospels with an eye toward questions and answers is revealing. Jesus' adversaries constantly sought to entrap Him with their questions—"Why are you doing what is not lawful on the Sabbath?" His friends and followers asked for in-

stant certitude—"Are you He who is to come, or do we look for another?" His almost-followers sought self-serving answers—"Teacher, what must I do to be saved?"

Too often Jesus' answers disappointed and confused His hearers—"Have not I been with you so long and yet you do not know me, Philip?" "Do you not yet understand?" "Who do men say that I am?" "Who do you say that I am?"

Even in Jesus' great "I am" statements in the Gospel of St. John—"I am the vine, I am the light of the world, I am the resurrection and the life"—He never proclaimed, "I am the answer."

More important than finding answers is the ability to formulate and face the questions of God and ourselves as His creation. The struggle with our existence, the pain with our limitations, the acknowledgment of our ignorances enable us to grow—gradually and yet steadily—in wisdom, in understanding, in love, and in faith. An anonymous disciple expressed this best when he confessed, "Lord, I do believe; help thou mine unbelief."

Armistead C. Powell is rector of All Saints' Episcopal Church, Austin, Texas, from whose parish newsletter this is reprinted.

### ESMA PLANS SATELLITE CONFERENCE

Thanks to satellite transmission, a conference planned for October 18 by the Episcopal Society for Ministry on Aging (ESMA) and Trinity Institute will be transmitted to 50 Holiday Inns around the U.S. Information is available from a local coordinator or ESMA, RD 4, Box 146-A, Milford, N.J. 08848, or telephone (201) 995-2885.

## Feasts for Feast Days

BY VIRGINIA RICHARDSON

September 29

St. Michael and All Angels

St. Michael and All Angels is a feast many are inclined to ignore because angels are too often regarded as either fictitious or purely allegorical, but the Scriptures give ample evidence of their reality.

The word "angel" means "messenger," and in this connotation we find most of the references in both the Old and New Testaments, as in the familiar passages announcing our Lord's conception and birth (Luke 1, 2) and His resurrection (Matt. 28:2-7, Mark 16:5-8, and Luke 24:4-7). Of the "myriads upon myriads" created (Dan. 7:10), only four are named: Gabriel, Raphael, Michael, "one of the chief princes" of the heavenly host (Dan. 10:13), and Uriel, who is mentioned in the Jewish Book of Enoch.

The Gospel of Matthew records that Jesus told his followers every child has its guardian angel: "Never despise one of these little ones; I tell you, they have their guardian angels in heaven who look continually on the face of my heavenly Father." (Matt. 18:10) Many people believe guardian angels remain with us throughout our lives.

St. Michael was early regarded in the

Church as the helper of Christian armies against the heathen and as a protector of individual Christians against the devil. Veneration of him as a healer is very old, and many hot springs in Greece and Asia are dedicated to him. In England the feast of St. Michael, "Michaelmas," was long a holiday only slightly less important than Christmas.

Many churches throughout the world are dedicated to St. Michael. Perhaps the most famous is the Benedictine abbey on Mont-St-Michel, a rocky island just off the northwest coast of France in the Gulf of St. Malo. Less well known, but almost an exact duplicate, is the island church and abbey of St. Michael's Mount off the coast of Cornwall in England.

In the tiny village on the French *mont* is one of the world's renowned restaurants, Mere Poulard's, where the specialty is magnificent omelets. In England a special dessert is the wonderful trifle. And every American knows angel food cake. The following menu, which begins with a French dish and ends with a spectacular English dessert, combines elements of all the above: omelet, creamy fried potatoes, green salad, and angel trifle.

#### OMELET

- 3 eggs
- 1 tbs. water
- 1½ tbs. butter
- 2-4 tbs. filling (chopped meat, vegetables, cheese)

Wisk eggs and water thoroughly but not to a froth. When butter is sizzling in skillet, pour in eggs, shaking pan constantly with left hand. Do not stir eggs; that's scrambled. With a spatula, lift edge of cooked egg so liquid can run underneath. Spoon filling into center of egg, spreading evenly. While surface is still shiny but not runny, fold omelet over, tilt the pan, and roll omelet onto a plate. (Serves 1.)

#### CREAMY FRIED POTATOES

- 3 cups boiled potatoes, cubed
- 1 peeled onion, chopped
- 2 tbs. butter
- 1 cup milk

In a skillet, saute potatoes and onion in butter. Add milk. Cook over medium heat, stirring occasionally, until milk is absorbed and potatoes are brown and crusty. (Serves 3-4.)

#### ANGEL TRIFLE

- 1 angel food cake
- ½ cup sherry (or orange juice)
- 1 cup strawberries, crushed
- ½ cup water
- 1 tbs. cornstarch
- 1 cup sugar
- ½ cup water
- 2 cups whole strawberries
- 1 cup strawberries, sliced
- 1 cup heavy cream, whipped
- 1 cup heavy cream, whipped (optional)

Place cake in a deep plate or glass bowl. Pierce all over with skewer or fine knitting needle. Pour sherry evenly over top. In a small saucepan simmer crushed berries and ½ cup water to boiling point. Mix cornstarch, sugar, and ½ cup water; add to berries and cook until thick and clear. Spread cake with 2 tbs. hot strawberry glaze; arrange whole berries on top; cover cake with remaining glaze. (Trifle can be refrigerated at this point.) Fold sliced berries and cream together carefully. Pile cream mixture into center of cake. Cake may be frosted with the additional whipped cream, or cream may be passed with cake when serving.

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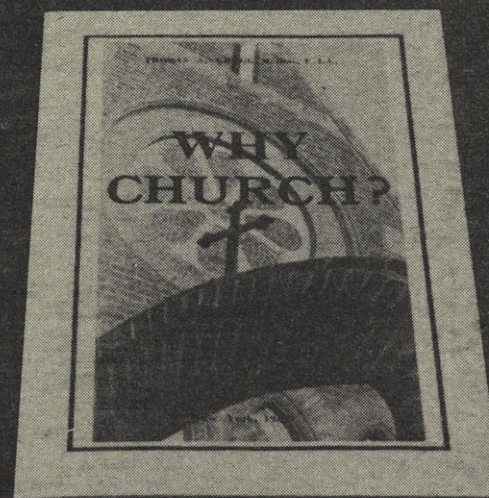
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# Mission Information

BY ONELL A. SOTO

Remember the **Anglican Congress**? It took place 20 years ago in Toronto and really changed the manner in which we, as Anglicans, were doing mission. From there came the famous MRI—Mutual Responsibility and Interdependence in the Body of Christ—which in turn has been transformed into the Partners in Mission spirit. Still many things need to be done. Just to check ourselves against the ideas of Toronto, let's read again a few lines from the document of the Primates and Metropolitans of the Anglican Communion.

"Mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God whose mission it is.

"It is now irrelevant to talk of 'giving' and 'receiving' Churches. The keynotes of our time are equality, interdependence, mutual responsibility."

They asked every Church to adopt the following program: "First, that it join—as each Church chooses—in our immediate commitment for increased support in money and manpower, through existing or new channels, in cooperation with other Churches of our Communion. . . .

"Second, that each Church begin at once a radical study of its own obedience to mission. Included in this should be a study of its structures, of its theology of mission, and of its priorities in decision. We need to ask whether our structures are appropriate to our world and the Church as it is and, if not, how they should be changed. . . .

"Third, that every Church seek the way to receive as well as give, asking expectantly what other Churches and cultures may bring to its life and eager to share its tasks and problems with others. . . .

"Fourth, that every Church seek to test and evaluate every activity in its life by the test of mission and of service to others in our following after Christ. . . .

"Finally, every Church needs to develop swiftly every possible channel for communication with its companions in the Anglican Communion—indeed, in the Church of Christ as a whole. . . ."

And the document concluded: "We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our Churches now. It will mean radical change in our priorities—even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to forego many desirable things in every Church.

"In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but—infinity more—the birth of entirely new relationships. We regard this as the essential task before the Churches of the Anglican Communion now."

What kind of **missionary** is needed in the world today? Well, that depends on local conditions and personal gifts, but in general I would say the following would be "perfect":

- A *catalyst*—not the substance of change.
- A *co-creator*—not a functionary.
- A *thought provoker* rather than a teacher.
- A *revolutionary*—not a modernizer.
- A *discoverer* rather than an administrator.
- A *brother or sister* rather than a fatherly figure in the Christian family.
- A *person of divine faith* rather than ecclesiastical.

A *creator of liturgy* rather than a mere performer.

Are you willing to say: "Here am I; send me"?

For the first time in **Brasil's** history, Roman Catholics have joined with Lutherans, Reformed, Methodists, and Episcopalians to form a National Council of Christian Churches. The head of the Roman Catholic Bishops' Conference, Bishop **Ivo Lorscheider**, is the Council's first chairman while President **Augusto Kunert** of the 735,000-member Evangelical Church of the Lutheran Confession is vice-chairman. Delegates at the constituting assembly issued a statement emphasizing Christian community through common witness to the Gospel and service to humankind.

How difficult to live without water! Well, that is exactly what the people of **southern Africa** are doing. International observers believe that the proportions of this drought are similar to the Sahel drought of the 1970's. The Presiding Bishop has issued an appeal to aid relief efforts. "Since Anglicans are a sizable portion of African Christianity, the Episcopal Church feels a special responsibility to reach out to these brothers and sisters in Africa," Presiding Bishop **John M. Allin** noted in his appeal. Checks can be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

The Rev. **Leo Frade**, 39, newly-elected to be Bishop of **Honduras**, said, according to Religious News Service, before his election: "If selected, I'll be a bishop and I'll be a felon. Christ was the son of God, and He was a convicted felon, too. I am just following in the steps of my Lord." As you remember, Frade and the Rev. **Joe Doss** were convicted for bringing more than 400 Cuban refugees to Florida. They were convicted of violation of the Trading with the Enemy Act.

A **last-minute report**: Frade and Doss won reversal of their conviction in a circuit court opinion in Atlanta. (See page 8)

A warm farewell to **Jeannie Willis**, a dear friend and colleague who has been associated with the world mission of the Church for over 20 years. Jeannie began this column many years ago; through her world travel she enriched many of us with her insights and reflections. Jeannie is *officially* retiring from the Episcopal Church Center but is welcoming ad hoc assignments. She told our staff: "It's not the going I dread—it's the leaving!"

Jeannie, we will miss you around "815." We thank God for your contribution to the world mission of the Church, and we hope to benefit from your wisdom and experience in many "ad hoc assignments"!

## IOWA PARISH SAVES ENERGY, WINS AWARD

St. Paul's, Grinnell, Iowa, has won a first-place Award for Excellence in Energy Conservation. In 1980, St. Paul's built a tin-can solar collector from instructions printed in *The Episcopalian*. The church soon went beyond that effort, had an energy audit, spent \$1,500 in tightening the building, and monitored energy use with a resulting 21 percent drop in usage over three years.



## A FATAL TENDENCY

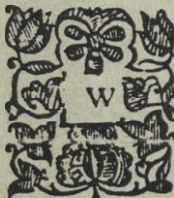


THE rift had been brewing for almost 10 years. The Stamp Act and the Townshend Acts had severely tried the patience of American colonists, and the Anglican push for American bishops, climaxing in the 1760's in the New York press, had added a religious inflammation to a festering political sore.

Connecticut clergyman Samuel Seabury foresaw trouble in the "ill-projected, ill-conducted, abominable scheme" to create a republican form of government. With the Tea Parties of 1773 and 1774 and the boycott of English goods, Seabury now correctly predicted a "fatal Tendency" that threatened British imperial authority and the welfare of the Church as he knew it.

Though Seabury, like many of his Anglican colleagues, would try against the tide to instill loyalty and allegiance, he would choose the losing side. He himself would become the first American bishop of a Church mightily altered by fatal tendencies in American life between 1773 and 1783.

## THE ONLY SUPREAM GOVERNOUR OF THIS REALM



WHETHER English- or American-born, they came with strict marching orders. They were instructed to fight "Atheism and Infidelity" and "Popish Superstition and Idolatry" and to take the Gospel to those "Plantacons, Colonies, and Factories beyond the Seas, belonging to Our Kingdome of England."

They were assigned and supported by the Society for the Propagation of the Gospel which from its founding in 1701 until cessation of American operations in 1783 supplied some 300 missionaries to the 13 colonies where they joined others supported by taxation or private means to work under the authority of the Bishop of London.

At the time of their ordination as clergy of the Church of England they took an oath of allegiance to the English king, promising to "bear faith and true allegiance" to the "only Supream Governour of this Realm," and their Prayer Books contained prayers for King George.

They taught, opened schools, preached on subjects determined by England, and distributed a behaviorial manual, *The Whole Duty*

# THE LOYALIST PAPERS

WHEREIN HIS MAJESTY'S ORDAINED SERVANTS ENCOUNTER DIVIDED LOYALTIES CAUSED BY THE CONFLICT OF THEIR OATHS TO THE ONLY SUPREAM GOVERNOUR OF THIS REALM AND THEIR SWORN DUTY TO PROPAGATE THE GOSPELL IN ALL THE PLANTACONS, COLONIES, AND FACTORIES BEYOND THE SEAS WHEN SUCH COLONIES IN THE 18TH CENTURY BEGIN TO EXHIBIT AN ALARMING AND DANGEROUS ZEAL FOR FATAL TENDENCIES TOWARD INDEPENDENCE.

## JAMES SEYMOUR

### INSTILL MORE ORTHODOX PRINCIPLES

James Seymour came to the Royal Province of Georgia in 1771 to take over St. Paul's, Augusta, the first and, until 1800, only church there. By early 1775 the communicants had increased threefold—to 36—and Seymour was optimistic about instilling "more orthodox principles" and vindicating "the establishment of the Church from the aspersions thrown upon it by Anabaptist Preachers."

In the summer of 1774, however, Seymour and other Loyalists in his parish quickly separated themselves from events in Boston—they "had no hand in destroying any teas" and "therefore are not involved in the same guilt." Seymour obtained a royal commission as one of His Majesty's Justices of the Peace and, as such, made reports on the revolution to the governor.

St. Paul's remained firmly in the hands of the revolutionary faction during the Revolution's early stages, but Seymour could report on May 6, 1776, that he was performing "divine service as formerly in that once happy but now distressed country." By 1778, however, he had discontinued services and privately prayed for the restoration of royal authority.

In 1779, with British troops occupying Augusta, Seymour once again resumed services, but "these two weeks of sunshine at last expired." When the British retreated, Seymour fled to Savannah to take refuge with the British for nine weeks. Venturing home, he found "one of my children a corpse in the House and the rest of my family very sick."

The fall of 1779 brought confiscation of church glebe lands, a regiment camped at the parsonage, and the church requisitioned as a military hospital. In April of 1781 Seymour fled again to Savannah, leaving his family.

On May 4, 1782, the General Assembly of the sovereign State of Georgia found Seymour guilty of "high treason," confiscating his land and sending him into

exile in the still loyal province of East Florida where his family joined him. He was leaving Florida, which Britain ceded to Spain, when he died aboard ship at the age of 38.

## INCUCLATE SUBJECTION TO THE KING



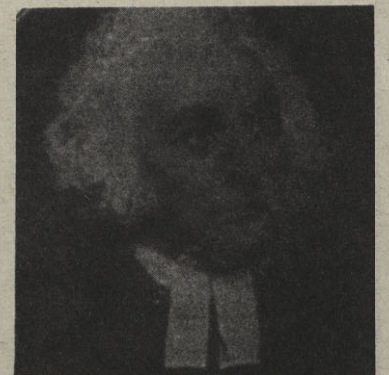
FROM his Majesty's Colony of New York, in 1775 Richard Mansfield measured his success by the number of "steadfast friends of the Government" his parish contained. He had done his duty well, he boasted, to "inculcate upon my parishioners... the duty of peaceableness and quiet subjection to the King and to the parent state."

In so doing he, like other Loyalist clergy in the colonies—most numerous in Connecticut, New York, and New Jersey—carried out SPG directives to instruct the king's American subjects. They highly valued the well-ordered structure of British rule and worried about the consequences of its collapse. "God have Mercy upon us if the Provinces here should throw off their connection, dependence, and subjection to the Mother Country," wrote Ebenezer Diblee from Connecticut.

That fear, reports Nelson Burr in *The Story of the Diocese of Connecticut*, "tended to mold Episcopalians into a royalist party," the king's best friends.

Outspoken Loyalist Charles Inglis, later to become the first Bishop of Nova Scotia, told Loyalist militiamen their cause was one of "Truth against Falsehood, of Loyalty against Rebellion, of legal Government against Usurpation, of Constitutional Freedom against Tyranny—in short, it is the Cause of human happiness against Outrage and Oppression."

## SAMUEL PETERS



### SCORN FOR REPUBLICANS

Forcing Samuel Peters to read a public statement which called Anglican bishops tyrants may have given more satisfaction to his colonial adversaries in Hebron, Conn., than the





gallows hanging he feared they had in mind for him.

Accused of aping the style of an "English nobleman [who] built his house in a forest, kept his coach, and looked with some degree of scorn on Republicans," Peters said residents of Boston who suffered under port closings after the tea incidents deserved "the rod for their riotous conduct." The Connecticut-born Peters, who had written in 1767 that his native land "is the very bowels of contention where faction is state policy and envy religion," met with response from those Republicans.

On Sept. 6, 1774, a group of Windham County residents, some of them Anglicans, "went to Hebron to visit and deal with" Peters, asking him either to retract or convince them he was right. The clergyman tried to argue that no duty had been laid without consent because "no man was obliged to buy" tea, but what he had to say "was in no way satisfactory." And "when the people, impatient, weary, and hungry, would not be put off or delayed longer, [they] rushed into the house, . . . seized and brought Peters out, . . . and placed him on a horse and carried him to the Meeting House Green. . . where, after some talking upon the premises, Peters agreed to, and did sign the paper, . . . and read it to the people himself; on which, they . . . accepted and gave three cheers and dispersed. The number of people was about three hundred."

Peters, later rescued by friends, went to England, providing military intelligence to English Gen. Thomas Gage on his way. He arrived in Portsmouth on Dec. 21, 1774, and soon "had the honor of kissing the hand of King George III as the first of a host of suffering Loyalist clergy from the American provinces."

Peters used his 30-year exile to try to recoup his own fortune and to aid fellow Loyalists. He purchased an organ for the Rev. Bela Hubbard of Trinity Church, New Haven, and sent journals, sermons, pamphlets, and clerical vestments to others. In 1794 he was elected Bishop of Vermont but could not obtain testimonials because he had not performed priestly duties for 20 years.

In England, too, this some-

times vindictive and always partisan Loyalist wrote articles defending Maj. Gen. Benedict Arnold and a now discredited history of Connecticut. He displayed, however, a "genius for tall-tale Americana" and wrote an account of an invasion of Windham by an army of bullfrogs which drove the inhabitants naked and shrieking from their beds and one on the practice of bundling in which he said it was rude "for a gentleman to speak before a lady of a garter, knee, or leg, yet it is thought but a piece of civility to ask her to bundle."

One of Peters' more bizarre attempts at attracting attention was to request from New Brunswick, Canada, a pair of moose to draw his carriage. Although his correspondent secured the animals and taught them to "leed as well as aney hors," the \$100 necessary for passage to England was "imposebel for me to make out att present."

Peters eventually returned to New York City, planning to claim 7 million acres and create a state called Petersylvania, but that, like his moose-drawn carriage, was never accomplished. He died in New York City.

## A SUFFERER ON BOTH SIDES



OT so surprising is the large number of Loyalists among Anglican clergy. More surprising is these men were not all automatic Tories. Many simply tried to maintain a diplomatic posture between the double jeopardy of their allegiance oaths and Prayer Books and their parishioners' increasing hostility to England. Others were quietly sympathetic to the colonists' cause, and some—like David Griffith of Virginia, chaplain and surgeon in the Continental Army—became outstanding patriotic spokesmen. A number—like Jacob

Duche, who gave rousing patriotic prayers, then fled with the British when they occupied Philadelphia, and William Andrews, who became rector of Albemarle Parish, Virginia, on condition that he accept "this government as the Commonwealth of Virginia" and later became Lord Cornwallis' chaplain—vacillated.

One can sympathize with the plaint of Edward Bass, later to become Bishop of Massachusetts, who wrote to his superiors in London: "I . . . cannot help observing to you the singularity of my Fate in being a sufferer on both sides, here for my Loyalty, with you for the contrary."

Many must have inwardly felt the challenge thrown at one priest when he declared, "I am here doing my Master's business," and a vestryman countered: "Which Master?"

## JAMES REED

### HEARTILY WEARY OF PERPETUAL STRIFE

THE more than 20 years that James Reed served Christ Church, New Bern, N.C., bore heavily on him, and in 1774 he wrote, "I am heartily weary of living in this land of perpetual strife and contention. . . . All America is in a most violent flame, and every good man would forbear as much as possible adding the least Fuel to the Fire."

Reed wrote that in North Carolina "parsons have no business with politicks," but he could not maintain his neutrality when his silent Toryism was tested on July 20, 1775. Asked by the Newbern Committee of Safety to officiate at services of fasting, humiliation, and prayer called by the Continental Congress, Reed refused, saying such action would render him "obnoxious" to the SPG and threaten his salary.

Suspended by the vestry, he protested that he would "take special care to give [the civil government] no offence," but the Committee responded that "pure religion and civil liberty are inseparable companions."

Reed persevered despite boys who loudly beat drums outside his church to drown his usual prayers for the king. He was rescued by death on May 7, 1777.

## PHILIP READING TOO DELICATE FOR MY PEN

THE brick church boasted a Palladian window and a magnificent pulpit, and in the summer of 1775 zealous patriots added their own embellishment. When Philip Reading arrived one morning, he found the slogan, "No more passive obedience and

non-resistance," written across its doors.

Political unrest was only the latest hardship the English-born rector had endured since taking charge of the church at Appoquinimink (now Odessa) in lower Delaware. He'd suffered bouts of violent fever and twice had frostbite; daily inspection of the progress of the church building miles from his home had been difficult; and his horse had fallen, causing dislocation of his right arm. He had found slave masters, "even of our own Church, who are otherwise well-inclined Christians, are strongly prejudiced against their own slaves being instructed." Christmas Day, 1755, was so cold the Communion bread froze.

In 1766 he wrote the SPG "of the embarrassing situation into which the Colonies have been brought. . . by the regulations that were attempted to be imposed upon them" and stated his "utter abhorrence of every opposition of the higher powers" in which he was "by consequence compelled to bear a part. But these points are of too delicate and political a nature for my pen to discuss."

Forced into this unwanted opposition by his ordination vows rather than by any apparent political inclination, he wrote on Aug. 25, 1775, some 30 years after coming to Appoquinimink, that "the Church of England has now no longer an existence in the United Colonies of America." He reported sadly that he had heard that in July many of his fellow clergy had dropped the prayers for the king and were now praying for "the high Court of Delegates in Congress at this time assembled."

Reading said he had read and re-read his ordination vows, now "more attentively than ever," and had concluded that he was bound to "adhere inviolably to what they enjoined." But at a service July 21 his senior warden, out of friendship, suggested he omit the prayers for the king and royal family because of the "temper of the prevailing party."

Reading now had his and his family's safety to consider, he said, so he determined that on July 28 he would explain his position to his congregation. "Accordingly after Nicene Creed I declared in form that as I had no design to resist the authority of the New Government on one hand and as I was determined on the other not to incur the heavy guilt of perjury by a breach of the most solemn promises, I should decline attending on the public worship." He said he would comfort those "in full and close communion with me" and on September 8 "administer the Sacrament of the Lord's Supper."

He intended, he reported, to explain further but could not because "many of the people present were overwhelmed with deep distress and the cheeks of some began to be bathed with tears. My own tongue faltered, and my firmness forsook me."

So he asked the clerk to sing a psalm, went to the pulpit, and "having exhorted the Members of the Church to hold fast the profession of their faith without wavering, . . . I finished up this irksome business and Apoquinimink Church from that day has continued shut up."

## FIERCE SPIRIT OF BITTERNESS AND RAGE



IN my parish of Derby in the years 1776, 1777, and 1778, there prevailed there such a fierce Spirit of Bitterness and Rage against Professors of the Church on Account of their political Sentiments and Inclinations that great Numbers . . . were afraid to go to Church," Richard Mansfield reported from Connecticut.

Anglican clergymen could not open their Prayer Books without offending patriotic sensibilities, and they could not, because of their oaths, pray publicly without praying for "thy chosen servant George, our King and Governour."

Bishops in the relative calm of England could offer advice, as did Jonathan Shipley in 1773 when he counseled those on both sides to "endeavor by all prudent means to restore that old public friendship and confidence." Not such useful advice, however, to those on the front lines 3,000 miles away like "the gentle Scottish parson," William Frazer, who came to his New Jersey church one day to find a rope hanging suggestively over the pulpit. Nor to Ebenezer Kneeland in Connecticut to whom a parishioner bawled there would be no more prayers for the king.

Samuel Tingley of Delaware had to improvise—on his feet and quickly. "Surrounded by armed men who had thrown out severe threats," Tingley said he believed he was directed to adopt the following prayer "for it occurred to me at that trying moment. Instead of saying, 'O Lord, Save the King,' I said, 'O Lord, Save those whom Thou has made it our especial Duty to pray for.'"

Letters to London became more plaintive. In Pennsylvania, "under deep affliction of mind," the clergy tried to sit out the "unnatural Controversy," to pursue "Reason and Moderation," avoiding anything which might "irritate the Tempers of the people." But the Continental Congress had set July 20, 1775, as a day for prayers, and the clergy would be forced to "take a more public part." They hoped their superiors would understand, they wrote on June 30, that they had only their consciences and each other to consult and "have accordingly determined on that part which the general good seem to require."

## WINWOOD SERJEANT

### RESTLESS SPIRIT OF FANATICISM

SOON after his arrival in 1767, Winwood Serjeant happily reported "regularity and tranquillity" at his new post at Christ Church, Cambridge, Mass. Seven



years later events at Boston harbor would change that situation and lead Serjeant to report in March, 1774: "The populace are almost daily engaged in riots and tumults." In June he reported: "Boston is in a terrible shape." A year later London received the news that "Mr. Serjeant of Cambridge has been obliged with his family to fly for the safety of their lives."

All but two members of Christ Church took refuge with the British troops or fled to Newburyport or even to Nova Scotia and eventually to England. When Serjeant reported in August, he told of the "utmost insolence and rigor" against his parishioners. He had fled to New Hampshire, but "the restless spirit of fanaticism renders unintelligent minds more licentious. I found it necessary to remove to Newbury where I hoped to be protected from the insults of the common people."

By 1778, Christ Church was "wholly broken up" and Serjeant, suffering from paralysis, had returned to Bristol, England, where he died from a stroke two years later.

## JONATHAN ODELL

### A PERSON SUSPECTED OF BEING INIMICAL TO AMERICAN LIBERTY

His was a satiric pen, largely unleavened by humor, and he employed it on the side of the Crown. In verse he described his purpose: "Enough for me the caustic to apply, Twinge the proud flesh and draw the face awry."

Jonathan Odell's interest in poetry and priesthood developed at about the same time. A surgeon in the British Army, the New Jersey-born Odell left that post to study for the priesthood in England. In 1767, he became a missionary to St. Ann's Church (later St. Mary's), Burlington, N.J.

Initially during his ministry, augmented by a private medical practice, he stayed out of politics, having "made it a rule to myself from the beginning of our troubles not to interfere directly or indirectly in public affairs." He wanted, he said, to be "inoffensive" and "passive." In October, 1775, when his letters were seized and opened, Odell defended himself, saying he should be allowed "the unmolested enjoyment of my private sentiments" as long as he didn't try to sway others.

June 4, 1776, was the birthday of King George. It was also just three days before Richard Henry Lee would offer the resolution that would lead to the Declaration of Independence. When prisoners in the Burlington County jail sang an Odell-authored birthday ode to the king, their performance was not widely applauded across the river where delegates to the meeting of the Continental Congress were far from a royal birthday mood.

In July, New Jersey's Provincial Congress, calling Odell "a person suspected of being inimical to American liberty," confined him to an eight-mile radius

around the Burlington County courthouse. And although Odell said he tried to keep this parole, in a few months he was on the run, "to ramble as a refugee—God knows when to return."

He was sheltered by a Quaker, Margaret Morris, who hid him in a secret chamber, an "augur hole" entered through a concealed opening at the back of a linen closet. On December 16 armed men came to Morris for the key to a neighbor's house so they could "search for a Tory," and she offered to help. "[We] searched every place, but we could not find the Tory. Strange where he could be!"

On Jan. 12, 1777, upon hearing Odell had arrived safely behind British lines in New York, the wily Morris wrote, "We have some hopes that our refugee will be presented with a pair of lawn sleeves. . . and suppose he will then think himself too big to creep into his old augur hole; but I shall remind him of the place if I live to see him created first bishop of Burlington."

On Oct. 3, 1778, the grand jury of Burlington County brought charges of treason against Odell, who was acting as go-between for John Andre, agent for Benedict Arnold. He was also writing his biting verse with the blessings of British headquarters.

Few patriots escaped his mocking. George Washington was "wretched author of thy country's grief, Patron of villainy, of villains chief." George Duffield, Presbyterian pastor and chaplain of the Continental Congress, was vilified thusly: "It pleased Saint Anthony to preach to brutes—/ To preach to devil best with Duffield suits."

Odell, who became the Tories' satirist to the Whigs' Philip Freneau, even penned a rebuttal to Thomas Paine's *Common Sense*. Odell said Benjamin Franklin knew the value of "ceaseless impudence" and set the "scribbling imp," Paine, down to write. "Fire from the Doctor's hints the miscreant took, Discarded truth, and soon produced a book,—/ A pamphlet which, without the least pretence/ To reason, bore the name of 'Common Sense.'"

On July 1, 1783, Odell became assistant secretary to Sir Guy Carleton, commander-in-chief of the British forces, whom he accompanied to England after the evacuation of New York, taking with him his wife and three children. In 1784 Odell returned to America, to the Loyalist province of New Brunswick in Canada, where he became registrar and clerk of the province. The "most powerful and most unrelenting of the Tory satirists" died in 1818.

### PRAY FOR THE KING TILL THE REBELS CUT OUT MY TONGUE



FROM the safety of 200 years one can find comic relief in one parson's experience. Conducting a service from long memory and use, he inadvertently prayed for

the king. Quickly correcting himself he said, "O Lord, I mean George Washington."

But nothing humorous attended the potential fate of Anglican clergymen, whose public positions became more and more unpalatable and untenable. Although none was either tarred and feathered or put to death by patriots, their churches were requisitioned, their property confiscated, their families broken up, and many fled with their lives and nothing else.

Despite the dire consequences, many Anglican clergymen were vociferous—and even foolhardy—in their Toryism. Ranna Cossitt of Trinity Church, Claremont, N.H., claimed, "It is an affront if people don't call me a Tory."

In Connecticut John Beach, whose church was for many years the only one open, swore he would "preach and pray for the King till the rebels cut out his tongue."

Nelson Burr reports a family story that a band of soldiers escorted Beach to a chopping block and said, "Now you old sinner, say your last prayer."

Beach knelt and prayed, "God bless King George and forgive all his enemies and mine for Christ's sake!" Thus he shamed the men into releasing him.

## JONATHAN BOUCHER

### ONCE TO FLINCH IS FOREVER TO INVITE DANGER

His first 10 years in America had earned Jonathan Boucher a reputation as a schoolmaster that was confirmed in 1768 when Col. George Washington asked him to tutor Jackie Custis, Washington's stepson, in his school—first in Virginia, later in Maryland. The situation gave Boucher access to festivities at Mount Vernon and a place among Virginia's gentry. This was not bad duty for the son of an English schoolmaster and ale-house owner who had come to Virginia as a private tutor.

Boucher, who reputedly "put on the cleric's collar because it gave him an opportunity to become a landowner and tobacco planter," was better known as a schoolmaster than as a parson. But as rector of St. Mary's Parish, Caroline County, Va., in 1765 and 1766 he baptized 115 and 313 Negro adults respectively.

Boucher owned some of the 150,000 slaves then in Virginia but "was distinctly libertarian for his time" on the subject of slavery. He cherished the comment of one of his own slaves who, when asked who his owner was, replied, "Parson Boucher, thank God."

Boucher's position on political events would soon deny him many more compliments. His trouble began in 1771 with his appointment to Queen Anne Parish, Prince George's County, Md., where he found the church locked to him on his first Sunday. A few weeks later one of his parishioners purchased eight wagonloads of stones with which he intended to harass Boucher.

But the now fiercely Tory cler-

gyman who believed his duty to God and country impelled him to use the "unmutated liturgy to pray for the King" was not to be deterred by stones. Though he detested "fighting in every mode of it," he also maintained that "once to flinch was forever to invite danger." And in the next few years he would become, in his own words, "a marked man" who "endeavored in my sermons . . . to check the immense mischief that was impending, but . . . in vain."

In 1773 he engaged in a three-months' defense in *The Maryland Gazette* of the tobacco tax that paid Anglican clerical salaries in Maryland, arguing against patriots who said the tax was illegal. Attacks on both sides became so vitriolic that the *Gazette* closed its columns to both adversaries.

The year 1775 was decisive for Boucher's increasingly outspoken views. Not only was his pupil's guardian named Commander-in-Chief of all the American Continental Forces, putting the two men on opposite sides of the political fence, but Parliament's closing of Boston harbor in 1774 resulted in the colonial governments' calling for Fast Days on which clergy were to give sermons to raise money to relieve the Bostonians' sufferings. Boucher, who thought this a ruse to collect money for "arms and ammunition," refused.

Boucher let Washington know of his displeasure at the treatment Tories received at patriot hands, faulting the Commander-in-Chief for not protecting Loyalists who "had in a manner been pelted to death."

The priest devised his own method of protection. He now entered church "with a pair of loaded pistols," warning those who threatened to pull him from the pulpit that if such an attempt were made, he "should think myself justified in repelling violence by violence."

This method was tested on Thursday, May 11, 1775, which the Maryland Assembly proclaimed a Fast Day. Boucher arrived at the church to find a crowd of armed men and took action to save his life. "Seeing myself surrounded, . . . I seized [the leader] by the collar and, with my cocked pistol in the other hand, assured him that if any violence was offered me, I would instantly blow his brains out, as I most certainly would have

done." Boucher left the church with his hostage and the following Sunday delivered his Fast Day sermon with added comments.

On Sept. 10, 1775, Boucher and his wife boarded the schooner, *Nell Gwynne*, arriving in England on October 20. The next 29 years were full. He ministered to two English parishes, taught, wrote a dictionary of provincial and archaic words that was eventually purchased by Webster's Dictionary, and in 1797 published a collection of his American sermons whose dedication he used to take another swipe at his former pupil's guardian: "I bring no incense to your shrine."

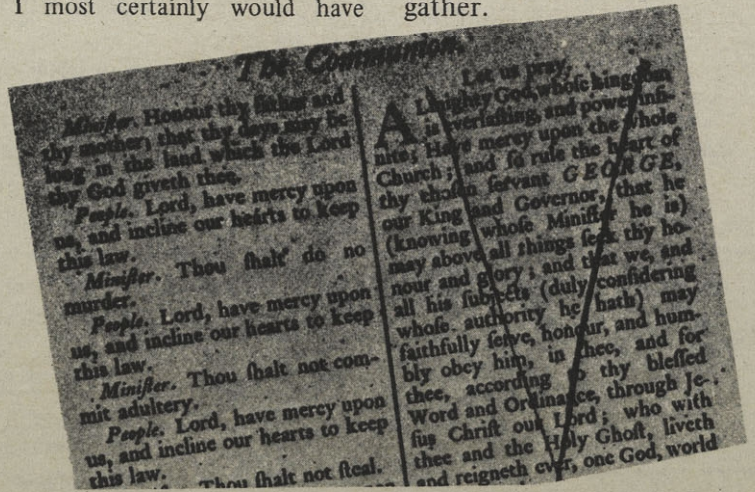
A year later, six years before Boucher died at the age of 66, Washington acknowledged the dedication and said Boucher had contributed to understanding between nations.

### WITH SUCH OMISSIONS AS GAVE PUBLIC OFFENSE



HE Declaration of Independence signaled Anglican church closings throughout the colonies. Clergy who were not among the some 100,000 Loyalists who fled privately cared for their flocks until they could again use their churches. In Stamford, Conn., in 1779, the Rev. Ebenezer Diblee reported opening his church on Christmas "with such omissions as gave public offense."

At Christ Church in Philadelphia no such hesitation occurred. By resolution on July 4, 1776, the vestry voted to omit the prayers for the king. With two broad strokes of his quill, the rector effected this act of Prayer Book revision so Christ Church could remain open. That rector, William White, would not only become Pennsylvania's first bishop, but he would help to heal the wounds of war when the Church family could again gather.



### AN OFFERING OF THANKS &C

Those who delve into Episcopal Church history owe great debts of gratitude to parish historians like Gardiner M. Day and diocesan historiographers like Nelson Burr; to David L. Holmes for his articles on the Revolution; and to William Stevens Perry whose five-volume collection of documentary Episcopal Church history is a treasure trove. The *Historical Magazine of the Protestant Episcopal Church* is the sine qua non for researchers. The American Philosophical Society in Philadelphia not only preserves SPG documents, but its librarians are ever-helpful to journalists with deadlines. To all, our hearty thanks not only for keeping history safe, but for helping to bring it alive.

—Judy Mathe Foley



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# Have You Heard

**TRIBUTE TO A PRIEST WHO PRAYS, PASTORS, PLEADS, PLANS, PUSHES**  
To Chicagoans or readers of *The National Catholic Reporter*, the name of Father Jack Egan is familiar. At one time you spelled Chicago Urban Ministry E-G-A-N. Then he and the Roman Catholic hierarchy had a falling out, and he left Chicago until called back recently by Joseph Cardinal Bernardin—just in time to celebrate his 40th ordination anniversary.

The party to celebrate the event led Tim Unsworth to write a column for *The National Catholic Reporter* in which he compiled this definition of a priest: "An effective priest is a spice rack of clerical brains and brawn—a mix of sentiment and shrewdness. A good priest blends strictness with softness and is always manipulative. An understanding priest knows that our lives are marked with ambiguity and inconsistency and that 51 is the passing mark.

"A good priest makes things happen. He does so by doing everything from bowing his head in prayer to being a bear on skates.

"A good priest translates what he is into what he does. An effective priest uncovers what is best in his people and shares what he finds with others."

Unsworth was paying tribute to Monsignor Jack Egan's "four decades of

praying, pastoring, pleading, planning, and pushing," but his commentary on the priesthood is not limited to Egan, Chicago, or the Roman Catholic Church. We have them, too. Thank God!

## A PDO THANK YOU

A reader reminds us that "OK Chorale" was first used by Peter Schikele, whose alter ego is P. D. Q. Bach, the Spike Jones of classical music, in at least two of his records.

## LORD, HEAR OUR PRAYER



Suzanne Lyn Johnson of Spartanburg, S.C., had been happy and good during her entire baptism at Calvary Episcopal Church, Fletcher, N.C. But suddenly she decided to have an outburst, says the Rev. Gaston De F. Bright, and both her booties flew off, one just missing her brother who was holding the Prayer Book. Bright says he thinks it was a visitation of the Holy Spirit.

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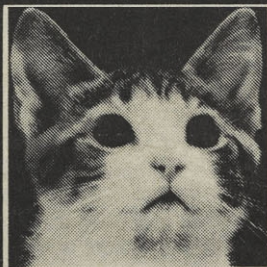
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