

**Title:** *The Episcopalian*, 1984

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# EPISCOPALIAN

## Presiding Bishop's Christmas Message

### 'Don't miss the third verse of this hymn'

*Yet with the woes of sin and strife  
The world has suffered long;  
Beneath the heav'nly strain have rolled  
Two thousand years of wrong;  
And man, at war with man, hears not  
The tidings which they bring;  
O hush the noise, ye men of strife,  
And hear the angels sing!*

You may find yourself singing this third verse of Hymn 19 (*The Hymnal*, 1940) sometime during Christmastide. The words by Unitarian minister Edmund Hamilton Sears and the music by Sir Arthur Sullivan together make up one of the best-known Christmas hymns, usually titled after the first line of the first verse: "It came upon the midnight clear. . ."

The hymn's third verse reflects the social upheaval that accompanied the industrial revolution in New England in the early part of the 19th century. To those who would celebrate Christmas without knowing of the Incarnation, without knowing the One whose birth is being recalled, it might seem inappropriate to relate social upheaval to the happy season of cocktails and tinsel.

Those knowing the Incarnation, however, and knowing the Incarnate One also know that He came into a world of revolution. He came both to remind us of the absolute necessity of peace and to show us a way to find it. When you see Hymn 19 as printed in *The Hymnal*, 1940, you will

### 1984: On the brink of the future

*In the world, a Quaker  
and an Episcopalian  
examine the Roman  
Catholic Bishops' Peace  
Pastoral. At home, one  
man found a way to be  
a good neighbor.*  
Pages 8, 9.

### Executive Council

*Canterbury speaks via satellite.*  
Page 12.



### Will the real St. Nick stand up?

SEE PAGE 7.

PHOTOS BY JEAN YORK



note an asterisk in front of this verse, indicating that if it is necessary to delete a verse at any time, verse three is suggested as the one to be omitted.

That is too bad! For these words are reminders that Christmas and the Incarnation are related directly to the world in which we live—a world of industrial and social and technological revolution, a world where peace is a goal we cannot seem to achieve, a world where the good life is known to but a few and needs to be shared more abundantly.

I hope we will sing the words of verse three. I hope we will ponder them. I hope we will not forget the One whose birth we are celebrating, whose life we are emulating, and whose Gospel we are proclaiming.

—John M. Allin

## Report on refugees in Belize

With its location at the southern tip of Mexico, the small country of Belize is a natural funnel for refugees fleeing the tumultuous Central American countries. In mid-November a church team from the Anglican Council of North America and the Caribbean visited Belize and its refugee camp, The Valley of Peace, where many El Salvadorans now live. Unofficial estimates put the number of refugees at 20,000.

Americans among the visitors were Bishop Frank Cerveney of Florida; Pamela C. Chinnis, Executive Council member; the Rev. Jack Potter of Tucson, Ariz.; Joanna Fitts of Little Rock, Ark.; the Rev. Clifford Waller of San Antonio, Texas; Bishop Edward Haynsworth, executive for World Mission; and the Rev. Onell Soto, who reports on page 6.

### Richard Bolles built a better parachute

*This priest's job  
book now sells  
24,000 copies  
a month. Page 10.*

### Seasons' Greetings

*Epiphany, 1984, is the  
longest in years. Page 3.  
Who put the live animals  
in the creche? Page 7. Whose  
birthday is it? Page 14.*

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## Sallie McFague: Parables combine secular and transcendent worlds

Page 5



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# World News Briefs



## MEXICO CITY

After 74 days in prison, Bishop Jose Saucedo of Central and South Mexico was exonerated and released December 2. A deposed American priest had charged the bishop with illegal real estate activities. In prison Saucedo rose at 5 a.m., swept floors, and cut grass. "I celebrated the Holy Eucharist regularly, gave a great number of talks, and spent many hours in counseling," he said. "My faith is stronger, my ministry strengthened; my friends proved loyal. . . . I have seen Christ in a very real way."

## EASTON

Representatives of 18 women's groups met in this Maryland city to set goals for the newly-formed Council for Women's Ministries. Among the subjects discussed were the inclusion of all churchwomen in the 1985 Triennial; a joint venture with the Triennial Committee to publish a worship guide; twice yearly orientation for new members; a travel fund to help women attend Council meetings; minority representation on committees; and a job bank to share information and resources for lay and ordained women. The Council will publish a *Journal of Women's Ministries*, debuting this month, and will meet again in June in the San Francisco area.

## YORKSHIRE

Anglican theologian Bishop John A. T. Robinson, 64, died at his home here December 5. Perhaps best known as the author of the controversial *Honest to God*, published in 1963, he was Suffragan Bishop of Woolwich and later Assistant Bishop of Southwark. He also taught at Cambridge and Harvard Universities.

## SPRINGFIELD

Five hours, four ballots, and three computer terminals were needed for the Diocese of Western Massachusetts to elect the Rev. Andrew Wissemann to be the sixth bishop of the diocese which covers the western two-thirds of the state. Wissemann, 55, has been rector of St. Stephen's, Pittsfield, since 1968. The computer record was confirmed by a count of paper ballots cast at the same time to conform to canonical requirements.

## ESTES PARK

Some 400 college students, faculty members, chaplains, and friends are scheduled to gather here for a national conference December 29 to January 3. Anglican Bishop Desmond Tutu is scheduled to give a daily meditation and the homily at a New Year's Eve service. Canon Edward Rodman and Dr. Virginia Mollenkott are to be the keynote speakers, and Presiding Bishop John Allin is expected to attend.

## CHARLESTON

Chancellors from dioceses in Province IV met near here recently to discuss contracts and covenants between clergy and vestries and how the diocesan chancellor can best serve the bishop and diocese. Executive Council member Thomas Tisdale, immediate past president of the South Carolina Bar and chancellor of the Diocese of South Carolina, was host and convenor.

## HOLYOKE

The Rev. Loren Mead of Washington's Al-

ban Institute preached at a Festival Eucharist at Province I's Convocation, an educational event that brought 250 people to this Massachusetts town. The offering at the service was divided among Western Massachusetts' companion Diocese of Mount Kilimanjaro (Tanzania), the Church in Namibia, and refugee work in Belize.

## LONDON

On January 21 a noon Eucharist at Westminster Abbey, a festival at St. Martin's-in-the-Fields, and an evening torchlight gathering will mark Lee Tim Oi's 40th anniversary of ordination as the first woman priest in the Anglican Communion. On January 28 a special service will be held at Sheffield's Cathedral of Sts. Peter and Paul. Lee Tim Oi, also known as Florence Li, was ordained Jan. 25, 1944, by Bishop Ronald O. Hall of South China. She left China two years ago and now lives in Canada where she



Photo by Bill Ferguson

## SEE HOLYOKE

assists a Chinese congregation in Toronto. Sponsors of the observances say the Anglican Communion now has some 660 women priests.

## JACKSON

Presiding Bishop John Allin returned to this Mississippi city for surgical removal of a kidney stone. He is now recuperating and expects to resume a normal schedule soon.

## CAPETOWN

Tensions between South Africa's government and the Anglican Church continue here. An Anglican monk took a six-months' jail term rather than testify against a student accused of treason—alleged membership in the government-banned African National Congress. The Rev. Timothy Stanton of the Community of the Resurrection said he felt the student, Carl Niehaus, was concerned "about a more just ordering of society" and that to testify against him would make Stanton "deeply ashamed for the rest of my life." The government recently deported another Anglican priest, the Rev. Barry Matthews. In still another confrontation, the Anglican Church is refusing to deconsecrate St. Mark's Church, located near the parliamentary capital. The refusal slows government plans to construct a whites-only school in a neighborhood

from which 40,000 coloreds have recently been removed. Few believe, however, that the 97-year-old active and growing congregation will be able to celebrate the church's centennial.

## STARKE

"How can we say we follow Jesus and then kill someone?" Canon Richard M. Turk, director of ministries to criminals and their victims for the Diocese of Florida, asked here in protesting the November 30 execution of Robert Sullivan, the ninth prisoner executed in the U.S. since 1972 and the first in four-and-a-half years to be electrocuted in Florida.

## NEW YORK CITY

Presiding Bishop John Allin has called the inclusive language lectionary, which the National Council of Churches recently produced, "inadequate as a solution" to the concerns of "many people [who] are troubled sincerely and seriously by the strong masculine imagery present in the Bible." Allin points out that General Convention approval is required of material for public worship and that Convention has already made provision for use of a number of translations of the Bible, including several recent ones. Suffragan Bishop-elect Vincent Pettit of New Jersey, who chairs the Standing Liturgical Commission, says that body is already reviewing the Church's liturgical materials for exclusivism.

## ROME

Pope John Paul II spoke at the Lutheran Evangelical Church here during a service December 11. Although the Pontiff has spoken in other non-Roman Catholic churches, such as Canterbury Cathedral, this was the first such occasion within his own diocese.

## LONDON

An illustrated Romanesque manuscript of the Gospels, described by scholars and collectors as one of the greatest medieval masterpieces, was sold here for the record-breaking price of \$11.7 million. A consortium of West German foundations and private individuals entered the winning bid at Sotheby Parke Bernet for *The Gospels of Henry the Lion*, created about 1174 by a Benedictine monk at the German abbey of Helmarshausen in Lower Saxony.

## BUFFALO

An officially-appointed Working Group of Anglicans and Old Catholics from the U.S.A. and Canada met November 21 in this New York city and plans to meet here again in January to discuss papal authority. The group includes Episcopalians Bishop Harold Robinson of Western New York and General Seminary professor J. Robert Wright, a bishop and a priest of the Polish National Catholic Church, and a Canadian Anglican priest.

## AMBLER

The Episcopal Church Publishing Company, located in this eastern Pennsylvania town, announces the appointment of the Rev. Barbara Harris, a member of its board, to be executive director. In addition to publishing *The Witness* magazine, the company organizes a nationwide Church and Society project on social issues.

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# HYMNAL PREVIEW 1982

**M**ost appropriate for Epiphany and the baptism of our Lord, this text is from an unusual poem in which the life of Christ is presented in verse with each of the 23 stanzas beginning with a different letter of the alphabet. A doxology was added later. **AUTHOR:** Coelius Sedulius, generally believed to have been born in Rome and to have lived early in the fifth century. **SUGGESTED TUNES:** HOSTIS HERODES IMPIE, Hymns III, H-116, and ERHALT UNS, HERR, Hymns III, H-117. **METRE:** L.M.

1  
When Christ's appearing was made known,  
King Herod trembled for his throne;  
but he who offers heavenly birth  
sought not the kingdoms of this earth.

2  
The eastern sages saw from far  
and followed on his guiding star;  
by light their way to Light they trod,  
and by their gifts confessed their God.

3  
Within the Jordan's sacred flood  
the heavenly Lamb in meekness stood,  
that he, to whom no sin was known,  
might cleanse his people from their own.

4  
Oh, what a miracle divine,  
when water reddened into wine!  
He spoke the word, and forth it flowed  
in streams that nature ne'er bestowed.

5  
All glory, Jesus, be to thee  
for this thy glad epiphany:  
whom with the Father we adore  
and Holy Ghost for evermore.

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## Epiphany reexamined

by Philip S. Krug

A year George Orwell made famous before its time is here, and with it comes the longest Epiphany season in years. Nine Sundays after Epiphany is a phenomenon not to be repeated until the year 2000. As people are reexamining Orwell's book, let's look again at Epiphany, often downgraded as a way to mark time between Christmas and Lent.

Just as we moderns note shorter days and longer nights, so the winter solstice

was observed by ancient peoples as a kind of battle. Egyptians feted Osiris as the Lord of Darkness on January 6. Gnostic Christians "stole" the day for Christ, the Light of the world, and associated it with His baptism. That proclamation must ring out again in 1984 with the cries of peace confronting sounds of war everywhere.

The Magi, or wise men, were symbols for the Gentile world, of its science and philosophy coming to Christ. *Now we must go to the world*, commissioned to do so at our baptism. Epiphany's assigned lessons make it the season for proclaiming the Church's ministry and mission in a world that is busy but perplexed, inventive but fearful, and powerful technologically but worried about a genie let out of the bottle.

From the First Sunday baptisms and renewal of vows to the Transfiguration Gospel at the end, the Epiphany emphasis can be on mission and evangelism. Blessing of houses, using *The Book of Occasional Services*. The new Martin Luther King, Jr., holiday. The Theological Education Sunday offering. Week of Prayer for Christian Unity. A Candlemas procession, February 2. Commissioning for lay ministries after parish elections. Brotherhood Week. And at the end, a Farewell-to-Alleluia set of hymns, with the Alleluia silent from then until Easter!

Epiphany, 1984, is a special time for working in the world the Lord came to save. This year's length of season may give more strength to Christ the Light, a beacon of judgment, justice, and hope.

Philip Krug is rector of St. Paul's Church, Montvale, N.J.



### An Idea for 1984? Stick Your Neck Out!

"We believe that now, more than ever, we cannot be ostriches. Staring at the inside of a hole in the ground gets us nowhere. As individuals. As a society. It is only when we get our heads up that we can see light, only when our necks are out that we can see the possibilities on the horizon and lead the way there. We believe we need all the Giraffes we can get."

That from a non-profit organization recently formed to "inspire people to stick their necks out for the common good." It does so through a media campaign of public service spots that tell the stories of people who risked. The Giraffe Project hopes others will be challenged by these examples.

"We say that ordinary people, with a little inspiration, can do extraordinary things." Anyone can nominate a Giraffe candidate. Membership costs \$15. A complete information packet on the Giraffe Project is available from 70 Greenwich Ave., New York, N.Y. 10011.



Four Latin crosses with their bases overlapping, shown above, symbolize the missionary emphasis of Epiphany. The crosses suggest the old idea of the four corners of the earth to which the Gospel is being spread.

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# Switchboard

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

## TELECONFERENCE

With a sense of deep gratitude we acknowledge the generous coverage *The Episcopalian* (November issue) gave to the first satellite teleconference on the Church's ministry on aging.

The October 18 event is now a five-star entry in the 1983 annals of the Episcopal Church's communications ministry, and all of us who are part of ESMA's network are proud to have been one of its co-sponsors along with Trinity Institute.

This event could not have come to fruition without the participation of hundreds of volunteers multiplied into thousands of hours.

*Charles W. Pruitt  
Milford, N.J.*

## NURSING/RETIREMENT HOMES

The article "So You're Choosing a Nursing Home" by Alzina Stone Dale (November issue) was timely and informative. Too often families face this decision with inadequate information and guidance.

I take issue with two points. Dale says, "Most are old, female, and have no close relatives left. . . ." Most residents are indeed old and female, but, at least in my experience, the majority do have such relatives. The degree to which they assume responsibility ranges from daily visits which may include helping with feeding to total avoidance. The latter sometimes results not so much from callousness as from inability to cope with the deteriorated physical and/or mental health of a beloved parent. This does not excuse neglect, only explains some of it.

The other point is: "Medicare pays for a limited amount of nursing for everyone over 65. . . ." This is true only of those requiring professional skilled nursing services and does not apply to the majority of nursing home residents. Nursing home personnel tell me this is one of their greatest sources of misunderstanding with families.

*R. H. Chamberlain  
Porterville, Calif.*

Our local paper [published an] article on Congregate Housing, a venture the Commonwealth of Massachusetts is promoting throughout the state. I am living in the Jean Elder House and can vouch for the convenience and desirable facilities.

Congregate housing means a shared apartment, but in my academic work and in my spiritual life I find the privacy I want

and company when I need it. There is more space for easy living than in any small apartment. Three of us have a whole wing with ample dining and living space. We have Meals on Wheels served communally in the large dining room so that five nights a week we come together for the main meal.

I am retired from work at St. John Baptist School in Mendham, N.J., and have been pursuing graduate work here. I recommend congregate housing to your elderly readers.

*Sr. Jane Patricia, CSJB  
Amherst, Mass.*

## THANKS FROM ZAIRE

Many Episcopalians gave generously to help the widow of Archbishop Bezaleli Ndahura of Zaire and her children in their schooling and medical needs. She is now settled near her family in Uganda. On her behalf, I thank you.

*The Rt. Rev. Philip Ridsdale  
Chairman, Zaire Church Assn.  
Cambridge, England*

## THINK SO?

Bishop William Folwell [might] want to reconsider his decision (December issue) to change his mind about ordained women [if he knew the one in my parish]. She insists on being referred to as "Father" and is teaching our church school children that God is a woman.

*Name Withheld*

## CAUSES OR EXCUSES?

"We need to join other nations in working tirelessly for the elimination of the causes of war. . . ." Very few dissenters will be found on such a statement. "Poverty, hunger, oppression, injustice." These are the causes? Stimulants and excuses I can appreciate, but causes I question.

We, as Christians, are thoroughly directed to work to the relief of poverty, hunger, oppression, and injustice among our fellowmen. I find these pursuits are to be conducted with a love that expects nothing in return (including the cessation of war). I am led to understand that such love may encourage others to turn to believe God and to receive the Lord Jesus Christ as God's answer to man's basic need.

I, for one, when looking at God's evidence, believe we need to join Christians in other nations, working tirelessly for the elimination of the cause of war—the lack of kings and rulers and peoples whose lives

have been "delivered from the domain of darkness and transferred to the Kingdom of His beloved Son."

*Sam Menefee  
Leola, Pa.*

## OURS, NOT HIS!

Before an avalanche of readers' mail arrives, we'd like to tell you that Roberts Ehrgott wrote the word correctly (December Switchboard). Guess our compositor was dreaming of June and July during the horrible weather we were having when she substituted Summer for Supper (as in the Last).

# Exchange

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

## PILGRIMAGE

is a bimonthly publication reviewing Christian theology, liturgy, culture, belles-lettres, and journalism. The editors welcome submissions with self-addressed, stamped envelopes. Send to: 301 Henderson St., Chapel Hill, N.C. 27514.

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## YOURS FOR . . .

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shipping costs. 13 adult broadcloth cottas in fair condition and 26 red academic-type robes in good condition (mixed sizes). Write to: The Rev. W. Alan King, St. Martin's Church, P.O. Box 807, Maywood, N.J. 07607.

## HAVE AN ORGAN TO SELL?

Christ School is investigating replacement of its chapel organ and requests that anyone having one to sell write organist-choirmaster Christopher D. Uhl with details. His address is: Christ School, Arden, N.C. 28704.

## ROYAL CROSS—MISSING ISSUES

The Daughters of the King, a lay order for Episcopal women which will celebrate its centennial in 1985, needs many issues to complete sets of *Royal Cross*, its quarterly publication, for binding in time for the celebration. Please check your attic as well as those of your family and friends who may have been members of the order. For a complete list of issues needed, please write to: Elizabeth W. Mundy, Centennial Committee, 2578 Blackmon Dr., Decatur, Ga. 30033.

# The Episcocats



"I'll be the ox and you be the sheep."

David Rust

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## Parables combine secular and transcendent worlds

BY SALLIE MCFAGUE



The credibility gap between thought and life, theology and personal existence, the Gospel and contemporary society, is one which, given the nature of the form in which we have the good news, never should have occurred. The parables of the New Testament, the passion story, and Paul's writings are not ideas to which a spectator must somehow relate his- or herself, but stories of men and women whose lives are one with their thought. . . .

The parable is a prime genre of Scrip-

ture and certainly the central form of Jesus' teaching. Current scholarship sees the parable as an extended metaphor—that is, as a story of ordinary people and events which is the context for envisaging and understanding the strange and the extraordinary. In the parabolic tradition people are not asked to be "religious" or taken out of this world; rather, the transcendent comes to ordinary reality and disrupts it. The parable sees "religious" matters in secular terms. Another way to put this is to speak of Jesus as the parable of God: Here we see the distinctive way the transcendent touches the worldly—only in and through and under ordinary life.

Parables are metaphors. Parables are stories, of course, but of a particular kind—stories that set the familiar in an unfamiliar context, which is also what a metaphor does. A metaphor is a word used in an unfamiliar context to give us a new insight; a good metaphor moves us to see our or-

dinary world in an extraordinary way—such as Shakespeare's "my salad days/When I was green in judgment." . . .

To say that the parable of the Prodigal Son is a metaphor of God's love suggests that the story has a meaning beyond the story of a human father and his wayward son but that only through the details, the parable itself, are we brought to an awareness of God's love that has the shock of revelation. If the story of the Prodigal Son tells us about that love, it does so indirectly for the story itself absorbs our interest. We do not, I think, naturally allegorize it. (Is the father "God"? Is the feast a symbol of "the kingdom"? ) The story is "thick," not transparent; like a painting, it is looked at, not through. . . .

The world of the parable, then, includes . . . both dimensions—the secular and the religious, our world and God's love. It is not that the parable points to the unfamiliar, but that it includes the unfamiliar

## Reflections

within its boundaries. The unfamiliar (the kingdom of God) is the context, the interpretive framework, for understanding life in this world. We are not taken out of this world when we enter the world of the parable, but we find ourselves in a world that is itself two-dimensional, a world in which the "religious" dimension comes to the "secular" and re-forms it. . . .

We do not live in a secular world that must be discarded when we become "religious," nor do we live in a "religious" world which has no truck with the secular; the parabolic world shows us another possibility (and this is what the Incarnation is about) that "God is with us" in, through, under, and for our human, historical, temporal world.

Sallie McFague teaches theology at Vanderbilt Divinity School. This piece is excerpted from *Speaking in Parables*. Copyright © 1975 by Fortress Press, Philadelphia, Pa. Used by permission.

## Nicaragua seeks help for peace

The 14th diocesan convention of the Episcopal Church in Nicaragua, which met in Managua in November seeks help from the Anglican Communion to bring peace to that Central American country. Following is a resolution Nicaraguan Episcopalians passed:

Considering that our government and people have demonstrated their desire for peace and good will internationally, and,  
Considering that the United Nations, the Organization of the American States, and the Group of Contadora comprised of Mexico, Venezuela, Colombia, and Panama have recommended political and *not* military solutions in the region, and,  
Considering that the above organizations have recommended non-intervention of the world's power groups in the Central American area and the removal of foreign military forces in the Central American countries, and,  
Considering that Nicaragua is constantly being assaulted, with strong possibilities of an invasion, and,  
Considering that the attacks from both north and south of our frontiers have caused large losses in our economy and in human lives, and,  
Considering that the Reagan administration has publicly admitted U.S. aid to the contra revolutionaries with money and arms and the U.S. intention to destroy the Nicaraguan revolution, and,  
Considering that the economic assistance given by the Reagan administration is an open violation of the actual international laws, and,  
Considering that the Nicaraguan government has made concrete proposals of peace to the Reagan administration as well as to the governments and people of Central America,

We hereby resolve on the following:

To condemn most energetically the economic and military aggression of the Reagan administration toward Nicaragua, and also other countries that are contributing to this political interference in the matters of other states;

To make an appeal to the entire Anglican Communion, and especially to our Churches in Central America, that they do all they possibly can to influence their members, their communities, and their governments to help in the steps taken for peace in Central America and by so doing avoid war among brothers; and

That each member of the Episcopal Church of Nicaragua try to defend by concrete actions the lives and future of our children, our youth, and our aged people, showing love toward our fellowmen, as our Church teaches us to do.

May the peace of God be with all the people of Central America.



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## Report from Belize

### 'So many people at a meager table'

by Onell A. Soto

"We have a tremendous sympathy for Central American refugees, but there is a limit to what we can do," the Hon. Carl B. Rogers, Belize's Deputy Prime Minister, told a group of 31 Anglican leaders from Canada, the U.S., the West Indies, and Central America.

One of the poorest nations in this hemisphere, Belize has only 150,000 people, but unofficial reports put the number of refugees as high as 20,000 and growing. "It is not easy to have so many people at a meager table," says an old-time resident.

The other side of the story is many Belizeans—an estimated 600 a month—come to the U.S. in search of a better standard of living for themselves and their loved ones. "One of the sources of income in Belize is the money that is constantly being sent by Belizeans working in the U.S.A.," says Anglican Bishop Keith McMillan of Belize.

The trend is not difficult to see: thousands coming in and hundreds going out. The Deputy Prime Minister shared a note of optimism when he affirmed that "refugees have contributed to our growth in the past and may do so again."

Refugees are present in any direction you look in Belize City, a rather big old town by the ocean, and as in any other part of the world, the local residents view them with different reactions. Some say they are the hope of the country's poor economy. "At the present time we have to import most things because there is no market here," says a business man. Others believe the influx of new people is adding crime and other social problems to the tiny country on the east coast of Yucatan.

Twelve of us, visiting during the meeting of the Anglican Council of North America and the Caribbean, had an opportunity to see The Valley of Peace. We boarded an old military helicopter provided by the Royal Air Force. The pilot was quite a nice young man who told us we had nothing to fear, but Her Britannic Majesty's Government requested we sign a statement in which we relinquished all our rights! I guess that is standard procedure.

The pilot said he did not know exactly where the place was, but "I will take you there." He reminded me of taxi drivers in El Salvador who are so eager to earn some money they will drive you almost any place.

After a 15-minute flight we landed in a field. Many people came to see us. They had never seen a chopper coming into that place. We heard later that a 4-year-old Salvadoran child embraced his mother and began to cry: "They are going to kill us, Mother." He disappeared into the bushes and by the time we left three hours later, he was still missing.

Belize, the U.N. High Commissioner on Refugees, and the Mennonite Central Committee created The Valley of Peace in 1982. Their purpose was to give these Salvadorans an opportunity to start a new life. They were promised technical assistance, medical care, education, and food assistance in the transition period. The promises have not been fulfilled. We discovered three main problems there: communications, documentation, and food.

Most people have to walk up to six miles to work. The river is a tremendous barrier. In order to leave the settlement (the government does not want to use the word "camp"), they have to cross the river by makeshift "ferry" which cannot operate when the river overflows—most of the time!

They do not know what is going on in El Salvador and never hear of their families. Several of the people I talked with have lost someone in the civil war. "We are safe here, but we miss a lot our family," said an old woman.



When asked, they admit they do not have enough to eat. "We don't have lard to make tortillas or salt or sugar. We have not seen meat in months. When we get sick, there is no medical attention. We are so isolated. There are mosquitoes at night. There are no roads. The school has no books." These are the typical comments we heard from the refugees.

About 850 refugees, 245 of them children, live in The Valley of Peace. By invitation of the local council, we addressed a crowd at the Community House. I began by apologizing for arriving by helicopter—a sign of power. I told them, as did many of my colleagues, that we had come because we love them and are interested in their well-being. My eyes watered when a woman stood up to say they were happy to see us. "I greet you in the name of the Lord," she said.

On the way back to the helicopter the whole town came walking with us. No one, and I repeat no one, ever asked me for an alm. These Salvadorans are no beggars. They are victims of the injustice of this world, the ones with whom Jesus could so easily identify.

A member of our group said, "We will never be the same again." I hope that because we have been there, their condition will improve and they can live with the dignity God wants for all His children.

The sad thing is The Valley of Peace is just a small part of a very large problem. What Christians can do for refugees could be the Good News. We are doing something, but we need to do much more in the name of that refugee family for whom there was "no room at the inn."

## Seminary support now comes easily to these parishes

by Janette Pierce

Theological Education Sunday this January 22 may focus on information rather than on money-raising. The traditional voluntary Theological Education Offering has been supplanted by a request for each parish to give at least 1 percent of its net disposable budget income to one of the Church's accredited seminaries.

The 1982 General Convention asked each diocese to adopt a procedure to implement this parochial giving plan. Just 14 months later—mid-November, 1983—figures showed that 87 domestic dioceses plus the Virgin Islands and the Convocation of American Churches in Europe have such policies. A spokesperson for the Board for Theological Education reports seminaries are receiving additional funds and requests for information.

Province VIII (Pacific) acted in 1980, before General Convention, on a 1 percent plan aimed primarily at support for the Province's official seminary, Church Divinity School of the Pacific (CDS), located in Berkeley, Calif.

So for the past two years, St. Andrew's Church in Ben Lomond, Calif., has budgeted 1 percent for CDS. "What a difference it made," says the Rev. Joseph Kennedy, rector. Rather than a once-a-year consideration of theological education on "Seminary Sunday," the parish is involved every week through seminarian Michael McClenaghan, who is doing field work in Ben Lomond. Most involved are the five parishioners who serve on a support/advisory lay committee for him.

Located near CDS, All Souls' Church in Berkeley has had seminary support in its budget for at least 11 years. That support now equals 2 percent, says the Rev. William Clancey, rector. Over the past decade All Souls' has also had some 25 seminarians working either on weekends or during the summer months. Last year four seminarians worked with 16 parish members during the year; this summer's interns will be a married couple who will see how being an almost-clergy couple works.

But a parish need not be on the west coast or close to a seminary to be deeply involved. St. John's-in-the-Wilderness, White Bear Lake, Minn., has had seminary giving in its outreach budget "for years," says the Rev. Daniel Swenson, rector. The parish usually gives to two seminaries or to help support people at seminary as well as to the College of Preachers. The vestry's outreach committee holds annual hearings on giving, and "the people involved in making the decisions have learned a lot about seminaries. They know of my deep personal involvement," says Swenson, a trustee of Seabury-Western.

## A creative revival — the ancient, now modern tradition

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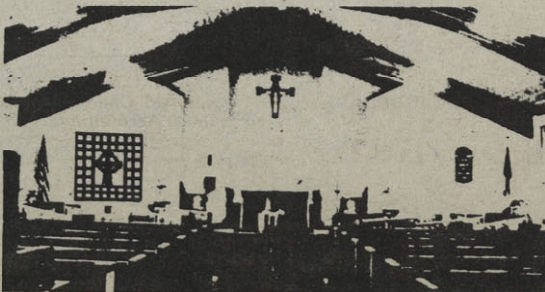
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# Lester York plays a realistic St. Nick

by Margaret Ballard

Lester York is in his eighth year of portraying the 1,700-year-old Bishop of Myra—St. Nicholas—in Rhode Island schools and churches.

The active Rhode Island layman was concerned about the inconsistency of children's learning the meaning of Santa Claus, giver of all gifts merely for the asking. So with the encouragement of the Rev. Granville Henthorne, then rector of St. George's, Central Falls, R.I., York decided to portray St. Nicholas. And he has done so convincingly enough to draw the ire last year



## St. Francis and his creche

by Kathryn M. Wilson

The manger, the focal point in a creche, is mentioned in Luke, chapter 2, several times: "She gave birth to her firstborn son and wrapped him in swaddling clothes and laid him in a manger." After hearing of the birth from angels, the shepherds went in haste and found Mary, Joseph, and the baby, who was lying in a manger.

When in 1223 the tender-hearted, devoted, and humble Francis of Assisi decided to impress upon his community the significant beauty of Jesus' birth, he chose live farm animals. While they munched hay, crude images of Joseph, Mary, and a baby nestled in the straw.

St. Francis happily preached his sermon, attempting to touch the hearts of the people by the drama of Christ's birth. The manger scene fascinated the curious and convinced the faithful.

The creche idea spread. Statues and carvings, some crude and simple, some ornate, replaced live animals. The Nativity scene soon found its way to Christian countries around the world. First displayed in churches and public squares, the creche, with its scenes of the Holy Family, animals, and the splendid Wise Men, moved into private homes.

People adapted versions to their culture. The French used tiny clay figures. The Italians had life-sized figures richly garbed and even placed on housetops. Plaster figures of the Nativity were carried through the streets during processions. Creches were later placed under Christmas trees, on mantels, in parlors, and, still later, on lawns.

Animals and birds, those dear friends of St. Francis, play many parts in Christmas lore, especially the farm animals originally presented in the creche scene.

A persistent legend states that all animals have the power of speech on Christmas Eve. Some say cattle in barns kneel toward the east in reverence on that night. Some Scandinavian countries honor birds with their own Christmas trees and place tempting sheaves of wheat on top.

Most of us have said a prayer or two at the annual Christmas creche—always with a deep feeling of awe and reverence. The miracle of the moment is well expressed by poet George Macdonald (1824-1905), who wrote:

They were all looking for a king  
To slay their foes and lift them high;  
Thou cam'st, a little baby thing  
That made a woman cry.

Kathryn Wilson lives in Pontiac, Mich.

of the American Civil Liberties Union which called his school appearances unconstitutional.

Beginning in 1976, in a costume made by his wife Jean, York appeared at St. George's rostrum garbed in red miter and cassock, green cope, stole, pectoral cross, bishop's ring, and crozier. With the finishing touches of white kid gauntlets from the Palace Guard, London, England, and a flowing white beard, York became St. Nicholas.

In subsequent years other parishes asked him to appear. "I noticed that with St. Nicholas the children are 100 percent honest and admit they've been naughty," York says. With Santa Claus, however, they always say they've been good.

Perhaps the honesty is because York's approach to St. Nicholas is honest. His St. Nicholas admits to a temper, for instance. "Children need honest information at an early age. I take the stories of Christ along with stories from the Old Testament—Noah and the flood, enslavement and then

freedom under Moses—the theme being misbehavior, forgiveness, and God's interaction with these, putting it all on the children's terms."

He explains to the children that even God has problems. "His love for us was greater than His frustration so that rather than give up on us, He came into the world in Jesus Christ. No matter how naughty we are, we can still be His children because He forgives us in spite of everything."

York compares being sent to your room as childhood punishment to Adam and Eve's being sent out of the garden. "When you have been bad, would your mom or dad throw you out in the winter cold?"

York's St. Nicholas stresses that Christmas is not the things children ask Santa Claus for. "The important thing is to ask what we are going to give to the Christ Child by being good boys and girls."

A candidate for the diaconate and a director of religious education at St. John's, Newport, York continues to build authenticity into his St. Nicholas. Now he opens

his talks in Greek and concludes with a Greek blessing. He answers children's letters, signing his name in Greek.

The American Civil Liberties Union protest has not slowed York's schedule—he's totally booked for this year. His appearances stress history, the meaning of his vestments, and the different ways people keep Christmas. He explains Hanukkah, the Jewish Festival of Lights, and the Eastern Orthodox celebration of Epiphany.

Lester York as Lester York is a different person from Lester York as St. Nicholas. As a lay reader he sometimes trips over a word when reading the Epistle, but in costume he is transformed—a commanding presence with twinkling eyes, warm voice, and comfortable figure, totally believable as the Bishop of Myra.

St. Nicholas will answer children's letters addressed to him at Church of St. John the Evangelist, 59 Washington St., Newport, R.I. 02840.

Margaret Ballard lives in Newport, R.I.

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

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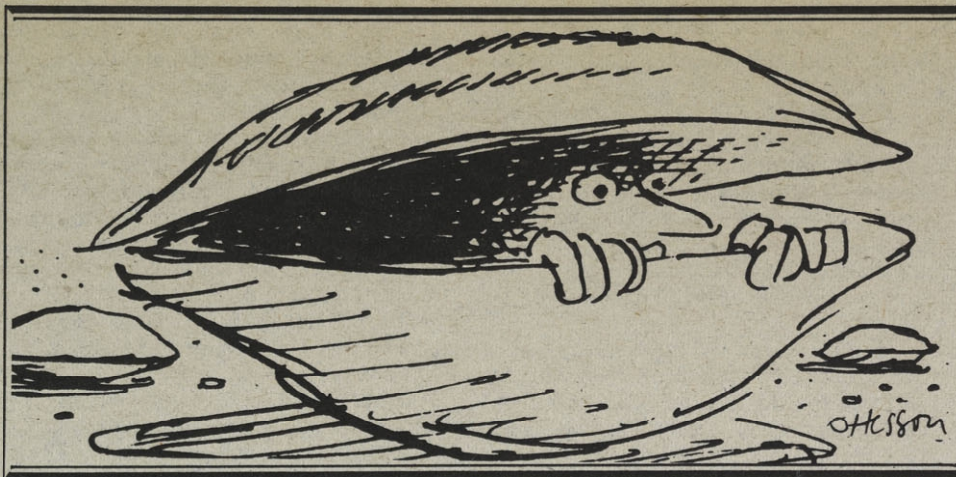
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## 'We need a moral about-face'

by E. Raymond Wilson

Perhaps the most significant and historical event in the religious community during the past year has been the [Roman] Catholic bishops' pastoral letter adopted last May by a vote of 238 to 9. The closely printed pages are hard to summarize easily.

The first section deals with the scriptural teaching on war and peace, followed by an examination of the theological basis for faith. Implications of the just war theory and of the problems of deterrence are examined in detail. The document closes with suggestions for church policy, public policy, and individual responsibility and action.

[The pastoral quotes] other [Roman] Catholic declarations, including papal statements and Vatican II. Entitled "The Challenge of Peace: God's Promise and Our Response," this document says firmly: "Peacemaking is not an emotional commitment. It is a requirement of our faith. We are called to be peacemakers not by some movement of the moment, but by our Lord Jesus."

In the words of [the Pope], we need a "moral about-face." The whole world must summon the moral courage and technical means to say "no" to nuclear conflict; "no" to weapons of mass destruction; "no" to an arms race which robs the poor and the vulnerable; and "no" to the moral danger of the nuclear age which places before humankind indefensible choices of terror or surrender.

There is a substitute for war. Negotiations are needed under the supervision of a global body realistically fashioned to do the job. It must be able to keep constant surveillance over the entire earth. It must have the authority to investigate preparations for war anywhere. It must be empowered by all the nations to enforce its commands on every nation.

The bishops urge our nation to propose to the United Nations that it begin this work immediately; that it create an international task force for peace; that this task force, with membership open to every nation, meet daily through the years ahead with one sole agenda—the creation of a world that one day will be safe from war.

Among the bishops' recommendations are:

- 1) Support for immediate, bilateral, verifiable agreements to halt the testing, production, and deployment of new nuclear weapons systems.
- 2) Support for negotiated bilateral deep cuts in the arsenals of both superpowers, particularly those weapons systems which have destabilizing characteristics.
- 3) Support for early and successful conclusions of negotiations of a comprehensive test ban treaty.
- 4) Work for the time when all war can be completely outlawed by international consent.
- 5) Recommendation that governments should enact laws protecting the rights of conscientious objectors to all wars and selective objectors to a given war.
- 6) Their inability to perceive any situation in which the deliberate initiation of nuclear warfare on however restricted a scale can be morally justified.

7) Urging NATO to move rapidly toward the adoption of a no first-use policy in tandem with development of an adequate alternative defense policy.

8) The urgent need for each side to take some first steps [toward arms control].

9) Endorsing the proposal for a U.S. Academy of Peace and Conflict Resolution and urging all citizens to support training in conflict resolution, nonviolent resistance, and programs devoted to service to peace and education for peace.

The bishops do not [give] categorical support for a verifiable mutual freeze.

The bishops labored long and hard over the many crucial dilemmas in the historic [Roman] Catholic acceptance of the just war theory and in the current debate over the philosophy of deterrence. To be accepted, the just war must pass the tests: a just cause, a competent authority to make the decision, right intention, a last resort after other means of settlement have failed, safety for non-combatants, a result not out of proportion to the cost. The bishops quote the Catholic Council as declaring "the destruction of entire cities... with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation."

Faced with all the reservations and limitations of supporting the just war idea, the bishops did not renounce the possibility of supporting a war which might be considered a just war.

The bishops further state: "We must continue to articulate our belief that love is possible and the only real hope for all human relations and yet accept that force, even deadly force, is sometimes justified and that nations must provide for their defense."

Deterrence, to be useful, has to be credible—based on a willingness to use powerful weapons, if necessary, but nursed by the hope that they won't have to be used. After declaring that nuclear war is a sin against God and man, and pointing out time and again the utterly devastating character of nuclear weapons, the bishops undermined the weight and urgency of their arguments by reluctantly and conditionally accepting, for the time being, the continued use of nuclear weapons as part of our deterrence arsenal. Nuclear deterrence should be used as a step toward progressive disarmament.

The bishops offer this letter primarily to the leaders and members of the [Roman] Catholic Church but also invite cooperation from all Christians, Jews, and Muslims in a supreme effort to reverse the arms race.

I hope this pastoral will encourage all to seek effective collaboration with the [Roman] Catholics and others on the local, regional, state, and national levels for the total abolition of war, an end to the arms race, the evolution of the United Nations into a true peacemaking body, and the use of our manpower and resources for meeting human needs around the world and the development of one human family under God.

E. Raymond Wilson is executive secretary emeritus of the 40-year-old Friends Committee on National Legislation and originally wrote the remarks, from which this piece is excerpted, for Quaker Life, July-August, 1983.

# 198

## ON THE BRINK OF THE FUTURE

The anomalies of this time are legion, and who can blame ourselves? . . .

Every day people find themselves face to face with contrary forces that defy resolution. Mankind can't have it both ways. People want world peace but prize intimacy but find isolation. People have shrunken their world but their omniscience is so unbearable that they escape it. They are conversant with the whole world but their neighbors. Americans constitute the wealthiest nation on earth. They claim to be one nation under God but are poor. The rich die from too much weight and the poor die from too little.

How will mankind shape its future in this world without wisdom, power without conscience? The key is at hand, but can humans be trusted with such knowledge and the same time, adrift on the seas of high technology and reefs of low morality? . . .

It is with these cultural anomalies . . . that Christianity of this engagement could change the shape . . . of the next two decades than has occurred in the last two centuries.

From Eerdman's Handbook to Christianity in America, \$24.95, Eerdman's.

## Some neighborly

by Bill Escoubas

I saw the ad in the personals column of a newspaper in a small midwestern city. It was the kind of ad that causes a moment's hesitation while you consider the possibilities.

Bachelor with no cooking skills still enjoys home cooking. I'll make you a deal. I buy the food, you do the cooking, we split the goods. My tastes lean toward all-American favorites such as baked ham, roast turkey, and pot roast. Please call 694-2807. By the way, I am not looking for a wife.

I made a note of the number and promised myself I would call in a month or two. I wanted to see if this ingenious idea really worked.

"Hello."

"Hello. Are you the person who ran the ad about the food arrangement?"

"Yes, I am. Uh. . . do you cook?"

"No, no. I was just calling to see how your idea worked. Do you have a minute to chat?"

"Oh, sure. The reason I hesitated was because my phone has been ringing off the wall these past few weeks. I hate to turn anyone down, but I can only eat so much."

"You've had a really good response, then?"

"Unbelievable," he said.

His name was Alan Stevens, and he worked for a local accounting firm. I asked him what prompted him to try the want ad.

"Well, obviously I was trying to find someone who would cook for me and take payment in part of the food. But more than that, I was hoping to help someone who couldn't afford, or had no reason, to fix a full-course meal."

I envisioned an elderly widow trying to live off Social Security who would delight in fixing a turkey dinner, holiday or not. Alan Stevens must have thought the same thing.

"My first call was from a woman in her 80's whose husband was in a nursing home. Her children had moved away long ago. We talked for quite a while, about a lot of things, and finally she decided on a Sunday dinner of roast turkey. Then she said goodbye, saying she had to check her cookbook."

"She called back in about an hour and gave me a whole list of groceries. I agreed to drop them off Saturday evening and come back at noon on Sunday for the dinner."

"She must have planned quite a spread."



# 84

## THE BRINK OF THE FUTURE

and who can tell how they will resolve themselves to face with an adolescent world torn by mankind can split the atom but cannot heal peace but prepare for world war. They want shrunken the world by electronic wizardry, that they expand their minds by drugs to es- whole world but unknown to their next door thliet nation on earth but forget their own God but are many nations under many gods. and the poor from too little nourishment. n this world, a world marked by brilliance nce? The key to the secrets of life and death ith such knowledge? Is mankind not, at one of high technology and shipwrecked on the that Christian faith must wrestle. The result ape. . . of Christianity more radically in the e last two centuries.

\$24.95, Eerdmans Publishing Company, Grand Rapids, Mich.

## Only good news

"It was a full-course Thanksgiving Day feast. I could tell by looking at her that she had enjoyed every minute. I stuffed myself, but she spent most of the time talking. About how she used to fix dinner every Sunday for her whole family. Then, after the kids were gone, she would still cook large meals for her husband. After he was confined to a nursing home, she just didn't have any reason to cook.

"Anyway, it was a great meal. When I got ready to leave, she wanted to give me all of the leftovers. I finally talked her in- to keeping a little for herself, but I had enough to last me the whole week."

"Was that the only time she cooked for you?"

"Oh, no. We've had several meals to- gether. In fact, Sunday dinner is becom- ing a habit with us. We have become really good friends."

I was more than a little touched as I thought about a lonely lady who had a reason to cook, who had good company to look forward to, and who had good food in the bargain.

I asked Stevens if he had had any bad experiences.

"No, not with something like this. I re- ceived quite a few calls from people who were just curious, but generally, if some- one takes the time to answer a newspaper advertisement about home cooking, you know she is sincere."

"What about the line discouraging hus- band hunters?"

"I threw that in," he laughed, "be- cause I was really trying to catch the at- tention of needy people, and I wasn't looking for romantic, candlelight dinners."

Stevens now has four or five more-or- less regular agreements to trade food for cooking. He has also had several one-time meals. He told me about an elderly couple who lived just above the poverty level. There was very little conversation at that meal. The couple obviously hadn't eaten well in months. He didn't take the left- overs that time.

He told me about a young divorced woman with three small children. He didn't take the leftovers that time either.

Alan Stevens said he has never eaten so well.

"Not a bad way to lend a helping hand, either," I said.

"No," he replied, "not a bad way at all."



## 'Bishops' Letter is noble, but ambiguous'

by Maurice M. Benitez

In no sense do I regard myself as an expert on the Pastoral Letter on War and Peace issued by the bishops of the Roman Catholic Church in the United States, nor do I claim to offer a truly comprehensive critique on their Letter or on the vast and complex subject of peace and nuclear war and our Christian perspective toward it. Rather I hope to contribute to the national and Church-wide discussion on this awe- some and all-important subject.

I also restate my conviction that all committed Christians must of necessity yearn for, pray for, and work for peace in the conviction that the frightening horrors of nuclear war are clearly contrary to the will of God. However, I also hold the conviction that deeply committed Christians may sincerely differ on what courses of action and what specific policies by our nation will make nuclear war more likely or less likely.

In my judgment, the Roman Catholic Pastoral Letter is a most thoughtful, comprehensive, and profound document. I believe it should be considered "must" reading for all Christian people and indeed for all Americans. (I also wish it could be read in detail by all of God's children on the other side of the Iron Curtain.) It needs to be read in full, all 103 pages including footnotes, to appreciate its meaning and impact. If read only in summary form, or read only in parts, passages can easily be taken out of the context in which it is written and the careful balance of the Letter lost.

I especially admire the careful and open process employed in producing the Letter. The Roman bishops began with a commit- tee which invited testimony from theolo- gians, biblical scholars, defense experts in- cluding the Secretary of Defense, and mil- itary leaders as well as ordinary citizens who simply yearn for the survival of the human race. In addition, comments were received from the Vatican as well as from the Roman Catholic bishops in Europe, who live daily in the very shadow of the Iron Curtain. The process included a series of drafts, circulated to all of their bishops for study and comments, meetings with discussion and debate, all resulting in this penetrating and enlightening Pastoral.

My principal criticism of the Pastoral Letter is it suffers like any letter written by a committee, seeking to incorporate di- vergent points of view, resulting in several fundamental inconsistencies, if not out- right contradictions. As such, in seeking to offer moral guidance to those respon- sible for our national defense strategy, the Letter speaks with an uncertain and am- biguous sound. These contradictions are especially found in what I regard to be the heart of the Letter, which is that dealing with nuclear deterrence.

The Pastoral Letter does not advocate unilateral disarmament, but rather reaf- firms the traditional Catholic doctrine of the "just war" theory which states that a nation not only may, but is obligated to defend its citizens, or those of other na- tions, from unjust aggression as a last re-

sort and after having sought every non- violent response to that aggression. The Letter thus sanctions nuclear deterrence in terms of a threatened retaliatory attack by the United States on the Soviet Union in response to an earlier "first-strike" by the Soviet Union on this nation or the na- tions of NATO. This sanction of nuclear deterrence is conditional and temporary while every effort is being exerted to re- verse the arms race through disarmament negotiations.

However, having accepted the morality of and admitted the necessity of nuclear deterrence, the Letter then, on the basis of the "just war" principles of proportion- ality (that the damage to be inflicted and the cost incurred by war must be propor- tionate to the good expected by taking up arms) and the principle of discrimination (that war may not be directed against the non-combatant civilian population), rules out any deliberate attack on the Russian civilian population in a retaliatory attack. The Letter would further exclude attack- ing any military targets that are near a civilian population center, such as the Krem- lin, the nerve center of the Soviet Union, or the 40 other military targets in the Moscow area, as well as most other Soviet military targets which are in or adjacent to population centers. Thus this restriction would effectively rule out the nuclear de- terrent retaliatory attack, which the Pasto- ral Letter would at the same time tolerate. If our strategic targeting for a retaliatory attack is to be restricted to isolated Soviet ICBM nuclear silos on the Siberian steppes, which presumably would be empty any- way, the ICBM's having been fired in the earlier "first strike," it would not seem to be a very credible nuclear deterrent.

However, the offsetting factor is that given the somewhat paranoid mentality of the Soviets, they probably would not really believe us anyway (that we were not going to retaliate in a strike that would have immense destructive effects upon their population centers) and therefore in a perverse way, our nuclear deterrent would tend to deter a "first strike" by them. This convoluted argument would not be of much comfort to those who are responsible for planning our strategic defense yet who were seeking to be led by the moral guid- ance of the Pastoral Letter.

The second fundamental inconsistency lies in the fact that the Letter calls for a pledge on the part of both NATO and the Warsaw Pact of "no first use of nuclear weapons." Thus it calls for NATO to move as soon as possible, recognizing that this might take a period of time, away from the basic strategy of the last 35 years of a threatened response with tactical nuclear weapons to any aggression against the west by the Warsaw Pact nations utilizing con- ventional weapons and toward the building by NATO of a deterrent utilizing conven- tional weapons. (It is reported that Pope John Paul himself stated that the deterrence through the use of tactical nuclear weap- ons against conventional attack by the War- saw Pact nations should be withdrawn grad-

Continued on page 15



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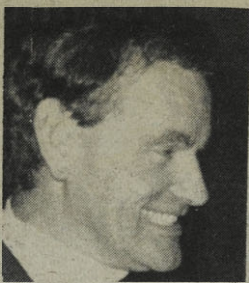


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# RICHARD BOLLES

## He built a better Parachute



by Judy Mathe Foley

Take six sheets of paper. Write at the top of each one, "Who is Richard Bolles?" Then write one answer on each sheet. You could have answers that look like these: (1) a man; (2) a Californian; (3) a job counselor; (4) a writer; (5) an Episcopal priest; (6) a workshop leader. But you will not have begun to define the real Richard Bolles.

Should you care? Well, you don't have to, but you will have missed the opportunity to meet the man who did for the job search what Julia Child did for chocolate mousse.

In such a breezy, come-along-with-me style Richard Bolles wrote *What Color Is Your Parachute?* A job search and career-changing manual jammed with demanding exercises ("Write a diary of your entire life"), *Parachute* is not only acclaimed ("Best guide ever written"), but popular (over 2 million copies sold).

"Astounding," says its author. "Can you believe it sells 24,000 copies a month? It's as popular as *The Rand McNally Atlas* and *The Joy of Sex*!"

Does anybody really do all *Parachute's* hard work—some 20,000 hours by Bolles' estimation if one does it right?

"A comparative minority of readers actually use all the exercises," Bolles says, but in conversations with users of the book he discovered they read it, did some of it, and then went out. And when he asked what happened, they said something like, "It fired me up with hope. I got hope out of the book." He says they used it to transform their lives.

Bolles found himself job hunting in 1968 after losing a post as canon at Grace Cathedral, San Francisco, Calif. As a by-product of his experience, he compiled two years of research on why some job hunters are more successful than others. A tall, angular, athletic man who once described one of his priorities as "a warm, dry climate with lots of trees," Bolles then scrawled his findings on newsprint, pasted the sheets to the walls of his office, and typed the first copy of *Parachute*. He published the book in 1972 and in 1979 began annual updates; the next revision is due in April.

Bolles, who thinks of himself as "an evangelist to the secular world in secular terms," didn't want to write just an inspirational book; he wanted it tied to practical steps. He now tells the story of a woman who in 1903 went around asking people what business they were in. When a window shade manufacturer said his business was window shades, she said, "No. Your real business is light control."

From that perspective and readers' comments, says Bolles, 56, "I decided I'm in the business of practical hope." Most readers of the book probably don't know Bolles is ordained. "At first that was intentional," he says, in case people had an image of a clergyman—"you know, they think of him as giving hope but not being practical!"

Practicality without pontification is one of *Parachute's* hallmarks. Even its title doesn't make A-Job-in-10-Easy-Steps promises, but is a challenge for readers to define their own vocational parachutes with which to bail out. At one point the book asks the question, "Does this whole process always work?" And answers, "Of course not. This is job hunting, not magic."

The same style characterizes the vocational workshops Bolles holds all over the country in his job as director of the National Career Development Project. "I talk a great deal about my limitations, my humanity. I sometimes say I don't know the answers to questions. That bothers people." He disabuses workshop participants of the idea that he is the Guru of the Job Hunt by posting a sign on his lectern that says, "There's been an alarming increase in the number of things I know nothing about."

Which is not to say that Dick Bolles doesn't have opinions. His strongest are reserved for the "They Say" pieces of information about job hunting one picks up during one's life. Bolles views resumes, for example, in much the same way a gardener views crabgrass and pleads for a new perspective on the division between work

and play.

In "A Special Word for Puritans" in *Parachute*, Bolles says, "A Puritan believes God didn't intend us to enjoy anything. And if you enjoy it, it's probably wrong for you." But "what a Puritan fails to recognize is that enjoyment in human life isn't a fluke. It's part of God's plan. . . . So, Puritans, arise; if you believe in God, believe in One who believes in you. Downgrading yourself is out—for the duration."

Bolles' affirming approach means even his criticism is gentle. After decrying the isolation of academia, he quickly adds, "but that's not to demean the gifts academia has to offer."

One writer described Bolles' workshops as "riddled with playfulness," and the description fits the man himself. In the man the playfulness is tempered by his definition of a hero—"one who asserts his commonality" with all the vulnerability that implies. Bolles' own humanity was powerfully and movingly revealed in a tribute to his brother Don, an investigative reporter killed by a mobster's bomb in Arizona in 1976. The tribute was published in *The Three Boxes of Life and How to Get Out of Them*.

*Three Boxes*, too, is the place where Bolles defines the life/work planning process, his real love. "Work is a way of tracing out God's will for us," he says. "The great danger of our culture is we'll turn out workaholics who think work is the total



The realization that few extant job search methods worked was as important to Bolles' success as his partnership with Ten Speed Press whose editorial director, George Young, says, "I respect the way the book's endured. It doesn't seem to be tied to good or bad economic times."

definition of who we are. Done well, religion helps to keep work in perspective. In that sense, life/work planning is akin to religion. It says, 'Look at the mission you've been given and see that it's a bond of work, learning, and play.'

People are beginning to take responsibility for what they're going to make of their lives, Bolles says. "In the old days being an American was enough, being a Christian was enough, but now they're seeing a deeper sense of stewardship, and that's a good thing."

The reverse is a self-centeredness that says, "I'm going to move ahead over your dead body." That attitude comes from "an absence of a context of community and a sense of responsibility to that community."

Had Richard Brautigan not already claimed it, Bolles' book might be titled *Trout Fishing in America*. He is trying to teach people to fish in the sense of the ancient saying, "Give me a fish, and I'll eat for today; teach me to fish, and I'll eat for the rest of my life." Assuming a life-long supply of fish (and Bolles says job vacancies always exist), this approach may be a clue to the book's longevity. Each year brings new people who want to learn to fish.

To Bolles the job counselor, the fish (the job) is important because "people are so powerless in the job market. You can decimate somebody's self-esteem faster there than in almost any other process except a divorce."

To Bolles the evangelist, the fish is only part of the process. "The skills God gave each of us are an ever-evolving tapestry," he says. "We're sitting here weaving a tapestry of the meaning of our lives, and the shuttles, which are our skills, are bobbing back and forth. The fact that we've decided to start at the loom by doing a large rose pattern in the left hand corner doesn't mean we have to stick to that as the main pattern. It may be only a contribution."

Bolles, who will join a poet and an author next June in Tarrytown, N.Y., for a conference called "The Awakeners," is an evangelist, a transformer, a missionary, and a catalyst. He knows his advice to begin looking for a job the day you start a new one is not about active job seeking, rather about taking an inventory of the skills God gave you. "You are the manager of all that you are," says the author of *What Color Is Your Parachute?*

And to the question, "Does Dick Bolles have the perfect job?" he answers, "I love the work I do."

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John D. Lane

If this month's *Professional Pages* has a theme, it is "matching people with ministries." We have a fascinating article by Rick Stecker which compares conflict in some parishes with anorexia nervosa. Don't laugh until you read it. I personally learned a great deal from the article from Warner White,

which originally ran in "Leaven" and has already generated a great deal of reader response. I invite yours.

NASSAM, the group concerned with building up non-stipendiary ministries, recently held a conference at the College of Preachers in Washington and reports some interesting findings.

Finally, I include a list of practical ideas—at least, I think they are practical—about how to get more media coverage of your parish. Naturally, you may not be able to use all of them, but some of them may work in your situation.

Happy reading!

—J.D.L.

# PROFESSIONAL PAGES

## Dissolution? Legal and human aspects

BY WARNER WHITE

*The Episcopal Church's Canon on the Dissolution of the Pastoral Relationship (Title III, Canon 22) has been a major concern for over a decade. Much research and debate have gone into proposed changes, but an alternative which properly balances important pastoral and legal considerations has yet to be presented. The Rev. Warner White, however, has done a study paper at the request of the Diocese of Western Michigan's Commission on Ministry. His paper, the first step in what is seen as a long process, raises many important concerns regarding this canon and provides helpful background material.*

### The Legal Situation

My investigations into the legal situation of rectors brought me some surprises. I knew a rector gains tenure as soon as he or she becomes settled in the parish and the tenure is lifelong. Most laypeople, however, probably think of the rector as an employee whom the vestry may fire. Not so. A rector is president of the parish corporation and chairman of the vestry. He is regarded in both canon and civil law as self-employed.

Why? Because the Church considers the relation between rector and parish more as a marriage than as a business arrangement. Rector and parish commit themselves to a pastoral relation, to live together in mutual support, to care for each other in good times and in bad.

White and Dykman's commentary on the national canons—the "bible" of canon lawyers—says: "It has ever been the universal rule of the Church that there should be no severance of the pastoral relation except by mutual consent or by the due intervention of the bishop of the diocese. [The Church assumed] a nearness and sacredness of tie between such parties as admitted not of severance, but for legal offenses, or with the intervention of lawful authority. The beautiful language of Lord Stowell as to another relation may be applied to this: 'When people understand they must live together, except for very few reasons known to the law, they learn to soften by mutual accommodation that yoke which they know they cannot shake off. They become good husbands and wives for necessity is a powerful master in teaching the duties it imposes.'"

The dissolution canon provides that a rector can be removed against his or her will by joint action of the bishop and vestry with the aid and counsel of the standing committee. All this is reasonably well known to clergy. What follows may not be so well known.

The rector may have recourse to the civil courts if his or her rights are violated. The bishop and vestry must, therefore, be careful to follow due process. White and Dykman comment that *Lynd vs. Menzies*, a New Jersey case, "clearly establishes the right of a rector to civil action for damages in case his contractual and property rights are denied him by a vestry."

Further, say White and Dykman: "A vestry cannot indirectly force a dissolution of the pastoral relation by a reduction of a rector's salary. This point was expressly decided in the case of *Bird vs. St. Mark's*

Church, Waterloo, Iowa. . . . The courts are uniform in their decisions that the livelihood of one who withdraws himself from all secular pursuits, and devotes his life to the sacred work of the ministry, 'needs special protection and ought not to be dependent for a livelihood on the whims and prejudices of his congregation.' While the bishop is the ultimate arbiter and judge in all cases of disagreement between a rector and a vestry or parish and can issue an order terminating the pastoral relations between the parties, he cannot issue such an order or subject such rector to a penalty upon any *ex parte* statements or without affording him an opportunity to be heard in his own behalf."

And the bishop and vestry may not act capriciously or out of dislike or prejudice. They may only act to dissolve the pastoral relation for *cause*. White and Dykman say: "In a Massachusetts case, *Avery vs. Tyringham*, the court declared that 'it has been the uniform opinion of all the judges of the higher courts, that when no tenure was annexed to the office of minister by the terms of settlement, he did not hold his office at will, but for life, determinable for some good and sufficient cause or by the consent of both parties.'"

I did not understand this paragraph when I first read it because I did not know the legal meaning of "determinable." In law it means "terminable" or "capable of being brought to a conclusion." Therefore, a rector has life tenure which may be terminated against his or her will for good and sufficient cause *only*.

Few rectors have individually written contracts, but canon law provides the necessary contract for these provisions to hold true. This point is important because in many cases of dissolution, perhaps the majority, the reason is the pain caused by a breakdown in human relationships rather than violation of contract for most rectors are reasonably faithful in carrying out their duties. I believe a revised dissolution canon must somehow address more than contractual problems.

A further surprise. If the bishop and vestry seek to dissolve the pastoral relation against a rector's will and do not do so for cause, the vestry must be prepared to compensate the rector for breaking the contract. It must, for example, pay salary and support in some reasonable relation to the time needed to find another rectorship. These legal provisions add up to the possibility of a long, destructive civil action if a rector and vestry cannot resolve their disagreements. Thank God this seldom occurs! But why is it so rare?

I think few rectors are aware of their rights and the great strength of their legal position. Even if they are, I suspect few will take to the civil courts. Rectors care about their parishes—their whole reason for being—and to sue runs counter to their self-ideal. It also runs counter to their self-interest. What parish will call a priest who is suing his former parish? Recourse to the courts is the last desperate resort and should be anticipated in canon law only as a warning of paths not to tread.

A vicar's legal situation is different. The bishop calls a vicar who serves at his pleasure without tenure or protection of the dissolution canon. Also, the diocese often pays his or her salary in whole or in part.

One other canonical provision should be noted:

The national canons explicitly provide that a diocese may adopt its own canon concerning dissolution.

### The Human Situation

In Western Michigan the bishop and priests agree that present procedures are poor. The bishop is frustrated because he can find no graceful mode of helping parishes in the early stages of difficulty—*before* the dissolution canon becomes a factor. He knows some clergy fear to discuss their problems because of the power the canon gives him, yet he wants his pastoral concern to reach them. He is frustrated by their needs when the canon comes into play: help in finding a new position, financial support during the priest's job search, specialized help such as therapy, new training, reappraisal, etc.

The clergy share these concerns, but I believe the most important element in their position is fear. They feel unable to move and fear that loss of their present rectorship will mean loss of their active priesthood. Priests over 45 know that many vestries are looking for younger rectors. Many younger priests are vicars whom the bishop can remove at will.

Furthermore, priests are subject to constant criticism from those upon whom their livelihood and, all too often, their self-esteem depend. Their constant efforts to put out fires of criticism and dissension deplete them spiritually and sap much of their ministry. A new rectorship commonly enjoys a honeymoon period. Parishioners idealize the priest, many comparing him to his predecessor who just didn't measure up. Later disillusionment sets in, and the priest begins to hear how he, too, has failed. This idealizing/disillusionment roller coaster is a source of great stress unless the priest possesses solid inner knowledge.

Sometimes a parish truly suffers because of a pastoral mismatch and the pastoral relation needs reforming or even dissolution, but parishioners seldom know the canons. Too frequently factions form pro and con the rector. Sometimes a group goes to the bishop. Some bishops refuse to see them while others not only do so, but—so the rumor goes among clergy—make arrangements to get rid of the priest without ever consulting him or her. Some bishops tell the group to put the complaint in writing, with a copy to the priest, and to return with the priest and others to meet with him and seek to resolve matters. Others send consultants to the parish. No standard procedures exist, but potential for great damage—to priest and parish—does.

Laypeople are often helpless to change a bad situation until it becomes so bad for so many people that they are willing to take steps for dissolution. Laypeople need to have more power earlier, power to change the situation *before* dissolution is the only thing left. Let us spell out in the canons some humane procedures that provide security for clergy and fairness to our parishes.

### Causes and Approaches

A chief problem with our present dissolution procedures is they do not address the chief cause. Dis-

*Continued on page D*



# Parish-clergy conflict: A case of anorexia?

BY FREDERICK STECKER, IV

Over the past several years church and management circles have given increased attention to conflict as a part of parish life. Conflict has been written about, studied, legitimized. It appears as item number eight on the "Work Orientation Description" of our Church Deployment Office Profile. Since the parish can be the one place where people are the most human, the most loving, and the most petty, clergy have come to expect conflict as an inevitable part of managing parish life.

What remains unacceptable, however, is the idea that conflict can run amuck, be mismanaged, be avoided for so long that the only course left open is for the pastor and the congregation to come to a parting of ways or involuntary termination. In earlier days, a call extended to a member of the clergy was considered by all parties to be given for better or worse and, barring unlawful or immoral behavior, with the privilege of tenure. While canonically this remains true, the Rev. John E. Lawrence observes that "the myth or reality of oversupply of clergy has convinced many that hundreds of better rectors are chomping on the bit to step in and lead a parish into the Kingdom" and that "frequent movement of clergy has reinforced the perception of clergy as being replaceable executive director-type employees" (emphasis mine), thus altering the traditional perception of the rector/parish relationship.

In 1980 the Rev. Speed Leas of the Alban Institute published a paper on this growing phenomenon entitled "A Study of Involuntary Terminations in Some Presbyterian, Episcopal, and United Church of Christ Congregations," one of the first real attempts at understanding the factors involved. Other study papers have been written, the most recent that by Warner White.

My interest in the subject of involuntary termination and dissolution of pastoral relationships is the result of my direct involvement in counseling and staff relationships in two such cases and being rector of a parish which had at one time forced out its new minister. The former experiences were draining and painful and remain vivid in my memory; the latter, though some 20 years old, still retains the same vivid, painful quality among older members of my congregation.

At approximately the same time I was involved with clergy who had failing relationships with their parishes, I was approached by two families with teenage children manifesting anorectic tendencies. I consulted available articles and textbooks to obtain as much information as possible about the teenagers' medical condition and my proper counseling role. My chief source was *Psychomatic Families: Anorexia Nervosa in Context* by Minuchin, Rosman, and Baker. What surprised me was the behavioral patterns of parishes in locked confrontation with their clergy bore striking and strong resemblances to the behavioral patterns of families with a child suffering from what is clinically diagnosed as anorexia nervosa. I think we would do well to consider the findings of Leas and others on involuntary termination in light of Minuchin's findings on the behavioral patterns of anorectic families in the hope of improving pastoral and practical approaches to this dilemma.

In the Alban Institute study of parishes which terminated their ministers for reasons other than unlawful or immoral behavior, I noted several important statistics:

- 43 percent had had conflict before the pastor's arrival and almost 25 percent had requested the resignation of more than one senior clergyman.
- 38 percent of the parishes had decided to replace their ministers before taking their problems to church officials.
- 23 percent of the parishes blamed authoritarian behavior or contentiousness as a reason for asking for the pastor's resignation.

According to these statistics, apparently a major factor in involuntary termination is not whether the minister performs his work, but *how* he performs it. This is not a new problem; rather, it is one which reflects the temper of the times, the current supply and demand of clergy in the Church, and the heightened expectations clergy and parishes have of each other following an extended evaluation and search process.

My experience with the rigors of involuntary termination confirms the Institute's findings, but I would also add these observations:

- The conflict expressed was interpersonal rather than in the realm of specific goals and objectives. In some cases, staff legacies played a contributory role.
- Conflict was dealt with obliquely by both the parish and the clergy, with subtle forms of resistance manifested early in their relationship.
- The parishes dwindled in attendance and budget while the conflict festered.
- The bishop's role was ambiguous to outsiders who probably presumed the bishop, as chief pastor, would "get along" with his clergy and vice versa. When serious conflict began, however, all too often the bishop wavered in his pastoral role. He appeared to be too passive or already to have chosen sides. Diocesan guidelines were hazy or non-existent.

As the Alban Institute study notes, most parish conflict leading to involuntary termination occurs in the early years of ministry (43 percent within the first three years), and that conflict is due to the inability of individual(s) to identify emotions, articulate expectations, and to clarify roles. Congregations are notorious for their "churchly consciousness," a collective desire on the part of clergy and laity to make real in the parish what Edward Hicks' painting, "The Peaceable Kingdom," depicts. While this ideal is laudable, the emotional construct can be unrealistic and debilitating.

In light of what appear to be inconsistent, if not ineffective, approaches to management of conflict in troubled parishes, let me return to a description of anorexia nervosa and a generalized therapeutic model which might be equally applicable to parishes. Anorexia affects mostly upper-middle-class females of high school and college age both physically and psychologically. Physical symptoms of the disease include a loss of over 25 percent of body weight; the psychological symptoms include "the pursuit of thinness (fear of gaining weight), denial of hunger, sense of ineffectiveness, and struggle for (emotional) control." As the anorectic becomes thinner, she perceives herself to be more beautiful.

For some time the treatment of anoretics was confined to looking at what the *individual* was doing and did not concentrate on the total environment of the patient and her family. However, in recent research Minuchin and company have concluded that the families of anoretics *share* certain behavioral patterns which are, in fact, contributory to the patient's disease. Among them are:

- Intense yet suppressed interpersonal conflict—a dominant authoritarian parent figure with a passive spouse. This was coupled with a high degree of over-involvement in one another's lives so that individual rights and decision-making abilities were easily subverted. Family members intruded on each other's thoughts and feelings.
- A heavy commitment to the maintenance of the status quo. Issues which threatened change within the family unit were "not allowed to surface to the point where they could be explored." Conflict was detoured in the name of "family harmony." The "families represent themselves as normal and untroubled except for the one child's medical problem."
- Finally, the family did not recognize its problems until a crisis occurred—the emotional and physical retreat/regression of the child who, by becoming emaciated, manipulated the behavior of the entire family.

Noting these similarities in familial behavior, Minuchin and his colleagues developed a specialized family therapy. "Anorexia nervosa was defined not only by the behavior of the family member, but also by the interrelationship of all family members." Verbatim reports of their group work show a variety of tactics employed by the therapists who focused not only upon ensuring the physical survival of the anorectic, but also upon freeing her and her family from suppressed family conflicts, counter-productive alliances, and from their dysfunctional ways of relating to one another. The therapists treated the family as a whole.

Clergy speak of the Church as an extended family; in fact, we often strive to make it so. If anorexia nervosa is a product of family dysfunction, could not this same disease, given similar behavior patterns, occur in the parish? While not completely analogous, similarities between the local church and the family unit abound. The hierarchy established by ordination tends to make clergy into parent figures. Immense problems arise especially in role expectations of the new priest who must fill the former rector's shoes, avoid the errors of his/her predecessor, and be tested as to his/her sincerity, reliability, spirituality. At the same time he/she must earn trust, know when to accept and reject certain expectations/projections of his/her role, and learn the parishioners' ways and the history of the particular parish. In the same way, the more experienced rector may feel trapped by the traditions he, she, or the parish has established. During these periods the bishop functions as a passive spouse.

Given the expectations of parish, rector, and bishop (as with roles, the expectations are not the same), the emotional tenor of parish unity in many cases can become unstable to the point of expressed dissatisfaction. As conflict grows, communication does not proceed along normal or appropriate channels, but is dealt with ineptly because "family harmony," "the peaceable kingdom," is at stake. Quite often the physical symptoms of anorexia surface as well—a drop in attendance and budget. These evidences of self-starvation are frequently recognized too late.

In my opinion, the Church would do well to make use of interdisciplinary learnings, especially with regard to the holistic model of Minuchin, Rosman, and Baker. What can be done?

Preventive maintenance is crucial. Every effort should be made to monitor the life of a parish, especially during periods of change. Our bishops are pressed, but pastoral visitations can be times of growth and sharing; exchanges between a bishop, rector, and vestry can be fruitful, especially if an annual evaluation is scheduled *before* the visitation.

Annual parochial reports can provide good clinical evidence of a parish's vital signs. If they hear complaints and statistics look bad, clergy should be able to read what is going on and so too should the bishop.

Much diocesan energy is directed toward the parish in transition—interim ministers are appointed and evaluations are made with an eye to readying the parish for its next rector—but this seems one-sided. Official exit interviews of the clergy and even their colleagues might provide helpful information as to group rivalry, factions, and other sources of frustration which might not otherwise show on a congregational profile or be noticed by an untrained or part-time interim. We need to know as much as possible about the reason(s) why any rector/vicar leaves his/her job.

Finally, every effort should be made for a collegial relationship between a rector and his/her bishop. Clergy need to feel support—either from the diocesan or a member of his staff. A parish priest's job can be lonely and thankless, criticism can seem overwhelming, defensive postures are easy to fall into. The priest knows all too well that he/she is not perfect, and a parish needs to learn new ways of growing and loving and sharing a ministry that is not just one person's job.

To my knowledge, only a few dioceses make a concerted effort for all parties to learn from the involuntary termination process. Too many parishes, satisfied with having rid themselves of their rector, do not examine the causes of conflict which precipitated the separation, thus have the same problems recur in different forms. Minuchin and his colleagues achieved an 86 percent success rate by engaging not only the anorectic, but also her family in therapy. Given these statistics and the similarities to our own "family" problems, we would do well to begin to work on our conflicts, develop a like therapeutic model, and leave the coming of the Kingdom to the Lord, not the next rector.

Frederick Stecker, IV, rector of St. Andrew's, New London, N.H., wrote this article in response to Warner White's study of the Church's dissolution canon.

## Pontius' Puddle





# Making the media work for you

BY JOHN D. LANE

I am pained when I pick up the Saturday newspaper and see that the Baptists, the Roman Catholics, and a number of sects whose names I can't even remember from week to week seem to receive all the coverage. Episcopal Church coverage seems to be limited to the remarriage of a six-times-divorced movie star.

In my metropolitan area are 18 Episcopal congregations. I know personally that many of them have some very interesting and newsworthy things going on. Why aren't these being reported? The following hints for making maximum use of the local media in your area may help you to see more news about the parish or mission closest to your heart.

1. Take a thorough look at the newspapers, television, city magazines, and radio stations that cover your area. What kind of stories do they run? To what groups do they cater?
2. Tailor your copy to the particular news outlet you wish to use; be mindful of the audience you wish to reach.
3. Though more time is required, consider writing your story with different emphases and different points of view, depending on where you are sending it.
4. Take the time to meet personally with the editors and writers who will be receiving your copy and press releases. Keep up-to-date with changes in these positions.
5. When you send a press release or story, be clear about when you want it to run and send it far enough in advance that you'll have first call on the available space.
6. Attach a personal letter to all articles and press releases, addressed to the person with whom you have previously made contact.
7. Try to discover a new angle or catchy turn-of-phrase that will make your article more appealing than the one about the Methodist bazaar.
8. Be aware that your news may be useful to

others besides religious news editors. Consider what you might offer to such sections as Life Style, Family, Metro, Society, Education, Columns, and even Sports ("St. Paul Thrashes Cardinal Newman" would make a nice softball headline, to say nothing of its theology).

9. Try for double or triple coverage by tailoring your message to several of these areas.

10. Do not ignore the local, free, mostly-advertising, and Kiwanis Club events-type newspaper. Though your copy may never get inside the house, it's surprising how many people pore over every page. These newspapers are generally short of writers and are hungry for literate and interesting stories.

11. Be aware that TV and radio stations are required by the F.C.C. to offer a certain amount of free air time for public service announcements, and these include church news. A 30-second or 60-second audio tape for radio, and the same with color slide (or a video tape) for television, can give you some wide coverage free.

12. Don't be afraid to commit some money to paid advertising. Newspapers generally offer special rates to churches. Occasionally tell them not to run your ad on the Church Page, preferring instead the main news section, TV page, or Sports section. Put your service times in the Yellow Pages—but then resist the compulsion to go on summer hours which bear no resemblance to what is listed. (In fact, summer hours may benefit the clergy, but they usually hurt total church attendance.) A second listing in the Yellow Pages under "Locality" is usually a fraction of the original cost for your first listing. (Money paid for advertising usually can be recouped, after a short while, by increased attendance and more shekels in the Sunday collection. For seed money, ask an interested layperson for a special fund for promotion.)

13. Scour the parish for a layperson who is a good writer and something of a go-go type to take over the regular responsibility for promoting your events and services. Meet with this person regularly to discuss forthcoming events, devise strategies, and review potential copy. Make the rounds of the newspapers and stations to introduce this person to key media people.

14. Check to see if local TV or radio stations already do (or might be persuaded to) broadcast church services. Encourage them to come to your church and cooperate with them in every way possible.

15. Do as much business with the media people personally as you can. Deliver, don't mail, your press releases. If you must mail a release, call the people and tell them to expect it, then call back in a couple of days to ask if they received it and if they plan to use it. Remember the Parable of the Unjust Judge.

16. Talk with the media people you meet, ask for their ideas and help, and ask them what their needs are; keep notes or a file on each media outlet.

17. Develop a list of media outlets. Your local Ma Bell P.R. person may already have a good list.

18. Be mindful, as you complete your sermon five minutes before the service, that the media people have this pressure also. Beat their deadlines.

19. Follow up on press releases or articles that the media did not use and find out why. Don't be satisfied with, "We ran out of space." Was your copy late, lousy, or delivered to the wrong place? What can you do to see that it is acceptable the next time?

20. Make a file of pictures of parish activities and leaders, a good shot of the church building, and one of the bishop to use when he is about to visit. (Low churchmen should remember that the miter was developed to make the bishop into a star, and a picture is more likely to be used and noticed if the bishop is wearing his "coat and hat.")

21. Do everything you can for you and your parish to become household words in news circles.

22. If you have a media or advertising person in your parish, don't be shy about asking for assistance.

23. The Episcopal Ad Project (listed in *The Episcopal Church Annual*) produces professional-quality ads which are available for a fee. Samples of their material are worth looking at to make your creative juices flow.

24. And don't forget to take those nice media people out for a good lunch once a year.

Good luck!

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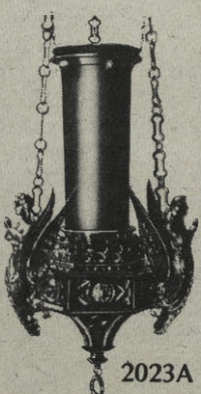
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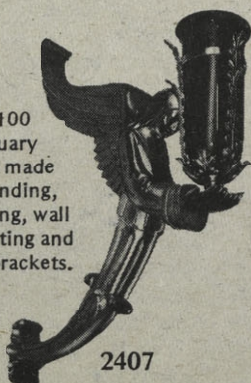
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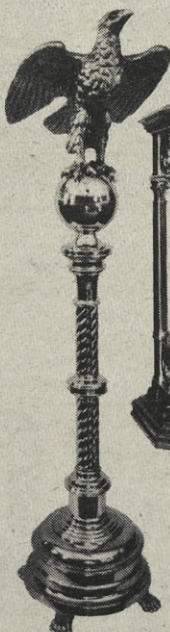
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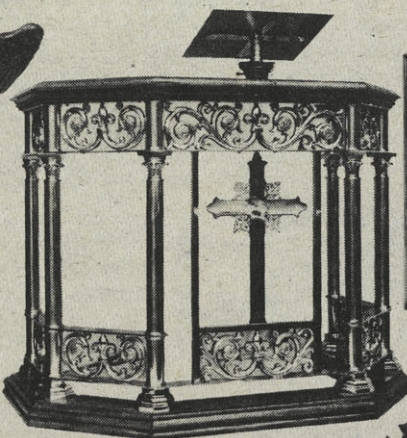
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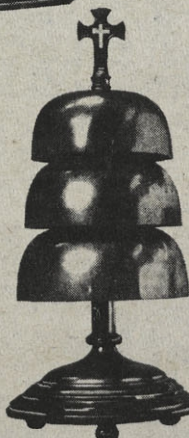


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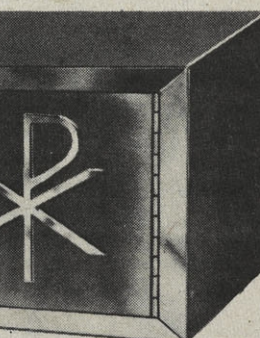
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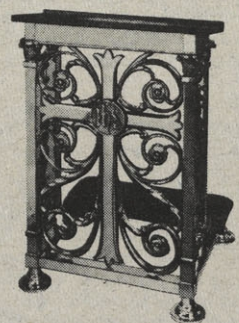


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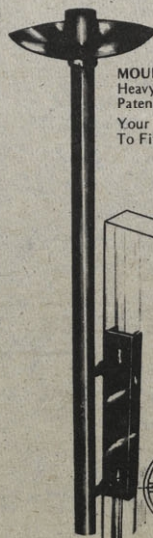
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# Dissolution canon . . .

Continued from page A

solution is not common for violation of ordination vows or for failure to perform pastoral duties. If these were the usual causes, our canons would work far better than they do. Far more common is a breakdown in human relationships.

Some rectors alienate parishioners because they use autocratic leadership methods, the cause in perhaps 60 percent of cases, or are cold and inflexible; some are emotionally and spiritually unable to respond pastorally to the wide variety of parishioners' spiritual illnesses and needs or burn out trying anxiously to meet parishioners' expectations. Some parishes have a history of spiritual illness; some are notorious for ridding themselves of rector after rector in short order; some are dominated by unreasonable lay persons; some reject the clear teachings of the Gospel.

Possible approaches to the question of dissolution are for cause, in cases of irreconcilable breakdown of the pastoral relation, and dissolution or amendment in cases of difficulties in the pastoral relation.

**Dissolution for cause.** Should we draw up a list of causes? For example: violation of ordination vows,

incompetence, habitual or repeated neglect or misuse of the pastoral office, failure to comply with written agreements between rector and parish. Should we specify that charges be in writing and the rector have the right not only to a full hearing, but also to cross-examine? Should the bishop alone hear evidence, or should others sit with him and give advice? Consent? Should we provide for bishop and vestry to act without causes such as those above and compensate the rector for dissolution? We should make provisions rather than leave them to the civil courts.

**Dissolution for irreconcilable breakdown of the pastoral relation.** Should we allow irreconcilable breakdown to be used as a basis for dissolution? This would be an addition to present written law or written precedent. I think we should. Parishes need a way to dissolve a destructive relationship. Should we first require they make a conscientious effort of amendment before they dissolve the relation? Should we specify that if the rector shows genuine effort at amendment, the relation may not be dissolved on this ground? Who is to judge?

**Dissolution or amendment for difficulties in the**

pastoral relation. Should parishes be required—or have the option—to adopt an amendment or dissolution agreement whose goal is to resolve difficulties long before they reach the point of alienation? Such an agreement should be part of a Letter of Agreement and spell out duties of rector and vestry. Should the agreement have provisions for regular review, with the aid of outside visitors, of the parish and of the pastoral relation? If so, how should visitors be chosen? Trained? What guidelines should they follow? What should the bishop's role be? Should provisions be included for rewriting the Letter of Agreement at regular intervals? For training, education, and counseling for rectors and vestries? To phase out, by mutual consent, a rector, allowing him or her to continue while seeking another position? This approach would require rector and vestry to put a lot of time, spiritual energy, and flexibility into their relationship. Not all are willing to do so. A canonical provision of this kind of pastoral relation may need to be optional rather than mandatory.

Should the suggested provisions be extended to vicars?

Warner White is rector of Trinity Church, Marshall, Mich. His article is adapted with permission from the September issue of "Leaven," whose editor, the Rev. John E. Lawrence, wrote the introductory comments.



*A creative revival of an ancient tradition:*

## "BURIAL in THE CHURCH — not from THE CHURCH"

— Rev. John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122

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Left: Holy Trinity Episcopal Church with Columbarium on left front wall.



B.E. White, M.D.  
Chairman,  
Columbarium Committee  
Trinity Episcopal Church  
El Dorado, Kansas 67042

"The proposal to install a Columbarium in our church was first considered by the Vestry who then opted to present the idea at the annual meeting of the entire congregation. The response was very good, and I then initiated my negotiations with Armento Liturgical Arts. I cannot remember being as pleased with any project as I have in dealing with you for the Columbarium.

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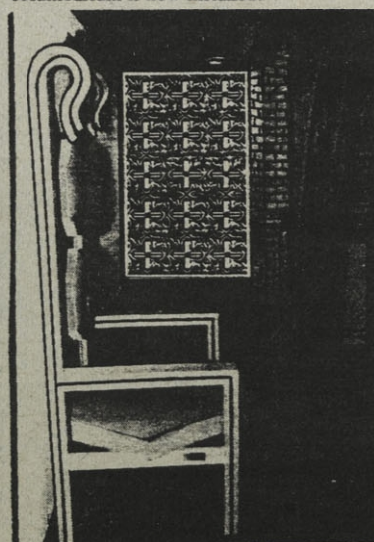
Cremation in U.S. increased from 4.70% in 1971 to 10.96% in 1981. In Britain 64.6% in 1980.

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D. Edward Emenheiser, Rector  
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D The Episcopalian/Professional Pages January, 1984

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## "PARACHUTE" AUTHOR ADDRESSES NASSAM

BY JAMES L. LOWERY, JR.

The 12th annual conference of the National Association for the Self-Supporting Active Ministry (NASSAM) met November 11-13 at the College of Preachers in Washington with 30-odd multi-vocational clergy and spouses.

NASSAM is a mostly Episcopal but open-ended fellowship of American tentmakers. Conferees came this year from England and Belgium also. Helon Chichester of Berkeley, Calif., is the new president and Carol Amadio of Chicago, Ill., vice-president. For the first time the father founder, H. Boone Porter of Milwaukee, Wis., and all past presidents were in attendance.

Best-selling author and master teacher Richard N. Bolles of the National Career Development Project, an Episcopal priest, adapted his life/work planning workshop to the needs of these multi-vocational persons. He focused primarily on identification of gifts in the holistic combination of work, leisure, learning, and relationships and on repeated and detailed prioritizing.

Bolles pointed out the major problem to overcome in seeking new work is the belief we have no skills. He vividly confirmed we are given many gifts, evident in our unique personalities and in what we do best. Through a conscious awareness of these gifts, the multi-vocational self-supporting/worker clergy are realizing themselves as models (to other clergy and the Church) of total stewardship.

Not only does the Church have multi-vocational clergy, but the contemporary work world is experiencing a mushrooming in the number of persons in multiple jobs and roles. Bolles notes that some cases diagnosed as "burnout" are really persons in transition between one position and another in a work world where change of jobs and careers is increasingly frequent.

In the Church of England, tentmaking clergy can now be found in nearly every diocese and organized programs in nearly a dozen, beginning with the landmark Southwark Ordination Scheme. In 1982 Michael Ranken, priest and food industry manager, began a quarterly "Newsletter Among Ministers-at-Work and Others Concerned." It quotes from NASSAM material in the U.S. and studies in other nations. Ranken, who attended the NASSAM meeting, is secretary of the National Conference of Ministers in Secular Employment, which holds its first meeting in April.

The other overseas conferee was John Van Eenwyk, a Dutch banker with a multinational enterprise who found Anglicanism and was ordained priest while working in Britain. He is presently employed in Belgium and serves on the staff of the pro-cathedral of the Diocese of Europe in Brussels.

NASSAM will next meet in November in the midwest.



## How the Shepherds Got the Drop on Everyone Else

BY THOMAS JOHN CARLISLE

The visiting angels dropped down from the clouds and dropped in upon the shepherds with noel news and did not drop the subject until their small but pastoral congregation (who had been dropping off to sleep while their sheep did likewise after dropping their lambs) decided to drop everything and rush downhill to downtown Bethlehem to see the little traveler who had dropped anchor in a manger haven.

## Triennial women's group makes some changes

Triennial looks different these days. Changes are happening in its administration, financing, and the planning of its Triennial Meeting of the Women of the Episcopal Church. What hasn't changed—and won't—is the Meeting's scheduling. It will remain a major component of the General Convention not only for educational and spiritual reasons, but because a study by Episcopal Church Center executives found that keeping Triennial a part of the mix helps negotiations for future sites. As one executive told a recent Triennial Committee gathering, "Ladies, we need you."

Among the changes are a new executive committee of the Triennial Committee, which is responsible for planning the Meeting, and a new chief executive who has responsibility for both the Triennial Committee and the Meeting. Previously the Triennial Committee's head and the Meeting's Presiding Officer divided that responsibility. "Confusion existed as to who was accountable," says Triennial Committee chairwoman Sylvia Corey of Southwest Florida, the new chief executive. "Now one person is responsible for it all."

Working with Corey on the five-person executive committee are Lillian LaPorte of Maryland as vice-chairwoman, Marylyn Adams of Oklahoma as the Meeting's Presiding Officer, Eleanor Smith of Oklahoma as Assistant Presiding Officer, and Marcy Walsh of South Carolina as finance chairwoman. Travel and speaking engagements will be divided among the executive committee members, and Corey will schedule requests for speakers.

Walsh has an important role since last April the Triennial Committee assumed

control and management of its own funds. Evelyn Keddie of San Joaquin will assist her. Both women have had extensive experience in finance, Corey says.

"Last spring it was agreed that Triennial was an interdependent women's organization in the Church, not a dependent one," Corey explains. "It was agreed that we should take responsibility—and be accountable—instead of having the Church Center staff do it all for us."

Not only are the women making their own investment decisions and budgets, they no longer are considered a duty of the Church Center's staff person for women's ministries. "We now contract for Ann Smith's time. She is no longer a member of the Committee but attends meetings at our invitation," Corey says.

Also attending meetings is Caroline Hughes, an assistant to the Bishop of Atlanta, who has been hired as a consultant to the Triennial Committee.

The women will now handle all the preparatory work and registration for Triennial which Church Center staff once did automatically.

The final difference may be in the Meeting's program which Corey says will show a new openness to women and women's groups. "The Committee is being sensitive to inclusiveness of other women's organizations in the Church and has asked them how they see themselves included in the next Triennial. Women today are in transition, and we must speak to that. Women in the Episcopal Church want to know how to serve God where they are. They don't want to go to meetings that don't fill their needs."

Corey says the 1985 Meeting will be only a week long, a fact she hopes will enable more women with full-time jobs to attend.

How does Corey feel about all these changes? "I feel the changes are for the better. I feel we're finally coming of age."



Photo by Jack McKee

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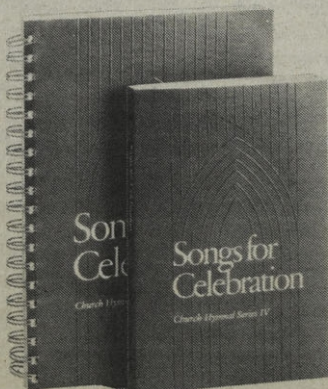
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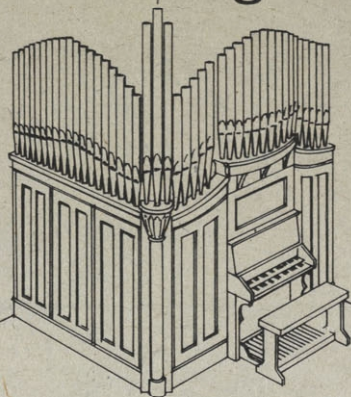
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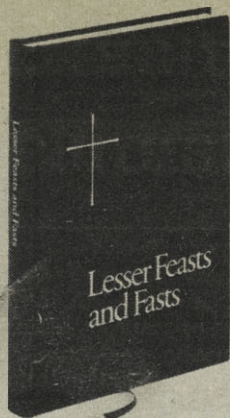
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# Executive Council: Satellites, Budgets, Peace

by Janette Pierce

Approval of a \$22.8 million budget for 1984 was a prime agenda item for Executive Council's November meeting held at the Episcopal Church Center in New York City, but two reports on the Church overseas and two visitors gave the meeting a special flavor.

Council member Pamela Chinnis reported on the recent meeting of the Anglican Council of North America and the Caribbean which focused on work in Belize (see page 6), and Bishop Edmond Browning described his visit to Namibia as a member of the delegation sent by the Archbishop of Canterbury (see December issue).

The Archbishop, Robert Runcie, visited Council via two-way satellite television for a 25-minute conversation with Presiding Bishop John M. Allin. Appearing live and in person was Dr. Allan Parrent of Virginia Theological Seminary who analyzed the Roman Catholic Bishops' Pastoral Letter on War and Peace.

The budget passed on a voice vote. Due to positive response to assessment guidelines, the 1984 budget represents the first time in several years that operating expenses will not consume all additional moneys, and, in fact, several program areas will receive additional funding.

Of the \$2 million budget increase over 1983, \$384,252 went to Education for Mission and Ministry, \$215,756 to National Mission, \$975,490 to World Mission, \$141,260 to Communication, \$11,348 to Stewardship, and \$144,818 to Administration. Contingency funds were set at \$345,000. The Finance department, which overspent its 1983 budget by an estimated \$195,800, received a \$141,697 increase for 1984; the major portion of the 1983 overrun appeared as legal fees in the estimated 1983 expenditures.

Bishop Browning recounted his "humbling and terrifying" visit to Namibia. He gave a brief history of "the last African nation still under a foreign power" and of efforts to remove South Africa's military and political forces which remain in control despite international protests and a 1971 International Court of Justice ruling that their presence is illegal.

In response to Browning's report to his diocesan convention, Hawaiian Episcopalians voted to give 10 percent of their annual diocesan budget to the Namibian Church.

Browning's description of the Namibian Church as "a truly worshipping community which in the face of suffering and intimidation remains faithful" was seconded by fellow Executive Council member Bishop Furman Stough whose Diocese of Alabama has a partner relationship with Namibia. Stough described the "devastation in the name of protection" he and other Alabamians saw on a trip there last June. The Diocese of Alabama has pledged \$125,000 to rebuild a school destroyed in the warfare between South African and Namibian forces.

Council sent a message of support to the churchpeople of Namibia and urged Episcopalians to find ways to augment the gifts sent by Hawaii, Alabama, and Texas, which has pledged \$100,000 to rebuild a seminary. It also endorsed U.N. efforts for a peaceful political process for Namibian self-determination.

Allan Parrent discussed the Roman Catholic document, "The Challenge of Peace," with Council members gathered in the Church Center's Chapel of Christ the King. He called it "the most significant church contribution in recent years" and said it avoids "claiming too much or too little for the Church's authority."

The bishops' opposition to nuclear war

is based on their understanding that a nuclear war cannot be a theologically "just war." Parrent questioned the bishops' position on permitting nuclear weapons as a deterrent if their use is morally unacceptable, for weapons will only act as a deterrent if the enemy believes they will be used. He also asked for elimination of U.S. land-based missiles, thus removing this continent as a target, and called for greater emphasis on personal and cultural exchanges to build a more stable atmosphere between the U.S. and the U.S.S.R. "As a transnational organization, the Church is in a good position to encourage this," he said.

Council commended the pastoral. (See pages 8 and 9 for other commentary.) It also urged further study of recent peace statements which Episcopal and ecumenical bodies have issued.

Canterbury's video visit was part of a special order on communication and the possibilities inherent in new technologies. Council asked the Presiding Bishop to appoint a special committee to explore the Church's use of satellite communications.

In other actions, Council:

- elected Bishop Alexander Stewart vice-president of the Domestic and Foreign Missionary Society and senior administrative officer to succeed retiring Bishop Milton Wood;
- learned that Ecumedia, an ecumenical broadcast agency, will work in a rebuilt radio studio at the Church Center with priority given to production of Episcopal radio programs;
- accepted the invitation of the owner of Far Horizons resort on Long Boat Key, Fla., to be his guests for the February 27-29 Council meeting;
- sent a message of sympathy to members of Korean Episcopal congregations who lost family and friends when Russian pilots downed a Korean Air Lines plane; and
- welcomed the Rev. Sandra Wilson of Connecticut as a member to fill an unexpired term and the Rev. Steve Charleston as a Province VI representative.



### SYMBOL OF HOPE

One new windmill may not mean much to hundreds of thousands of displaced persons in central and northern Uganda who are still recovering from Idi Amin and a war of liberation. But this British-engineered, Kenyan-built windmill in Karamoja, near the Kenyan border, now supplies fresh water, and Bishop Festo Kivengere hopes other windmills will follow. Another hopeful sign is a program through which volunteers have vaccinated 200,000 children in 10 of Uganda's 18 Anglican dioceses against measles, diphtheria, polio, and other diseases. Kivengere hopes mobile clinics will follow in 1984.

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## Seabury Press closes

After 32 years of life, Seabury Press, the Church's book publishing house, is being dissolved. The Seabury name which honors the Church's first bishop will be retained as will Seabury Professional Services, which prints Executive Council material.

The final blow came November 17 when in closed-session Executive Council agreed that annual deficits of \$250,000 were too heavy to bear. Council authorized an interest-free loan of up to \$500,000 to help meet transition expenses.

On December 12 the Seabury board of directors chose three of its members to take necessary action to dissolve the Connecticut-based corporation and offered to help the Press' some 60 employees find new jobs. The Episcopal Church Center bookstore will remain open; the other four will probably be sold. Books in progress and disposition of Press assets will involve further work.

Founded under Presiding Bishop Henry Knox Sherrill's leadership in 1951, the Seabury Press was originally an agency of the then-large Department of Christian Education, publishing the Church's Teaching Series and the Seabury Series of church school curricula under the direction of manager Leon McCauley. The Press was reorganized in 1958 with the Presiding Bishop as chairman, a board of directors, and Robert N. Fuller as its first president.

Educational material was still Seabury's main emphasis when John Goodbody became president in 1961. In 1964 he began a children's line which later grew into Clarion Books.

In 1973 Werner Mark Linz followed Goodbody as president, and in 1981 Edward J. Bermingham, who retired in 1983, followed Linz. To long-time Seabury executive John Weir, acting president, fell the unpleasant duty of presiding at the Press' demise.

Although in its fifth year of operation

Seabury climbed to a place among the top 50 U.S. publishers, it rarely operated in the black. The Church's National (now Executive) Council in the early years advanced working capital which largely went unrepaired; Council ended subsidy in 1973.

In 1979 Seabury had a successful year when it published the new *Book of Common Prayer*, a new Church's Teaching Series, and books by and about Pope John Paul II. But that success was nonrecurring. In a rescue attempt that year Executive Council wrote off \$1.1 million of the earlier capital loans, contingent upon merger with the Church Hymnal Corporation.

The Hymnal Corporation, founded in 1918 as a wholly-owned subsidiary of the Church Pension Fund, was in competition with the Press, publishing the Hymnal, new editions of the Prayer Book, and resources such as *Episcopal Clerical Directory*. Executive Council members thought merger would bring a more unified and profitable publishing unit. That merger, however, never came about.

In 1979 Linz negotiated sale of Clarion, the now successful young people's line, bringing Seabury a \$328,000 profit which it used to help repay a \$350,000 loan to Council. Linz himself bought Continuum, a line of books of social and political significance he began when he came to Seabury, and left to form his own company.

In reporting to General Convention in 1982, Seabury Press' board said, "We doubt if any company can sell half its business, have 11 out of 32 home office personnel leave with its ex-president, and stay in the black. Seabury certainly did not." Both 1980 and 1981 brought larger operating losses than anticipated, the board reported, but it added that it hoped a new line of religious books would "produce the needed sales" to recoup.

Caught between a fear of branching into non-religious trade book sales that might jeopardize its tax-exempt status and the desire to provide the Church with needed, but not always profitable, teaching resources, Seabury Press ran out of both money and time.

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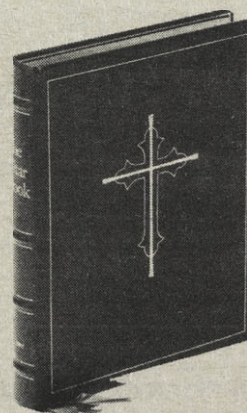
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## Have You Heard

### NEW ETHIC?

*The New York Times* gave front page space to a report that New York's Roman Catholic Governor Mario Cuomo gave an Advent sermon at the Episcopal Cathedral of St. John the Divine. The governor discussed religion and politics and criticized the federal government which he said no longer sees a strong economy and compassion for the poor as going hand in hand. Cuomo described what he calls a "new ethic" that says "God helps those whom God has helped, and if God has left you out, who are we to presume on His will by trying to help you?" He said he is surprised that a religious country can approve of "more money for bombs, less for babies. More help for the rich, more poor than ever." The homeless, he said, aren't interested in theories of supply and demand, and the hungry don't care about the development of the world's most sophisticated nuclear arsenal.

### CLARIFYING CLASSIFICATION

A frequent, although involuntary, contributor to this column is Martin Marty through his eminently quotable newsletter, *Context*. In a recent issue Marty notes that Dwight Bastian of Racine, Wis., says "worship" is not an adjective, but a noun or verb. No more

"worship services" or "worship aids." Bastian explains: "In the most fundamental theological sense, 'worship' is 'service' (or at least ought to be according to the First Great Commandment, Matt. 22:37). . . . And 'service' is also 'worship' (or at least ought to be according to the Second Great Commandment, Matt. 22:39). . . . The end result of our misuse. . . is most of the people in the pews consider the service of worship a passive activity. They come to be served (or entertained) by the choir, the minister, and even the Lord." Marty adds that grammatical accuracy will not bring theological orthodoxy by itself, but it does help clarify thinking.

### JUST SAY 'HELLO,' NOT 'ALL HAIL'

If you thought the Thane of Cawdor was an invention of the witches in *Macbeth*, you'll be surprised to learn that his direct descendant, today's Earl of Cawdor, and the earl's countess have invited members of the 1984 Seabury Bicentennial Pilgrimages to a champagne garden party at their Scottish castle where the family has lived for 600 years. In addition to the Shakespeare-flavored afternoon with a private tour of the castle, the pilgrimage includes special events and an itinerary designed to inform and entertain Episcopal visitors to England and Scotland next summer, the 200th anniversary of Samuel Seabury's consecration to be the first American bishop. Emmanuel Church, Weston, Conn., is sponsoring the tour.

### GLEANINGS

From London—*The Times* reports that the Rev. Rupert D. H. Bursell of Avon purchased a "music processor" program for his computer. The program includes "Hark, the herald angels sing." From all of us here, a happy, holy, merry Christmas, and may 1984 be not an Orwell, but an "all well" year for each of you.



# SMALL BYTES

**MAKE WAY FOR VIDEOTEX:** Searchers Christian Information in Toronto, Canada, is a non-profit, non-denominational corporation that hopes to put information about Christianity into people's homes. The Canadian-developed videotex system, Telidon, stores video and text on a computer base and sends it into homes on telephone lines. Ron Thomas and the Rev. Al Reimers, both Anglicans, hope that as people begin to use Telidon to call up information on everything from astronomy to zoology, they'll stop along the way at Christianity. "We hope that people who don't go to church but who are fascinated by technology will come across our data base, be intrigued and curious, and find something of value which will lead them to a further exploration of the Christian faith," Reimers says. Eventually Searchers hopes to offer the whole Good News Bible, sketches of well-known Christians, and "answers for skeptics."

To receive the Searchers newsletter: 5 Selby St., Suite 203, Toronto, Ont., Canada M4Y 1W3.

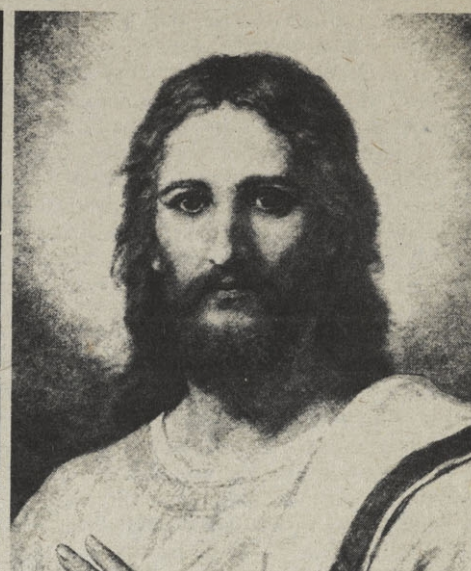
**A LOT LIKE CHINESE COOKING** was Gordon Brown's description of his part in publicizing via computer the results of the Diocese of Rochester's election of a bishop coadjutor. Brown, a convention delegate from Newark, N.Y., uses a TRS-80 microcomputer in his weekday job as

director of communication for Hobart and William Smith Colleges in Geneva, and he brought a KAYPRO II to the convention. In Chinese cooking, he says, "you spend hours chopping and preparing ingredients and then, if you have the right equipment and put the pieces together right, they cook in a few minutes." With the ingredients for the election—prepared news releases anticipating election of each of eight possible candidates—prepared in advance, William G. Burrill's election was announced in a few minutes despite the 10 ballots cast. Rochester's editor, M. Julie Wolf, and a volunteer public relations committee just inserted a statement from the bishop-elect and had the election results on the wire services and out to regional news media within minutes of the election. Brown had loaded lists of local delegates, by newspaper, into the computer, and he updated them throughout the day. Wolf was thus able to tailor special releases to each major newspaper in the eight-county diocese, listing the names of voting clergy and lay delegates from each paper's area. "This is the finishing touch that we probably wouldn't even have tried without the computer," Wolf says. Brown says the microcomputer offers memory and speed, both of which they used "to do the job quickly and to do detailed work we might not have attempted if we had been working with typewriter and mimeograph machine."

For information, write: M. Julie Wolf, Diocese of Rochester, 935 East Ave., Rochester, N.Y. 14607.

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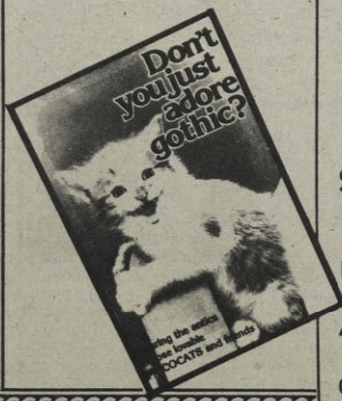
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# Bishops Letter

Continued from page 9

ually, even as the conventional deterrent is built up, so as not to create a sudden destabilization of power on the European continent.)

I am convinced of the soundness of their thinking in calling for the shift to reliance on conventional weapons by NATO, for I fully believe that once the first nuclear weapon of any size is employed, the conflict will quickly escalate into unlimited nuclear conflagration between the super powers. There is, of course, the strong likelihood that a conflict between east and west utilizing conventional weapons would ultimately escalate into a nuclear war, given the circumstances of one side or the other facing defeat, desperation, and the very irrationality of war. However, given the cataclysmic horrors of nuclear war, the hope of limiting any conflict to conventional weapons is worth the price. The Pastoral Letter challenges the nations of NATO to a willingness to pay the cost of building a credible conventional deterrent, even given the fact that our strategy of nuclear deterrence emerged out of precisely our unwillingness to match the Warsaw Pact nations in manpower or conventional weapons.

Furthermore, the Pastoral Letter goes on to express opposition to any U.S. reimposition of the military draft and even challenges the current practice of draft registration. The Letter also expresses the view, which most of us hold, that we are already spending far too much on our national defense, resulting in staggering budget deficits, and that ways must be found to decrease these expenditures and instead expend more of our resources resolving our social problems. It is also a fact that by far the most expensive item in our defense budget is not nuclear weaponry, but manpower, the cost of maintaining our military personnel. (It is estimated that the cost of our military manpower at current levels is seven times what we spend on nuclear weapon systems.) Therefore, any shift to conventional deterrence is going to require, I believe, a reimposition of a military draft to provide the manpower and substantial increases in the defense budget. Yet the Pastoral Letter deliberately says it is not seeking to "make the world safe for conventional weapons" or to create an expensive conventional arms race.

For the deterrent to be credible, it might not be necessary to try to match the Warsaw Pact nations man for man and gun for gun, but the fact is that their forces vastly outnumber those of NATO in every category. For NATO to shift to a credible conventional weapon deterrent is highly desirable and can be coupled with a pledge of "no first use" of nuclear weapons. However, there will be a cost to the NATO nations which we have hitherto been unwilling to pay in terms of greater manpower, likely requiring a military draft, and increased defense expenditures.

Another troubling aspect of building the desired conventional weapon deterrent is the fact that the Warsaw Pact forces are well equipped for chemical warfare (germ weapons, nerve gas, etc.) having both defensive equipment and offensive weapons, even being well trained in their use through their ventures in Afghanistan and Southeast Asia. NATO forces, on the other hand, are only sparsely equipped for such warfare because of the western abhorrence of such weapons. The Pastoral Letter calls for the abolition of chemical and bacteriological weapons, avoiding the question whether a credible conventional weapon deterrent will not require NATO to equip its forces to counter potential use of such weapons by the Warsaw Pact nations.

In a most positive way, the Pastoral Letter affirms the decisions of those who for conscience sake would refuse to bear arms and participate in any act of violence. At the same time, it affirms those who in conscience choose to serve in the military or defense industries, reminding them they

are serving to preserve the peace and protect the freedom of mankind.

Also, in their plea for the United States to try in every possible way to pursue dialogue and disarmament negotiations with the Soviets, the Roman Catholic bishops try in an extremely even-handed way, perhaps overly so, to assess blame on both sides for the fact of the cold war and our current nuclear peril. I wish they had mentioned that in our negotiations over the past 30 years, the Soviets adamantly refused to consent to anything resembling on-site verification, naturally fueling our suspicion that they have something they wish to hide from us. The bishops also might have mentioned that, contrary to our idealistic desires, the Soviets have over the past 35 years exercised restraint only when they have been compelled to do so or when it has been clearly in their interest to do so.

In any case, the Roman Catholic bishops clearly claim not to be speaking as nuclear strategists, technical experts, or politicians, but rather as pastors and teachers of the Church. They state "...that not all statements in this letter have the same moral authority. At times we state the universally binding moral principles found in the teaching of the Church; at other times the Pastoral Letter makes specific applications, observations, and recommendations which allow for diversity of opinion on the part of those who assess the factual data of situations differently. However, we expect Catholics to give our moral judgments serious consideration when they are forming their own views on specific problems." They state further, "...We are convinced that there is no satisfactory answer to the human problems of the nuclear age which fails to consider the moral and religious dimensions of the questions we face." They further declare, "...The only true defense for the world's population is the rejection of nuclear war and the conventional wars which could escalate into nuclear war."

The Pastoral Letter is a clear and powerful appeal for mankind to redirect its energies away from the production of arms and toward the building of a better world for all. Although clearly calling for realistic thinking, rather than idealistic naivete, it is a call to pursue every avenue of dialogue and peaceful relations with the Soviet Union.

Above all, the Pastoral Letter is a powerful reminder to all Christian people that it is the Risen Christ who calls us to expend ourselves in the quest for peace with every fiber of our being. It is the Risen Christ who would hold up before us a vision of that better world where mankind may know freedom from fear and a lasting peace among nations. It is the Risen Christ who sustains us by His grace as we confront the awesome challenge that is before us, and He holds before us a promise that in His strength man can indeed build such a world.

I am grateful to God for this Pastoral Letter produced by our Roman Catholic brothers. It, I believe, must have influenced the thinking of all who were involved in the process by which it was prepared. I know that it has substantially influenced my own thinking. Although I know that many far wiser than I could offer a more profound commentary on it, I believe this Pastoral Letter is a gift of God to us that will leave no reader quite the same for having read it.

However, the Letter, in my judgment, contains some very fundamental contradictions, and this is its weakness. In seeking in a most noble fashion to apply profound accepted moral principles to the specific situations that confront us, the bishops have not reckoned in a realistic way with the implications of the moral counsel they would offer. Perhaps in the resulting ambiguities they have actually gone as far as Church fathers can go and left the reader with the challenge to know and love Christ, to pray and seek to discern His will, and, in that context, to follow the dictates of one's conscience.

Maurice M. Benitez is Bishop of Texas. These remarks were prepared for the Episcopal House of Bishops meeting in Spokane, Wash., last fall.

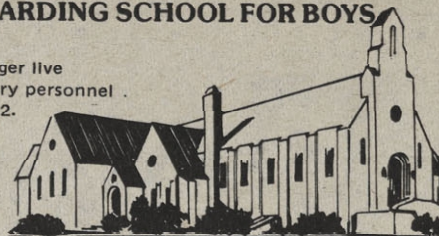
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**Barbara Crafton:  
Work among seafarers**



by Patricia Mack

Short of the United Nations, one would have difficulty imagining a ministry more diverse than the Rev. Barbara C. Crafton has found as port chaplain for the Seamen's Church Institute of New York and New Jersey. Her congregation comprises ships' companies from around the world—captain to deckhand—in port for a few hours or a few days. Her duties range from singing in the Institute's social club to trouble-shooting labor disputes.

"Most of my time is spent visiting aboard ship, making inquiries about health and well-being, letting the seafarers know what services are available through the Institute," says Crafton, who works at both Port Newark and Port Elizabeth. Those services include helping with phone calls home, an Institute store, and a social club which offers entertainment, dancing, and sports activities.

When a seaman has a health crisis or needs to contact a loved one at home, Crafton, who's married and has two daughters, acts as both a resource and a source of comfort. "I met a man from Goa who had been at sea for two years, and in that time his wife had died. He showed me her picture from a newspaper bordered in black. We had a service for her at the chapel. There are often tragedies such as that in the life of a seafarer."

Life at sea is a lonely course and one that can lead to broken marriages and family problems. A woman's touch is a

welcome one and was a factor in the Institute's decision to offer her the chaplaincy.

"It's never been done before," says Crafton, who was curate at St. Luke's Episcopal Church in Metuchen, N.J., until June 1 when she assumed her new position. "I also think this is a group of men who tend not to have a high opinion of women, and I think that needs to be challenged."

Occasionally Crafton's daughters accompany her on shipboard calls. "The seamen just gravitate toward them," she says. "Children are not a part of their lives. You can see by the way they react to my children how much they miss their own."

Seafarers' problems extend beyond the personal. Working conditions can be difficult at best, below decks and cooped up for months. "Many of the seafarers are from Third World countries and may not be aware of their rights or what is fairly due them," Crafton says. "Sometimes they're living in pretty rough conditions."

"It can be difficult for a person who comes from a country where the average pay is \$50 a month. If they're being paid \$50 a week aboard ship, they may think that's heaven."

Crafton became acquainted with the Institute through its social club where she had been asked to entertain occasionally as a cabaret singer. This avocation has found a place in her clerical life as director of church musicals at St. Luke's where *Amahl and the Night Visitors* and *Godspell* are among her past productions.

"Seafarers are a marvelous audience," she says. "I never know whether they understand English or what their tastes are so I do a variety of numbers, and they're always receptive. In a way they are a captive audience."

Some Sunday mornings Crafton preaches at local churches, trying to garner support for and understanding of the Institute's work. "More and more the Church is taking notice of industrial chaplaincy," she says. "The Lord is God over all, and that includes the work place. It's in the work place that many people define their lives. We are whole people, and the Church needs to look at what workers do and what they bring to their work."

For herself, Crafton welcomes the opportunity to work among seafarers. "Many people feel apart and alienated. Seafarers live it," she says.

Patricia Mack is a free-lance writer from East Brunswick, N.J.

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## William Cox: Following Lindy's Example

by Beth Macklin

William Cox was a first-grader in Ohio when Charles Lindbergh made his historic flight to Paris in 1927. "From that time on I've wanted to fly," Cox, now Assistant Bishop of Oklahoma, says.

The road to the clouds, however, was a long one that included an Army career, founding a commercial radio station in Nebraska, a late vocation and ordination to the priesthood, and consecration in 1972 to be Suffragan Bishop of Maryland. In 1979 Cox moved to Oklahoma to assist Bishop Gerald McAllister.

With responsibility for the state's missions, Cox drove 41,000 miles the first year in his new job. At a dinner party a woman asked Cox what he did for relaxation, and he said he'd been thinking of taking up flying. His dinner companion offered a challenge: "I have a plane. It belonged to my husband. Tell you what: If you learn to fly in the next year and I don't, I'll give you the plane."

Spurred by the challenge, Cox began flying lessons at an airfield near Tulsa with instructor John Kearby who had to tailor lesson times to the bishop's schedule.

One day after his 61st birthday Cox made his first solo flight. Tradition demanded that a pilot surrender his shirttail after his first solo flight so Cox gave half a purple shirttail to posterity. "The other half is attached to my study wall at home,"



Bishop Cox ties down his airplane at Wiley Post Airport in Oklahoma City.

Cox says, "and every time my wife sees it, she says, 'Oh why did you have to be wearing your best shirt?'"

Cox's original challenger also learned to fly so the offered plane was no longer available. After renting a plane for a period, Cox, with the help of the diocese, bought a Cessna Skyhawk. Now trips that formerly took him a whole day by car are only a matter of a few hours, and he can "set 'er down" with the best of them.

Adapted, by permission, from *Oklahoma's Mission*.