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EPISCOPALIAN

Religion and Politics: Do they mix?

The House of Bishops pondered that in a pastoral letter, **page 6**; Norman Faramelli and Maryland conferees did the same, **page 8**.

APSO celebrates its 20th

Making the connection between life and religion in Appalachia is still APSO's task, **page 14**.

Secrets of African hospitality

In East Africa, visiting has its own special code and perhaps something to teach us, **page 17**.

Tips on holiday giving

Parishes which plan to distribute holiday food baskets may profit from this advice, **page 18**.

Report from Russia

Among the Orthodox, Jasper Pennington finds beauty in worship but continuing misunderstanding about culture, **page 24**.

Is suburban ministry different?

Four ministers to suburbia respond to that question, **page 27**.

HEADS ABOVE THE CROWD

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Help for runaways, **page 16**.

William Muniz

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Fred Yerkes

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Hymnal Preview

An Advent hymn, **page 22**.

Feasts

This month, St. Hugh, **page 26**.



Sharing a laugh are Archbishop Paul Reeves of New Zealand, left, Bishop John Walker of Washington, center, and Bishop James Moodey of Ohio.

Bishops consider varied agenda: Economics, unity, deterrence

by Janette Pierce

Episcopal bishops who met in Jackson, Miss., early in October discussed the difference between first-strike capability and first use, heard a report on Central America, pondered the Christian community's role in relation to abortion, and were challenged to be more intentional in ecumenical endeavors. Led by Professor John Macquarrie in a daily theological reflection, they examined "the person of Jesus."

They also joined Mississippians to honor Presiding Bishop John Allin who, with his family, lived in Jackson for the 12 years preceding his election in 1973 to be Presiding Bishop. From St. Andrew's Episcopal Cathedral, situated midway between the state capital and the newly-refurbished building that was the capital of the Confederacy, Allin, as Bishop of Mississippi, played a leading role in the 1960's "to pull this state out of the darkness of racial segregation and turmoil," Jackson's *Clarion-Ledger* said.

With their wives, the bishops joined

the Cathedral's congregation to hear Archbishop Paul Reeves of New Zealand bring greetings from "3 million people and 70 million sheep" and from his Church which is struggling "to understand how to be and what to do" in a small, multi-racial, economically threatened society. "Social action... requires much of us," Reeves said. "It may cost us power and possessions so others may have dignity and hope."

Prior to the meeting the bishops had received papers on the morality of deterrence and on abortion. While in Jackson they heard speakers on Central America and ecumenical relations and issued a pastoral letter (see page 6).

The deterrence paper, presented by Bishop William Frey of Colorado, head of the General Convention Joint Commission on Peace, was the product of a Commission which saw itself as "a committee of inquiry, defining issues in an open-ended way," rather than as a "jury bringing in a verdict," Frey said. After discussion, the bishops forwarded the paper, and their

comments and recommendations, to Frey for possible inclusion in the Commission's 1985 General Convention report.

The paper offers four deterrence strategies, giving pro and con arguments for each: military advantage, parity, sufficiency or minimal deterrence, and non-nuclear deterrence. It includes definitions and ends with questions such as: "Is the contemplation of using nuclear weapons morally as reprehensible as their actual use might be?"

Central America came to the House of Bishops in a 20-minute film and through a panel of Bishops Leo Frade of Honduras, Cornelius Wilson of Costa Rica, Armando Guerra of Guatemala, and Leonardo Romero of Northern Mexico who is also Bishop-in-Charge of El Salvador. The Rev. Charles Cesaretti, the Rev. Patrick Mauney, and Sonia Francis led the discussion.

While stressing the suffering of their people, the panel of bishops said the Episcopal Church must take a reconciling role. The House of Bishops received the report "with gratitude" and reaffirmed past statements which called for withdrawal of all outside forces and support for Contadora peace initiatives.

Frade said Honduras is a receiver, not a sender, of refugees and asked for the U.S. to accept refugees and also work on "pacification." The bishops asked the U.S. government to grant political asylum to Central American refugees and to initiate a multi-billion dollar program to reduce poverty with aid tied to human rights and a demonstrable increase in per capita income for all people in those nations.

Romero, who feared for his life on his first visit to El Salvador, said, "We have to be careful how we give testimony."

When Bishop William Folwell of Central Florida challenged that "not to take a position is to support the status quo," he was reminded that "being neutral is somewhat like being Anglican."

Bishop Anselmo Carral, formerly Bishop of Guatemala, appreciated the Central American bishops' position. "They have to go home," Carral said he welcomes U.S. interest in the area and hopes it is pastoral, not political.

The House of Bishops' theology committee had prepared a 16-page theological paper on abortion which Bishop William Weinbauer of Western North Carolina presented, emphasizing that it was not a position document, rather a paper presented to stimulate thought and discussion.

The paper reviews past General Con-

Continued on page 7

inside

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and mastery; never useless.'*

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World News Briefs



LONDON, ENGLAND

Archbishop Robert Runcie said in an interview with the *Times* here that unless the Thatcher government and the coal miners' union can come to terms in the 8-month-old mine strike, "bitterness and anger will spread." He also cited the danger of "an increased authoritarian kind of government either from the right or left." Runcie's remarks and those of other Anglican bishops concerning the strike, which was triggered by a government proposal to close mines for financial reasons, have brought angry responses from the government. Speaking of controversial Bishop David Jenkins of Durham, who used his enthronement sermon to chide both sides for their unwillingness to compromise, one Tory member of Parliament echoed Henry II's question about Thomas Becket: "Who will rid me of this turbulent priest?"

DOWNERS GROVE, IL

For the first time in its 43-year publishing history, InterVarsity Press, a publisher of evangelical books, has bowed to criticism and removed a book from its list. The book on biomedical ethics, *Brave New People*, includes the view that therapeutic abortion may sometimes be "the least tragic of a number of tragic options." One observer said the outcry against the book may signal that abortion is no longer a debatable issue in the evangelical community. James McLeish, head of InterVarsity Christian Fellowship, made the decision to withdraw the book because "it caused confusion" and is perceived to be pro-abortion. McLeish said he didn't want to detract from the Fellowship's evangelism on college campuses. The book was co-published with a British branch of the movement and continues to be sold in Great Britain.

WASHINGTON, DC

On November 18, Episcopal parishes will observe Alcohol Awareness Sunday, supported by the Presiding Bishop and sponsored by the National Episcopal Coalition on Alcohol. Sermon ideas, small group exercises, pamphlets, and service bulletin covers are available to help stimulate and raise awareness of the problems connected with alcohol. For information, write: National Episcopal Coalition on Alcohol, P.O. Box 50489, Washington, D.C. 20004.

NAIROBI, KENYA

Christian communicators from 20 African countries met here in August to found the Fellowship of Christian Communicators in Africa and Madagascar. A Kenyan government official urged the group to help African development by fighting poverty and moral decadence.

BROWNSWOOD, TX

The Diocese of Fort Worth chose a Louisiana rector to be its bishop coadjutor at a special convention held here in mid-September. The Rev. Clarence C. Pope, Jr., 54, was elected on the second ballot after the first was declared invalid because of a credentials mix-up. A Shreveport native, Pope was rector of St. Luke's, Baton Rouge, at the time of his election. His consecration is planned for early next year.

BOSTON, MA

Two Episcopal churches in the Roslindale

and Hyde Park neighborhoods have joined six other churches in an ecumenical project to help one another and to train church and neighborhood people to be more effective in building strong parishes and communities. During an ecumenical service—with readings in English, Spanish, and Greek—Our Savior Episcopal Church and Christ Episcopal Church signed a covenant between them and Roman Catholic, Lutheran, United Presbyterian, United Methodist, and Greek Orthodox congregations. The Project ACTS (Association of Churches for Training and Service) covenant commits the eight to supporting the project and to opposing racism and other community-damaging factors. Denominational leaders who spoke at the covenanting service included Episcopal Bishop John Coburn, who called ecumenism "the most significant movement in the western hemisphere."



SEE OSLO

ROME, ITALY

Jamaican Prime Minister Edward Seaga, an Anglican, told the Second World Congress on Religious Liberty, held here in September, that religious tolerance and inquiring minds have been the basis for democratic freedoms valued throughout most of the western world. "It is impossible, ultimately, to keep the human mind in chains," Seaga said. The alliance of religion and a dissenting mind has helped "to find the necessary equilibrium between restraint and freedom... [and] has ultimately undone tyrannies."

WILTON, CT

The Church publishing company of Morehouse-Barlow Co., Inc., is celebrating its 100th birthday. Founded in 1884 by Linden H. Morehouse, who was publishing *The Young Churchman* from his home, it soon took over from *The Living Church* magazine publication of a quarterly clergy list; eventually this grew into *The Episcopal Church Annual*. And in 1900 it began publishing *The Living Church* itself and continued to do so for 52 years. In 1938, Morehouse Publishing Company, so named in 1918, became Morehouse-Gorham Co. following a merger. In 1959, the name became Morehouse-Barlow because of the contribution of Harold C. Barlow, whose son Ronald became president 10 years

later. Regardless of name changes, the company has continued for a century to publish books, materials, and supplies for the Episcopal Church and its Anglican sister Churches.

OSLO, NORWAY

The Nobel Prize committee has announced that Anglican Bishop Desmond Tutu, who is secretary general of the South African Council of Churches, is this year's winner of the Nobel Peace Prize. The committee cited Tutu's leading role in the non-violent struggle against apartheid in South Africa. Tutu is presently a visiting professor in Anglican studies at General Theological Seminary in New York City.

PHILADELPHIA, PA

The Episcopalian's promotion consultant, Jean Weir, retired in October. Weir had joined the staff, whose headquarters are here, in 1971. An artist and teacher, she plans to devote her time to her school and her painting.

BIRMINGHAM, AL

Bishop William Dimmick is Bishop Furman Stough's new assistant in the Diocese of Alabama. Dimmick resigned as Bishop of Northern Michigan in 1982 and began an ecumenical ministry at a Roman Catholic abbey and university in Minnesota. For the past year he has served as acting dean of Seabury-Western Theological Seminary in Evanston, Ill.

MANAGUA, NICARAGUA

The Rev. Sturdie W. Downs, 37, is the first Nicaraguan to be elected bishop of *Iglesia Episcopal de Nicaragua*. Downs, a native of Corn Island, was elected at a special convention on September 9 at St. Mark's Church, Bluefields. He is president of the standing committee and has been a deputy to General Convention. At the time of his election, on the first ballot, Downs was vicar of All Saints' Church here.

WILMINGTON, DE

Family and friends gathered at a nearby conference center in August to celebrate the 99th birthday of Bishop Andrew Y. Y. Tsu. He is the former Bishop of Yun-Kwei in China and was one of the first clergymen blacklisted by the communists in 1949. Until recently he was pastorally active in the Diocese of Pennsylvania.

HARRISBURG, PA

Early in October, 126 hievers and seven bulls left the airport here bound for Uganda. Heifer Project International, which sent the animals, hopes to help the Church of Uganda reestablish the dairy industry wiped out during Idi Amin's regime.

DURHAM, ENGLAND

The Anglican/Roman Catholic International Commission (ARCIC-II), meeting at St. John's College here, "made substantial progress in the preparation of a statement on fundamental doctrinal principles concerning salvation, justification, and the role of the Church in God's plan for the redemption of the whole human race." Roman Catholic Bishop Cormac Murphy-O'Connor of Arundel and Brighton and Anglican Bishop Mark Santer of Kensington chair the Commission.



In the steps of Samuel Seabury, Indianapolis rector Robert T. Browne stands near London's Parliament buildings during shooting of a 30-minute color film on the life and travels of America's first Episcopal bishop. Browne researched, wrote, and narrated the film.

Seabury film helps celebrate centennial

On November 14 in Aberdeen, Scotland, Presiding Bishop John Allin will give Primus Alastair Haggart of Scotland a copy of a 30-minute color film on the life of Samuel Seabury. November 14 marks the anniversary of Seabury's consecration in Aberdeen in 1784 to be the first American bishop.

The film, *In the Steps of Samuel Seabury*, is the creative sabbatical project of the Rev. Robert T. Browne, rector of St. Paul's Church, Indianapolis, Ind. For several years Browne had been developing a sabbatical program which would involve research in the U.S. and in Great Britain on the connections between the Episcopal Church in the U.S. and the Episcopal Church of Scotland. He was also interested in providing the Episcopal Church with an educational resource for use in inquirers' and confirmation classes.

Browne, who chose to present the connection visually by retracing Seabury's journeys in Connecticut, England, and Scotland, says England's clear, sunny weather this summer aided on-location filming and St. Paul's choirs, on a summer tour to England and Scotland, enhanced the film's soundtrack. Much of the background music was recorded where the film was shot.

The first phase of Browne's sabbatical—the research—began two years ago as he began delving into Seabury's life and min-

istry and into the political and religious background of the American colonies between Seabury's birth in 1729 and his death in 1796.

Last year the actual script began to emerge, and Browne contracted an English film crew to help with locations and production needs. Filming was done this past July and August.

Browne himself narrates the story. Seabury's involvement in the Revolution as a Tory chaplain is shown through scenes of battlefields in Connecticut and on Long Island and Staten Island, N.Y. Other scenes were filmed on a sailing ship in Mystic, Conn., and on an English stagecoach.

Scenes in London bring to life the English Church's unwillingness to consecrate Seabury—in part because Parliament required an oath of allegiance to the Crown and because it would not accept Connecticut's legislature as a legitimate government. The film also shows Edinburgh, where Seabury attended medical school prior to his ordination.

A less-than-final version of the film was shown at a meeting of Episcopal Radio-TV Foundation trustees in October. Its official premiere is being held at the Diocese of Indianapolis' annual convention October 26.

Browne says the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, has asked for a London showing for the Archbishop of Canterbury and his staff and for members of the Council.

For further information on the film as a bicentennial resource or for Christian education, write to: Media Ministry, St. Paul's Church, 10 W. 61st St., Indianapolis, Ind. 46208.

Newark priest sues diocese over firing

Does ordination to the priesthood of the Episcopal Church imply a guarantee of employment until mandatory retirement at age 72?

The Rev. John Edler, former vicar of a mission congregation in the Diocese of Newark, thinks so, and he's suing that diocese. Edler contends the diocese broke this implied contract when it removed him as vicar of St. Alban's Church, Oakland and Franklin Lakes, N.J. The suit also contends his termination has injured him and prevents his pursuing "his career as a priest in the Diocese of Newark."

Edler, 60, received his divinity degree from Berkeley Divinity School at Yale and served parishes in New York before being called as rector of Trinity Church, Irvington, N.J., in 1951. In 1966 he was assigned to St. Alban's as vicar. A diocesan bishop is ex-officio rector of mission congregations with the authority to appoint vicars who serve at his pleasure.

The diocese, which filed a response to Edler's suit, contends that under the First

Amendment of the U.S. Constitution, the courts have no jurisdiction in the matter. The diocese has also filed a complaint against Edler for his refusal to vacate St. Alban's vicarage.

HONG KONG CHURCHES ISSUE RELIGIOUS STATEMENT

After China and the United Kingdom signed the formal negotiations which determine the future of Hong Kong, the 12-denomination Hong Kong Council of Churches—of which the Anglican Church is a member and which includes five seminaries, 50 church organizations, and over 300 congregations—issued a Protestant Manifesto on Religious Freedom. It said religious freedom is "a sign of social progress" and is based on "the human rights which God bestows on all people at birth."

It then detailed rights and freedoms relating to personal and family choices about religion and the rights of Churches to free assembly and to make their own organizational decisions they hope to continue after the Chinese take over in 1997.

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Switchboard

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

HOORAY FOR McCORKLE!

When *The Episcopalian* was incubating, I applied for the job of editor. The Holy Spirit—and Bob Kenyon—picked Henry. I nursed a secret resentment for quite a while, but the decision was manifestly the right one. No one could have done a better job than Henry. Hope he enjoys retirement as much as I do.

Paul Baker
Pekin, Ill.

CORRECTION

In the August issue an error appeared on page 5 [Have You Heard] which ought to be corrected. Neither Bishop Hobson nor Bishop Nash had anything to do with founding Clinical Pastoral Education, according to history. The Rev. Anton Boisen was a patient at Worcester State Hospital, and as he recovered, he realized that he could have a ministry right there. Subsequently he, with Dr. Cabot of Harvard Medical School and Professor Stiles of Andover-Newton Theological School, began a program of ministry to patients, with clinical critique, to learn the most effective way to minister and, subsequently, to develop a training program for clergy at Andover-Newton. I am a member of CPE and was trained at Andover-Newton.

Harold E. Kocher
New London, N.H.

LESS THAN 50-50?

How much longer are The Episcopocats going to run? For years we have had to watch a controversial animal that about half the population (the dog lovers) does not respond to or does not like.

Wilbur H. Tyte
Greensboro, N.C.

WE OURSELVES

My thanks to Father Sobol for saying what I am sure many of us have felt but not articulated [Can the rector be a priest? October issue]. Often the rector is required by parishioners to be a cross between scoutmaster, entrepreneur, and wet nurse.

Successful parishes are perceived to be parishes which busy themselves with myriad activities, few of which are remotely related to the Gospel of Christ.

We feel frustrated, disappointed, and sometimes not a little angry. But God is as present in our feelings as He is in the Blessed Sacrament. "That He may evermore dwell in us and we in Him" is not a distant hope, but a present reality. Christ is as present in the parishioner who is negative and demanding as He is in the parishioner who is loving and supportive. Our problem is we do not always recognize Him in them.

We may be excellent administrators, motivators, fund raisers, but if we are not men and women of prayer, then we are nothing. We need to spend quality time with God who called us into being.

Alan Hughes
Springfield, Pa.

Ed. Note: We goofed. Walter Sobol is not in Massachusetts, but is rector of St. Luke's, Montclair, N.J.

INCLUSIVE LANGUAGE

Granted that the men who wrote various books of the Bible grew up in a male-dominated society and were influenced by it, the drive for inclusive language in the Bible, Prayer Book, and contemporary literature overlooks a simple fact: "Male and female, He created them." This was one of the basic facts of life long before it was written into the Book of Genesis. It does not mean that men are superior to women. All it means is the sexes are different. They are meant to complement each other.

Henry R. Chapman
Asheville, N.C.

As a feminist, an Episcopalian, and an English professor, I thank you for the article on taking prejudice out of language. I especially like the quote, "'Ancestors' is a more appropriate word than 'forefathers.'"

Leonora Holder
Long Beach, Calif.

The Episcopocats



"GIVE US THIS DAY OUR DAILY BREAD. . . please."



REMEMBERING A VISIT

The March issue had a fine article about Florence Li Tim-Oi. I thought you might be interested in a picture of a much younger Li Tim-Oi taken in 1948 when she was a deaconess. A group of Chinese clergy visited this country that year. At All Saints' by the Sea in Montecito, Calif., my family and I met them and invited several to our home for dinner. The photo was taken when my mother took the deaconess sight-seeing. Also included in the group was the Rev. Roland Koh, later to become a bishop.

Rosemond McFerran
Davis, Calif.

Exchange

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

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THANKS!

St. Martin's Mission in Port Richey, Fla., wants to say "Thanks" to all the generous readers who sent hundreds of Betty Crocker coupons, as requested in the July issue, toward acquisition of flatware.

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Florence V. Davis

Pope makes history in Canada visit

by Jerry Hames

For 12 days late in September, Canadians talked of little else but Pope John Paul II.

He dominated the news and the attention of millions of people as he crisscrossed the country, moving from one time zone to the next followed by rain, wind, and fog. If he didn't think much of the weather on this, his longest visit to any country, he must have been overwhelmed by the spirit and adulation of Canadians.

Leaders of other Christian denominations participated in his visit. The largest of three ecumenical services took place at St. Paul's Anglican Church in Toronto where the Pope presided and 3,000 people attended by special invitation. Anglican, United, Presbyterian, Lutheran, Armenian, Mennonite, and Greek Orthodox church leaders participated with Roman Catholics.

In his homily, the Pope said the needs of the poor must take priority over the desires of the rich, the rights of the workers over the maximization of profits, the preservation of the environment over uncontrolled industrial expansion, and production to meet social needs over production for military purposes.

He urged those involved in inter-Church coalitions—which work with aboriginal and native peoples, with Central and South American refugees, and with Canadian businesses on corporate responsibility—to continue such involvement despite the criticism they receive.

A meeting which followed the service was equally significant. The Pope sat in a circle with Canadian church leaders in St. Paul's parish hall, talking informally about common needs.

Some observers said the church leaders did most of the talking while the Pope listened. It was an important event because of the frank questions raised—of ministry and authority in the Church, of the validity of women's ordination to the priesthood, and of the need for the Churches' continued joint social action.

Anglican Archbishop Edward Scott emphasized that the meeting was not an audience with the Pope, but the Pope meeting with members of the Canadian Council of Churches at the latter's invitation. He said the meeting and its informal setting indicated just how far ecumenism has moved in less than a quarter of a century.

"I would never have thought 20 or 25 years ago that the head of the Roman Catholic Church would come into our building, sit around with us in a big circle, and chat more about what we could do together," Scott said. "He [the Pope] said he wanted to listen and learn more about our concerns. Questions were direct and frankly put."

Jerry Hames is editor of *The Canadian Churchman*.

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 (Signed) Henry L. McCorkle
 Publisher and Editor

Silence is both ministry and mastery; never useless

BY RICHARD THOMAS BIERNACKI



"Stand in awe and sin not; commune with your own heart upon your bed and be still." (Ps. 4:4 KJV) Other translations prefer the word "silent." In this age, so conscious of noise pollution, can anything be more timely? I have found that a silence pregnant with God makes you feel that even one audible word would be sacrilege. These precious interludes can really serve as times that are quiet yet creative in our lives.

Silence serves as an aid to memory. When we are still, the past comes back to haunt us, perhaps to humble us or to make us happy. In the psalm, when David is quiet, his memory goes to work. He looks back on his problems and realizes they have produced a better man—with a richer soul and a finer faith. Silence is the setting in which memory has its best chance and does its noblest work.

Silence is a form of ministry, not least to ourselves. Without some such concern against evil and protest against it, something is missing from our moral fiber. Silence is even more a form of service to others. In another, sometimes a hurt is too deep for words; it calls for loving silence. Many times at funerals I have taken the opposite of the norm; no smoothly rehearsed sentence, no glib, conventional phrase or condolence, just a clasp of the hand and whatever of Christ's tender care I could convey with my eyes. When

Reflections

my heart is throbbing with its most acute anguish, it is not speech that is needed, but our Lord's healing silence.

Silence is also a symbol of mastery. When Christ hung upon the cross, how did He reply to cruel taunts? With a silence so noble and noteworthy that the centurion reckoned it as sublime. Like the Savior, we too cannot escape occasions when the noblest weapon of moral dignity is silence. Let no one think silence useless. Give it a larger and more meaningful place in your soul.

Whatever you do, don't treat Christ with such carelessness and flippancy that He can return you nothing but His awful and dooming silence. His silence to you can be fatal. Your silence in Him may be tremendously fruitful.

Brother Richard Thomas Biernacki, BSG, is Superior General of the Brotherhood of St. Gregory, for whose newsletter, "The Servant," he wrote this piece and from which it is reprinted.



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Economy demands moral choices, bishops told

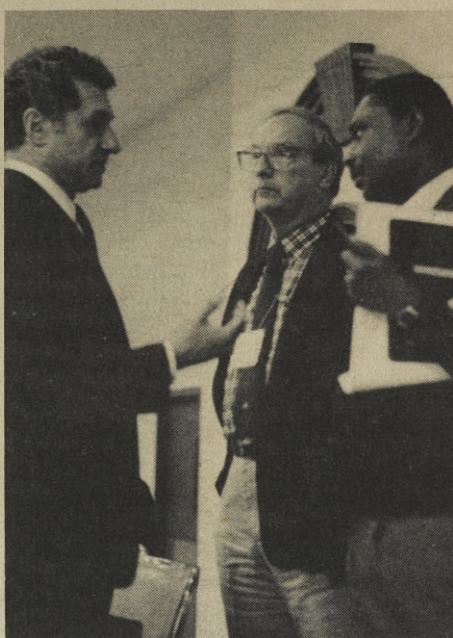
Not participating in dialogue about the economy because the subject is too complicated or the experts disagree is a sin of omission, Gar Alperovitz of the Washington-based National Center for Economic Alternatives told the bishops meeting in Mississippi.

Alperovitz described the United States as the wealthiest society in history with a productive and skilled work force and a land mass protected from invasion by two oceans. "Even today we produce \$63,000 a year for every four Americans," he said. Such a society is ample for everyone, "but the choices should not be left to technology alone. These are moral choices."

Alperovitz said the last quarter of the 20th century "will be rough" because a projected economic downturn could result in more people "being left out," a situation that could trigger violence. In this situation "charity and social programs won't serve because the problems grow faster than the ability to respond. We must find another way."

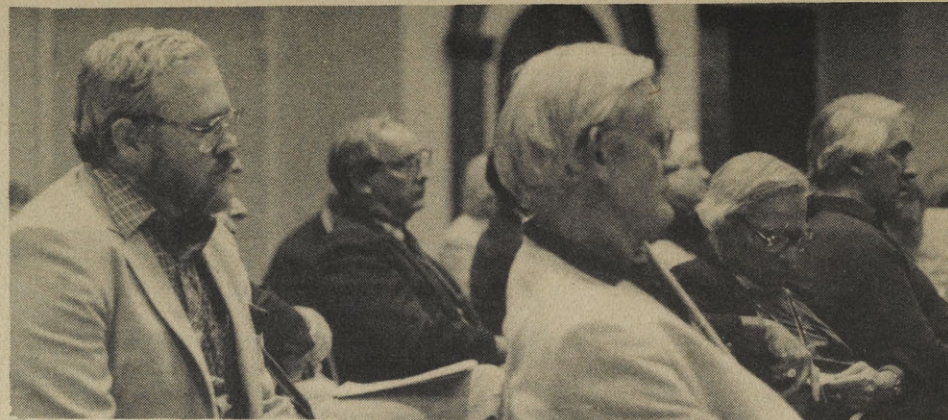
Alperovitz said the political will could be marshaled to choose a society that provides work and stability for its people. "If nations want to, trends can be changed."

The economist painted a picture of a highly planned U.S. economy characterized by multi-million dollar subsidies to farm-



Economist Gar Alperovitz, left, joins Bishop Elliot Sorge of Easton, center, and Bishop Clarence Coleridge, Suffragan of Connecticut, for a chat.

ers, highly regulated banking and health care industries, tax subsidies for home ownership, and individual bailouts such as the Chrysler Corporation and Chicago's Continental Bank. "Despite changes in administrations, there is deepening public involvement in the economy," he said. "The free market arguments are largely irrelevant. Major decisions are largely human decisions. Choice is fundamentally a moral question. Values are important."



Listening and trying to absorb information on widely divergent topics was a common activity when the Episcopal bishops met in Jackson, Miss.

With Bishop John Burt, retired of Ohio, presiding in the Presiding Bishop's absence, a bishops' panel responded. Bishop Duncan Gray of Mississippi questioned whether in a culture where "individualism is a high value" such total planning is possible. Gray agreed, however, that "it does devolve on the Church to change the country's values."

To which Alperovitz answered, "Restoring community is very American."

Values were also noted by Bishop Arthur Walmsley of Connecticut who said he saw "the erosion of any kind of public spirit in young professionals. Their highest value seems to be self."

Bishop John Walker of Washington said worsened economic times endanger minorities and increase the potential for violence. He said economic freedom for individuals, workers, and entrepreneurs is not available when only corporations have freedom

of choice. "There will be no easy entry into the 21st century," he noted.

Bishop Telesforo Isaac of the Dominican Republic spoke movingly of life in the world community, citing his own country where large First World corporations move in and exploit cheap labor, paying women only \$2.55 a day. The price of exports is controlled by First World buyers. Sugar costs \$13.50 a ton to produce, but the export price is set at \$4.50, and the \$9-a-ton loss must be made up by the government's borrowing from First World banks at soaring interest rates.

Isaac said people who seek change are called communists and sometimes persecuted or killed. "As Christian leaders, it is our bounden duty and obligation to show the moral implications to world nations and governments and to persuade the minds of all governments and peoples to establish justice."

A PASTORAL LETTER FROM THE HOUSE OF BISHOPS Jackson, Mississippi, October 4, 1984 'To separate religion from politics is to impoverish both'

As bishops of the Episcopal Church, we have gathered in the early fall of an historic anniversary year. The bicentenary of the consecration of our first American bishop, Samuel Seabury, in 1784 will be celebrated this November 14. That historical note helps shed light, we believe, on a complex issue which has a renewed prominence in the national election campaign going on at this time—that is the relationship of religion and politics in the United States of America. This is an issue of deep concern to all persons whether church members or not.

In the aftermath of the American Revolution, new institutions were forged for the governance of both Church and state. Freed from allegiance to the British Crown, American Episcopalians revised their Prayer Book, organized themselves into dioceses, and provided for the consecration of bishops, of whom Seabury was only the first. One of the founding principles of Episcopalians in the Philadelphia Convention of 1784 was that their Church would be a free Church, not beholden to any civil authority. In no sense would or should its bishops, as their English counterparts were, be part of the state.

That principle of separation of Church and state found its governmental reflection in the decisions which shaped the Constitution of the United States of America. The First Amendment provided that no system of church organization should be established by the government, no religion imposed on the people, and no prohibition made on the free exercise of religion. Joseph Story, the successor of John Marshall as Chief Justice, put it strongly. The non-establishment clause has as its object "to cut off forever every pretense of any alliance between Church and state in the national government."

Despite the rhetoric of some political candidates and church leaders today, our trust in our system leads us to believe that the principle of the separation of Church and state is in no serious jeopardy. The pluralism of contemporary American religious life serves as a guarantee against the establishment or, indeed, even the preeminence of one body of believers over

others for very long. In that regard we must welcome—not condemn—the fact that voices are being heard on religion in the society today even when they are the voices of those with whom we may disagree or even of those whose methods are demagogic and seem to violate the very freedom which permits them to speak.

From our perspective, the Church has a prophetic role to play, settled long ago in the Judaeo-Christian tradition. The moral imperatives of our faith compel us to address the pressing issues of the day. Biblical religion can never separate creation into realms in which God is present and others in which He is not. If in some sense a "wall of separation" is seen to be drawn between the institutions of the Church and those of the state, there is no legitimate separation between religious belief and the shaping of public policy. To separate religion from politics is to impoverish both. The prophetic voice adds a vital perspective in the shaping of public policy. Religion serves its proper function when it seeks to speak on behalf of the voiceless, the voice of God among the powers of any society. That is an essential element of the people's free expression of religion, no matter how much controversy may be generated by it. And it is a right guaranteed by the First Amendment to the Constitution. Justice Brennan put the matter squarely in an opinion written in 1978: The fact "that public debate of religious ideas, like any other, may arouse emotion, may incite, may foment religious divisiveness and strife does not rob it of constitutional protection."

The right of the Church to speak freely carries with it the obligation to speak responsibly. This responsibility is in part

protecting the right of others to speak. Clearly there are disagreements on issues and candidates. But, at a deeper level of truth, both religious and political, we of the Christian faith are bound by standards of truth-telling and fairness. The American political experiment is young, and although it has proven resilient at times of its testing, the present climate calls us to listen carefully to the various voices in light of our national history. That is a demanding task, far more difficult than one of accepting simple answers to complex issues or of accepting the reduction of the search for the common good to slogans and one-issue politics.

It is often difficult to determine exactly what the role of the Church should be. It is easier to point to what it should not be. We do, however, call the attention of church members to what we consider to be unacceptable ways of injecting religion into the political process, such as:

- using the political process to advance a particular denominational point of view;
- coercion of candidates by the threat of single-issue voting, no matter what that issue may be, rather than weighing the candidate's total record;
- appeals to bigotry, prejudice, or intolerance; and
- misrepresenting, ridiculing, or demeaning the seriously held religious views of candidates or the electorate.

Abuses such as these need to be pointed out and resisted in the name of justice and the common good. But the role of the believing community goes beyond that. From the time of the Hebrew prophets, that role has been one of summoning the nation to God's peace, shalom. The debate about issues of Church and state in the

present campaign deflects the attention of the nation from those questions which are central to human survival itself. Instead of talking about the religion of various candidates, we should be considering how they address such issues as the nuclear arms race, the relations between east and west, the growing number of refugees, hunger at home and abroad, and the widening gap between rich and poor among the nations and within this country. Overlooking these issues which deeply affect human welfare and even human life has the effect of trivializing both faith and political process.

During our meeting of the House of Bishops, those of us who minister in the United States of America have had in our midst, as an integral part of this body, colleagues from a variety of nations whose present circumstances vary considerably from our own. Some live with the reality of desperate poverty, the lack of political and religious freedoms, the daily possibility of death from civil war, terrorism, or governmental oppression. Our solidarity with these our colleagues is rooted in our shared faith in Jesus Christ. But we and they both know that not a single day passes in their nations which is unaffected both positively and negatively by the actions of the government of the United States. Let the religious commitments of the candidates be measured by their stands and actions on the questions where human survival and the possibilities of international justice and peace are at stake.

As Christians in these United States, we thank God for our rich political heritage which allows us the exercise of religious faith, free from the constraint of government and free equally to help shape the way that government serves the common good. We claim that heritage best when we are true to our Christian calling to be a people of service in Christ's love, when we are courageous in conviction and tolerant of diversity, and when most of all we are committed to declare, in all that we do and say, that Jesus Christ is Lord, to the glory of God Almighty.

Pursuant to Title III, Canon 21, Sec. 2(f)

Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every minister having a pastoral charge to read it to his congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his parish or congregation, not later than one month after the receipt of the same.

John M. Allin
Presiding Bishop

Scott Field Bailey
Secretary, House of Bishops

Bishops Continued from page 1

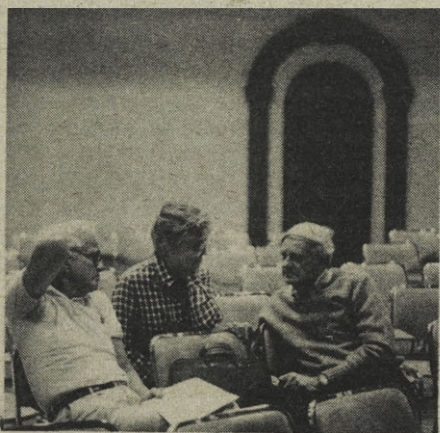
vention abortion statements which reject abortion as a means of birth control, affirm that certain situations might merit access to abortion, and object to any law that would prohibit the exercise of informed conscience. The paper then states the committee's prime principle that "human life is a sacred gift which must be protected" and that a "fetus is human life in the process of achieving human personhood." It details arguments for and against defining a specific time that the fetus becomes a human being.

The paper, which the bishops voted to circulate for more study but did not "commend," moves into a discussion of the welfare of those involved in a pregnancy as well as mother and child and concludes that all abortions are "tragedies" which "in some instances... may be seen as a lesser tragedy."

The present abortion debate, the paper says, seems to isolate the individual making the decision while the proper context for all moral decisions should be in community. The paper asks if abortion should not be seen "differently within the Christian community," where burdens are shared, rather than within a permissive society whose members seek only to be left alone. The Christian community should be a place of love for those who have been born crippled or deformed and a place of forgiveness and support for those who have faced "the tragic circumstance of abortion," the paper says, but it admits the Church has often failed to be such a community.

In discussion, bishops' comments ran from more liberal to more strict approaches, but many seemed to agree with Suffragan Bishop Walter Dennis of New York who said he could "coexist" with the paper. Several bishops wondered about the degree in which women had participated in preparing the material.

Bishop John Burt, retired of Ohio, said the General Convention's Standing Commission on Human Affairs and Health which he chairs studied the paper as well as further material submitted by women. His Commission is the channel through which any action on abortion will come to the 1985 General Convention.



Shirley Gordon joins her husband, Bishop William Gordon, left, and Bishop Coleman McGehee of Michigan for an informal discussion during a break in business.

The World Council of Churches and the National Council of Churches were subjects Dr. Paul Crow, a WCC governing board member, and Dr. Robert Neff, member of an NCC evaluation team, brought before the bishops on their last morning. They asked the bishops to distinguish between critics who want to renew and those who simply want to discredit.

Crow, who described the WCC as a "highly complicated fellowship where the only thing the Churches have in common is their confession of Jesus Christ as Lord and savior," said participation offers Episcopalians "an experience in universality" that transcends east-west divisions.

He said member Churches need to be more active in decision making and that the current in-house split between faith and order and justice and development

must be healed so both are seen as aspects of total mission. "There needs to be open discussion about criticism of members' Marxist societies without incurring reprisals against the members," he said.

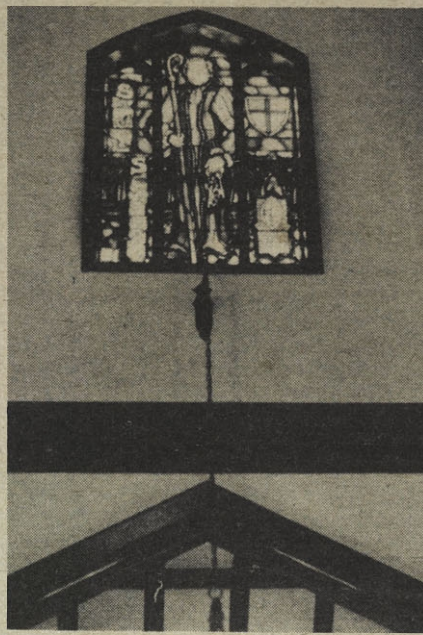
Neff said a panel found that the NCC needs more inclusive membership, particularly Roman Catholics and evangelicals, and that it would propose a gathering of Christians every four years.

The evaluation panel on which Neff served also said the Council must learn to set priorities because "we can't address all the world's problems."

Neff and Crow, joined by the Rev. William Norgren, Episcopal Church ecumenical officer, fielded questions which ranged from how to deal with the material produced by Episcopal ecumenical endeavors to plaudits for the work of the World Council's Ecumenical Institute in Bossey, Switzerland.

In other actions, the House of Bishops:
• welcomed 14 new bishops consecrated since the 1983 meeting and noted this was

Continued on page 28



For the Presiding Bishop, a celebration

Back home in the state he served as diocesan bishop for 12 years, Presiding Bishop John M. Allin received the diocese's accolades—including a stained glass window dedicated to him in St. Andrew's Cathedral (pictured at left), a fund for adult theological education established in his name, two wooden rocking chairs, and a concert in his honor sponsored by St. Philip's Church in Jackson.

The festivities caused one bishop to ponder, "If I had left my diocese for 11 years, would they remember me in such a way?"

Presiding at his last interim House of Bishops meeting, Allin entitled his remarks from the chair as "The View from the Helicopter," framing them as a traffic report. He warned of "some roadblocks, some

Continued on page 28

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FAITH/POLITICS DO MIX, BUT BE CAUTIOUS

by Norman Faramelli

Although references to the deity have always had a cherished place in political rhetoric in the United States, the intensity of religious fervor in the current political season combines religion and politics in curious ways. Campaign 1984, aided by extensive media examination, attempts to portray the country as a Christian nation regardless of its historic pluralism and religious and cultural diversity.

Christians should, of course, stand up and affirm their faith, but some of the means used and results produced can raise more problems than they solve. For example, the use of public funds for a creche display is justified legally only if the infant Jesus can be treated as the same kind of cultural symbol as Rudolph the Red Nosed Reindeer or Santa Claus. Prayer in public schools is likely to be a watered-down petition that is offensive to the least number of people. These are curious victories for Christians!

The religion-and-politics debate has changed over the years. The question today is not whether religion—or moral values rooted in religion—speaks to the political arena, but what should be said and how to say it.

Fundamentalist Christians, long leery of political action, now organize to endorse and work for particular political candidates. In some instances, those endorsements come perilously close to equating the divine will with the platform of one of the political parties. That can be fatal. For an individual Christian to support a candidate or party is one thing, but for a religious body to do so is quite another.

Many conservative Christians have discovered the "this world" side of theology which declares that Christian values need



to be affirmed politically as well as personally. Although we may disagree about what is said and how it is said, we should not forget the need for a "this world" emphasis as a genuine expression of the Christian faith. "Religion is a personal matter" and "Religion has nothing to do with public policy" are misguided comments that only further confuse the debate.

How, then, are we to relate religious values to the political arena?

We should never make a voting decision on the basis of one issue. Whether a ban on abortion or the nuclear freeze is the subject, to base a voting decision on just one issue will distort our vision. The world is more complex.

For example, is a "right to life" position carried to other areas—the death penalty, food for the hungry, peace initiatives? Do other ethical principles, such as social and economic justice, need affirmation? Place the nuclear freeze in the wider context of arms control, arms reduction, and balance of power and focus on conventional as well as nuclear weapons. How does the freeze relate to racial justice and more equitable distribution of the world's resources?

We should always draw on the full range of our biblical/religious tradition. Voting involves more than the personalities of the candidates and the images they project.

The biblical God champions the cause of the poor and the outcast, and when we show concern for them, we reflect the character of the God whom we worship. God is not only the Creator of all life, but the one who establishes justice and corrects oppression. Hence a deep sensitivity for those excluded from society's mainstream requires more than an after-thought in our voting.

We need to understand peace in the biblical sense of "shalom." Shalom is more than cessation of armed conflict; it is the establishment of justice, harmony, unity, reconciliation, and a sense of our common humanity. Ask about a candidate's concern for human rights, educational opportunities, medical care for the needy, aid to the poor at home and abroad, employment opportunities, racial and gender equality, among others.

Simplistic solutions that sound so neat on television can be misleading and deceptive. Our tradition calls us to speak the

truth in love and to sacrifice for others. We therefore need to ask, "What is the real cost of the solutions proposed?" We need to demand the truth and count the cost.

We should make a clear voting decision but always proceed with humility. We should never forget that even the best intentions can be perverted or distorted. When we make choices, we make them as finite and sinful human beings who stand under divine judgment and who are in need of divine redemption. This recognition should remind us of the dangers of equating the will of God with any candidate, party, or political platform.

As we prepare to vote in 1984, we should meditate on a text from the prophet Micah which, incidentally, has found its way into many political speeches throughout our history: "And what does the Lord require of you, but to do justice and to love kindness and to walk humbly with your God?"

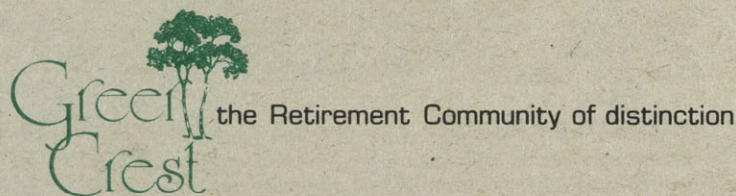
Norman Faramelli is director of planning for the Massachusetts Port Authority and a staff member of the Episcopal Diocese of Massachusetts.

CIVIL RELIGION OR PROPHETIC FAITH?

In mid-September, 95 people from 23 states and 15 major church bodies met near Frederick, Md., for the Claggett Conference on biblical faith and public policy. They issued an open letter which agreed "with those who assert that religious faith should not be separated from the moral and political life of our society," but they said "the wall of separation between Church and state prevents any one Church from imposing upon the whole society its views on matters of individual conscience."

"Our biblical faith calls us to make peace. . . . Thus we are required to resist the nuclear threat that would destroy God's earth and to oppose the hatred of any group or nation."

The Claggett Declaration urges "citizens of faith to identify the responsible public role that an obedient response re-



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quires of them, distinguishing between civil religion and biblical faith."

In other statements, printed below in full, conference participants named distinguishing elements of the two.

We recognize two types of religion in American culture which we characterize as "civil religion" and "prophetic religion."

Civil religion accepts the flag as the symbol of the kingdom of God. It baptizes American action on military buildup; it blesses those who promote a policy of "America first" in dealing with poor nations; and it sees our nation as the agent of God against the "evil empire" of the Soviet Union. Civil religion places the stamp of God's blessing on our cultural norms without critically examining them.

Prophetic religion begins with the prayer of the Publican, "God be merciful to me a sinner." It recognizes that our hope must be based on repentance and that our vision is of a world far more attuned to the will of God than the one we now possess. Prophetic religion always places a distance between where we are and where we ought to be.

We call our nation to what we believe is a biblical faith—away from civil religion to prophetic faith. We deplore selfish foreign policy actions that are proclaimed to be the will of God. We cannot accept the invitation to "stand tall" and be absolved of guilt until our policies are directed toward the requirements of justice and peace. We deplore a nationalism that becomes an idolatry—which places the flag above the cross, the action of the state above our

"Prophetic religion always places a distance between where we are and where we ought to be."

perceptions of the will of God. We believe that on occasion we perform our best service to the state when we say "No" and hold up the vision of our nation's more noble ideals against the action of the state.

We declare that as Christians we have the responsibility to bring our own lives into focus so that they reflect the coming kingdom of God. The Lord Jesus Christ, in His death and resurrection, has reclaimed all the activities of life, including the activities of the state. The Church expresses this decisive and ongoing work through trustful obedience to Christ which brings about awareness of the sovereignty of God. Since ultimate authority rests in the Lord Jesus Christ, the state may establish no religion, but the Church is intimately engaged in the activities of the state through prayer, confrontation, counsel, exemplifying God's active intention, and every other act of trustful obedience to Christ.

As we confront the elections of 1984 and ask what the stance of the Church should be, we are driven unavoidably to remember 1934 and the Declaration of Barmen. When we hear American Christians use language to describe presidential candidates that echoes the language which German Christians used of Adolph Hitler, we feel the need in this country for a "confessing Church."

A confessing Church is not a Church withdrawn from the political process, nor a domesticated Church that the state can use for its own purposes. It is not the implacable enemy of the state, but seeks to reclaim that state for its rightful place in God's purpose for humankind. In so doing, a confessing Church will at times confess that the state's morality is better than its own; it will at times salute specific actions of the state as signs of the kingdom; it will at times confront the state with its clear understanding of the will of God; it will at times resist the state when the state becomes idolatrous or coercive of conscience. A confessing Church will not seek martyrdom, but it will be prepared to go to prison and to death rather than to support the state in what it sees to be crimes against humanity or the blasphemy of planetary suicide.

Mississippi parish to aid Honduras

by Lowell Grisham

As our group walked to our hotel past the central square in San Pedro Sula we were taken aback by the sight of a boy, maybe 9 or 10 years old, lying on a public bench partially covered with a plastic sheet.

Our host, newly-consecrated Bishop Leo Frade of Honduras, remarked on how many abandoned children live on the streets. The Episcopal Church runs three orphanages in the country, he said, but lacks funds to do a comprehensive job. An American diocese, he told us, had recently included a Baptist Honduran orphanage in its Venture in Mission campaign unaware that our denomination serves the same need.

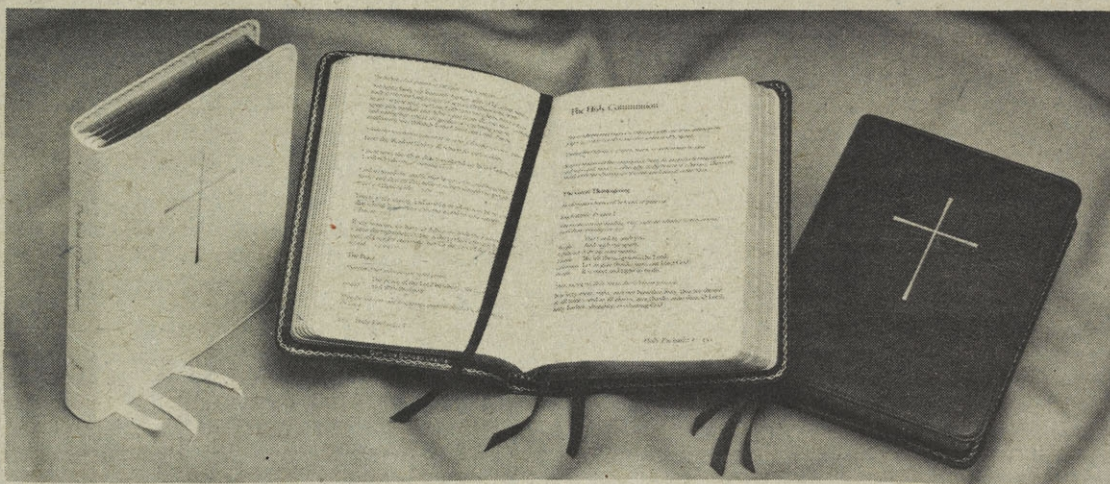
For me, a week's medical mission was

Continued on page 12



On their way to the school bus, young residents of St. Jude's Ranch for Children, Boulder City, Nev., found the main road washed out, the latest victim to flash floods which this year dumped over double the area's usual annual rainfall. Ranch executive director the Rev. Herbert A. Ward, Jr., said the cleanup effort will involve moving tons of dirt washed onto the property as well as repairing the roads and building a better flood-control system.

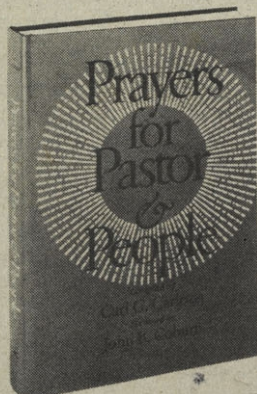
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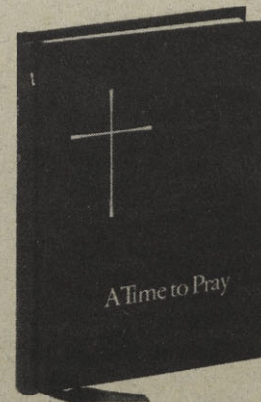
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FINANCIAL PROSPERITY: IS IT GOD'S WILL?



Jack Hartman

The first area emphasizes using super faith to claim God's promises for Mercedes, swimming pools, beautiful homes and other personal desires. The second area of teaching emphasizes that materialism is wrong and that God does not want Christians to prosper financially. The third area advocates that Christians should use the world's systems to develop wealth and then to store up this wealth.

I believe that the Bible is very clear concerning God's will for our finances. Before I share my beliefs in this area, let me tell you why I am qualified to give advice on this subject.

I am a self-employed businessman. In 1974 I found myself with almost \$250,000 of personally secured business debts calling for a \$40,000 annual debt repayment schedule. This was more than my net income at that time. Bankruptcy seemed imminent. I worried constantly. I was extremely close to a nervous breakdown.

In July of 1974, a friend led me to Jesus Christ. The next day I bought a Bible and started long hours of daily study and meditation seeking the answers to my problems. I didn't belong to a church. I had no idea how to study the Bible. I simply prayed and asked God to guide me.

I wrote hundreds of pages of notes from the Bible. I did everything that the scriptures told me to do. Amazingly, it worked! All debts have been paid off on schedule. Our business has grown ahead of forecast each and every year. Seventeen of our sales representatives are now born-again Christians.

Shortly after I became a Christian, I met with three other men and our wives in the conference room of our office to study the

If a Christian brother asked you for one minute of your time, would you give it to him? I'd like to ask you to read the following for one minute. You then can decide if you want to read further.

I'm very concerned about much of what I see being taught regarding what the Bible teaches about financial prosperity. There seem to be three major areas of teaching on this subject.

Bible. I taught this Bible study and it grew... and grew... and grew. This Bible study now has developed into a dynamic church with average Sunday morning attendance of 1,000 people. I am an elder in this church and I still teach the Bible study. I recently appeared on "The 700 Club" television program to give my testimony.

God's Word definitely teaches that our Father *does* want us to prosper financially as long as we follow *His* laws of prosperity. Every one of the scriptural warnings against financial prosperity are warnings against following the *world's* system of prosperity. Our Bible studies on prosperity have been sent all over the world and many people have commented about how their lives have been changed as a result of this teaching.

This material now has been put in a book titled *Trust God For Your Finances*. Every point in this book is thoroughly documented by scripture. The book is written in straightforward, easy-to-understand language. These principles are very practical. You can start applying them *immediately* after finishing the book.

Many people are concerned with the traumatic economic upheavals in many parts of the world. Will the economy of the United States change drastically in the near future? Many economists believe that it will. Do you have a specific knowledge of God's laws of prosperity or just a general idea of what they are? Most Christians are very weak in this area. Christians who know and apply these laws will *not* be overcome by financial problems regardless of the state of our economy. God's laws are *not* in any way contingent upon the condition of a man-made economy.

We would like to place a copy of *Trust God For Your Finances* in the hands of every Christian who seriously wants to know God's will for our finances. We guarantee this book completely. If you are dissatisfied for any reason, don't even bother to return the book. Simply write and tell us that you are dissatisfied and your \$4.95 plus the postage and handling charge will be returned to you promptly.

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"Jack Hartman's business career was a shambles. Finding salvation in the Lord started a recovery process for Jack that is phenomenal. We recommend Jack's book. I believe you will find his message very balanced, very practical and very challenging."

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"I heartily endorse *Trust God For Your Finances*. It is a timely message. The presence of the Lord is reflected in Jack Hartman's writing."

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Missionary, evangelist and author

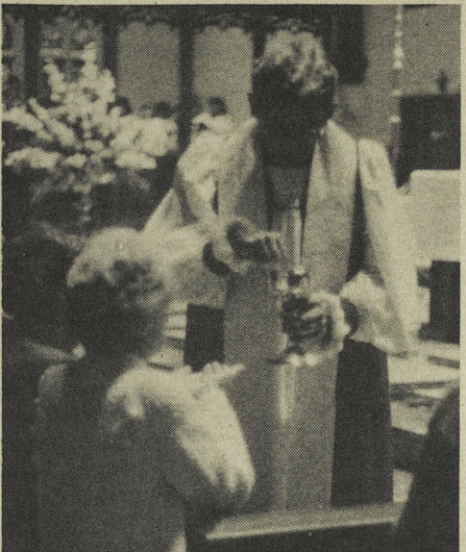
Bonds of Fellowship



You mean there are people in your diocese who have never seen the sea?" a resident of the seacoast Diocese of Brechin asked Bishop Walter Righter of Iowa when he visited Scotland last summer.

In Owerri, Nigeria, this year Bishop Donald Hultstrand of Springfield participated in cola-nut ceremonies, a welcoming ritual in which a cola nut is divided and shared among hosts and guests.

After a Christmas Eve dinner of palm butter with casava, fish, and peanut soup on rice, the five members of the Meyers family went caroling at Phebe Hospital, Svakoko, Liberia, where Bob Meyers is a volunteer doctor for 10 months, supported by people of his home Diocese of Maine.



These encounters, and thousands more like them, are one result of an idea that began 20 years ago in Toronto, Canada—MRI, Mutual Responsibility and Interdependence in the Body of Christ. MRI recognized the bonds of fellowship that bound together member Churches of the Anglican Communion and aimed to strengthen them in a program of companion-diocese relationships, teamed partnerships in which over half the Episcopal Church's dioceses participate.

The original MRI document asked self-examination and cooperation with other member Churches and swift development of "every possible channel of communication." The best form of communication is found in the exchanges of letters, newspapers, photos, people, and the ideas companion dioceses spawn.



PARTNERS MEET PARTNERS AROUND THE WORLD: *Top, young people from Southwest Florida share a meal with Barbadian youth during their dioceses' three-year companion relationship which both sides plan to renew. Second from top, Bishop Emilio J. Hernandez Albalade of Cuba came to Florida's diocesan convention this January and shared Holy Eucharist at St. John's Cathedral. Above, delegates and observers from the Dioceses of Southern Ohio and Ijebu and Lagos, Nigeria, gathered at a consultation in Geneva, Switzerland. Above right, Bishop Donald Davis of Northwestern Pennsylvania tries his hand at plowing behind a water buffalo on a visit to the Southern Philippines. At right, Bishop Furman Stough of Alabama visits with a young friend in northern Namibia. Below right, Bishop Peter Kwong of Hong Kong and Dean Paul Clasper of St. John's Cathedral, Hong Kong, tour Good Samaritan Hospital while visiting the Diocese of Los Angeles. At immediate right, Dr. Thomas Leaman, a physician from the Diocese of Central Pennsylvania, meets with a headmistress and a priest in Bangladesh where Leaman went to assess medical needs of the companion Diocese of Dacca. Below, Bishop Donald Hultstrand of Springfield examines a loom at a weaving center in Owerri, Nigeria.*



Today 58 domestic Episcopal dioceses are linked with other Anglican dioceses. Several are linked with more than one. Province V in the midwest has a companion relationship with the Province of Nigeria, and 11 of Province V's 14 dioceses are linked with one or more of the 22 dioceses in Nigeria.

Several dioceses have created three-way links. Central Pennsylvania joined with Dacca in Bangladesh and North Kanto in Japan. Southwestern Virginia is linked with the Diocese of Bradford in England and with the Sudan. In another configuration, Mississippi and Arizona share companionship with Panama. And Massachusetts is linked with three dioceses in Zimbabwe.

Companion relationships usually last three years with the option of renewing for another three years available to both sides. The Anglican Consultative Council, which was formed in 1971, launched the Partners in Mission Consultations in which a single-nation Church—such as the Anglican Church of Canada—or a Province covering several countries—such as the Church of the Province of Central Africa which includes Zambia, Malawi, Zimbabwe, and Botswana—gathers for self-study and invites partner Churches to help it through the process. All of the 27 Churches have held consultations.

The mission priorities set collectively at the consultations play an important part when companion dioceses begin to plan joint projects. The program stresses that financial gifts may play a role in a companion relationship, but money must not be the central role in the relationship.



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Bitter fight brewing over Church of England remarriage plan

by Religious News Service A Church of England official has threatened "open revolt" if the Church persists in a plan to allow divorcees to remarry at the altar.

Up to a quarter of the 43 diocesan bishops of the Church of England may refuse to implement the proposed and long-awaited scheme for remarrying divorced people in church. In addition, one in five of the established Church's clergy may also ignore the controversial scheme, which is scheduled to go before the General Synod for final approval next February.

The strength of the opposition emerged when a national campaign was launched here to reject the remarriage plan. The organizers, led by Bishop Graham Leonard of London, forecast open revolt if divorcees are allowed to wed again at church altars.

The national campaign is to be fought on two fronts—through a new organization, Marriage Solidarity, which has Anglo-Catholics and Evangelicals as allies, and through the Church Union, the high church body which is making a determined bid to win support for counter-proposals. These reassert the Church's refusal of second marriage to a divorced person while supplying an official service of prayer for use after a civil ceremony.

The national campaign promises to be a creative and coordinated one. Legal and procedural moves are planned to prevent the vote in February. Organized opposition will surface when the plan is considered by the Church's 44 diocesan synods (in-

cluding the non-territorial diocese embracing Europe).

The plan before the General Synod proposes that couples—one or both of whom have been divorced—submit their case for a church wedding to a bishop through their parish priest. The bishop would make the final decision after consultation with matrimonial advisers.

Leonard and members of Marriage Solidarity say this would completely destroy the discipline on marriage. The bishop says he would be among those unable to follow the proposals but would leave individual clergy to follow their own consciences. A total of 10 bishops have so far publicly committed themselves against the proposals.

Canon David Stevens, Marriage Solidarity's organizer, says the proposed scheme not only contradicts the biblical and theological bases of the teaching of Christ and the Church on remarriage, but also fails to produce any biblical criteria at all. What is already clear is the issue is likely to result in one of the most bitter controversies in recent years in the Church of England. Supporters and opponents are being rallied across ecclesiastical party lines, and, significantly, the House of Bishops is itself in disarray.

Meanwhile, the nation awaits the outcome with more than usual interest for marriage remains popular in England. Once every 92 seconds, according to estimate, a couple enters into wedlock, many partners for the second time.



The Donaldsons plan to have some goats and a small garden—and lots of bananas.

Florida couple moves to rural Haiti clinic

by Helen Winters "Rats are the only thing that worries me. That's why we're taking a dog and two cats," says Margo Donaldson, who with her husband Bryan is about to begin a pilot program in Haiti where for the past three years the couple has been doing mis-

sionary work at St. Vincent's School for Handicapped Children in Port-au-Prince. Margo, a practical nurse, and Bryan, a photojournalist, will now be working at one of the mobile clinics set up by Holy Cross, a 63-bed hospital in Leogane, about an hour's drive south of the capital. Health needs are so great in the rural areas that the hospital, a joint Episcopal and Presbyterian venture, hopes to place nurses in these clinics to improve the quality of care in mountain places. Margo, who recently was licensed by the state of Florida as a practical nurse, will be the first nurse so assigned.

The Church in Haiti, say the Donaldsons, whose home parish is St. Mark's, Marco Island, Fla., is a seven-days-a-week Church. Now they will be living and working in Haiti's 4,000-to-5,000-foot high mountains in a two-room mud hut with a tin roof, a dirt floor, and no electricity. No roads exist to their new home, and they estimate the donkey ride from Port-au-Prince will be two to four hours.

Holy Cross Hospital has been improving its facilities, thus has no funds to pay nurses. Bryan took early retirement to participate in the clinic work, and he and Margo will have only his Social Security for support. They plan to have a few goats and some chickens and a small garden patch. Haiti has plenty of bananas. But water will have to be carried and boiled to make it potable.

Holy Cross has applied for residence permits for the Donaldsons so they will be able to stay at least one year. While at St. Vincent's, they had had only three-month visitor passes which were constantly being renewed.

The Donaldsons' address is: c/o Holy Cross Hospital, Leogane, Haiti, via Agape Flight, 403 NW 51st St., Bradenton, Fla. 33529.

HELP IN HONDURAS

Continued from page 9 a first-time look at the Episcopal ministry in Central America. Never having been enchanted by the lure of "sultry forests where apes swing to and fro," as the old hymn goes, I reluctantly backed into this opportunity after an enthusiastic parishioner who had been on a previous medical team begged the parish to sponsor a similar effort.

On St. Columb's Medical Mission to Honduras we took doctors, dentists, priests, and "go-fers" into the remote mountains

of Honduras where a constellation of five villages is served by the Episcopal Church. Most of these villages have only one parish. Coming from the Bible Belt, I was unexpectedly delighted to be surrounded by Episcopalians in such a rural setting.

The village churches are led by lay readers, rarely receiving a priest's visitations. Each parish has two to four lay leaders—literate and surprisingly young—who are leaders in the community. I was impressed by their competence and devotion.

Frade makes his rounds on burro following tortuous rocky paths through the mountains. With cope and miter stuffed into a duffle bag, wearing his collar and

magenta shirt, he was quickly dubbed "The Burro Bishop."

Frade hopes to train lay leaders for priesthood using the designs of Roland Allen. They will study while living and working in their own villages where they already exercise pastoral and liturgical leadership. In a few years Frade hopes to develop an indigenous priesthood for a diocese that now has only one Honduran priest.

The need is critical. These mountain churches are alive with the spirit of God and in need of regular sacramental ministry. In three days we baptized seven people, celebrated seven Eucharists, and gave

last rites.

The Diocese of Honduras needs missionary teachers, financial support, medical and dental missions like ours—and I noticed the sore-bottomed bishop hungrily eye a Toyota land-rover. Our parish is a medium-sized, working congregation with an annual budget of only \$125,000, but we hope to raise the modest \$500 a month to support a missionary nurse who has lived and worked in these villages for years.

For information on helping implement Roland Allen's missionary methods, contact Bishop Leopold Frade, Apartado 23, Colonia Kennedy, Tegucigalpa DC, Honduras, Central America.

The Rev. Lowell E. Grisham, Jr., is rector of St. Columb's Church, Jackson, Miss.



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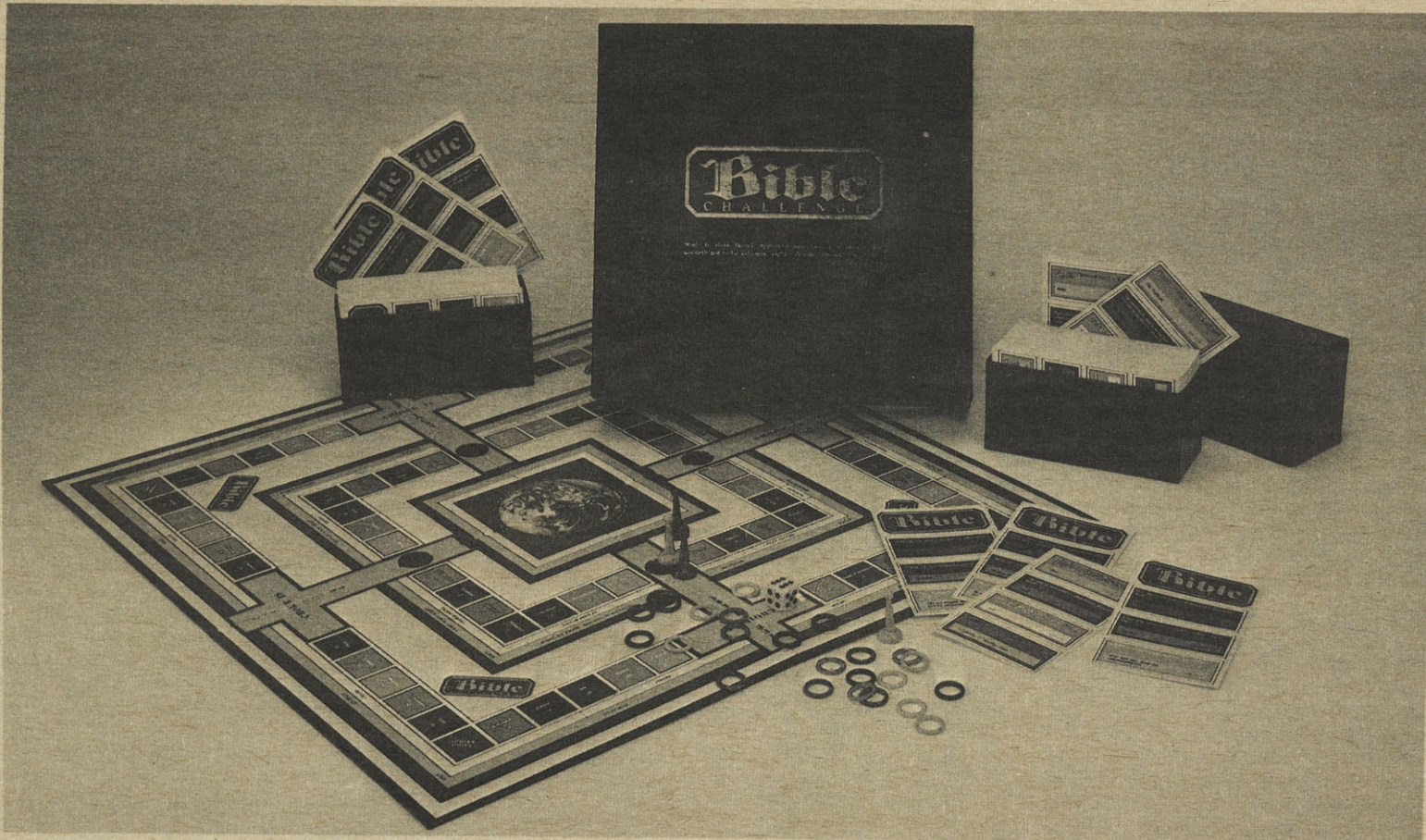
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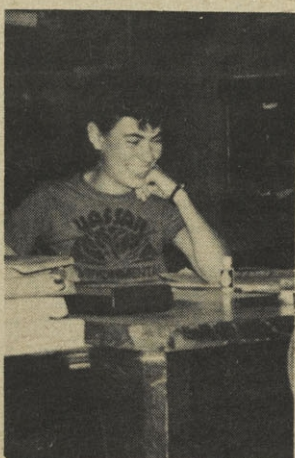
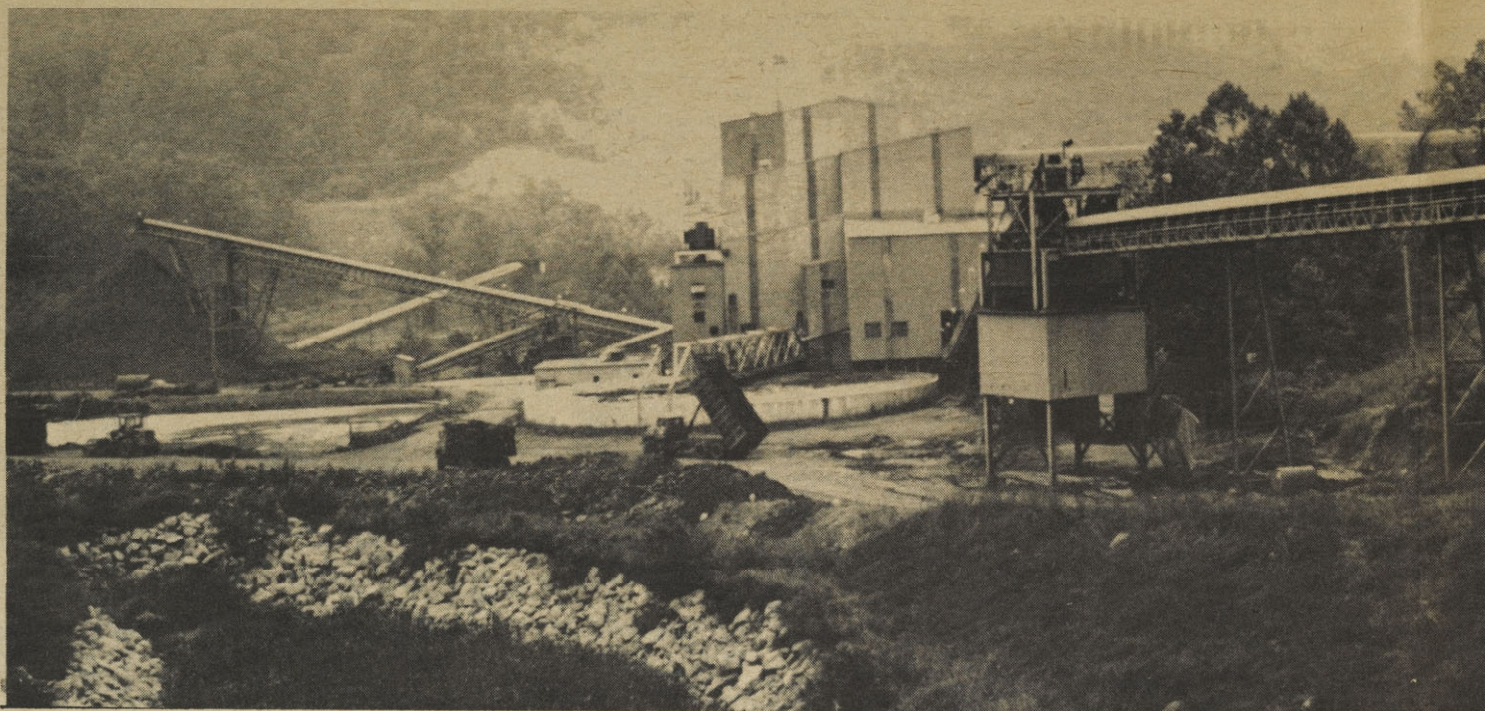
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ONE-INDUSTRY ECONOMICS: Coal is Appalachia's only growing industry, and danger exists beyond the hard-hat areas. One of the oldest health and mine safety networks is run by the Council of the Southern Mountains, which operates from an open-beamed warehouse in Clintwood, Va., where Cathy Stanley, seated, is acting administrative director. With her is staff member Liz Betterley. Billie Fuller, above left, is membership coordinator, and 18-year-old Carrie Nobel, above center, is an intern from New York City. Linda Johnson, above right, who directs work at Grace House, Sandy Ridge, Va., is an advocate and APSO counselor. Below right, India Watkins, APSO youth staff person, confers with Sandra M. Elledge on an APSO publication, *Morningstar Over the Mountains*. Below, the Rev. Edward Geyer, left, Episcopal Church Center executive, talked with Bishop Charlie F. McNutt, Jr., of Central Pennsylvania at an APSO meeting in West Virginia in September.



AFTER 20 YEARS

APSO stands steadfast amidst Ap

In far southwestern Virginia, near and along the border of Tennessee, a human drama plays out. The beauty of the Appalachian Trail and the anonymity of Interstate 81 traffic cutting through the Clinch Mountains offer no clues to the presence of human suffering in Appalachia. But off the Interstate, amid the people, the Appalachian People's Service Organization—20 years old this year—labors to help people influence and eventually control their living conditions and their lives.

As the Episcopal Church celebrates this APSO anniversary November 20, conditions are worse than at APSO's inception. Appalachia still demands attention and a faithfulness only the Church can provide, linking prayer and action and continuing to proclaim that religion and life are inseparable.

Yet as Bishop A. Heath Light of Southwestern Virginia says, "This ministry is no longer affordable. A price must be paid, a way found to address a reality which is sinful and fallen but not despairing. God will not do what we can do. Without Him we can do nothing at all, yet God can do everything in us."

Appalachia is a 13-state region stretching from southern New York and Pennsylvania through the Shenandoah Mountains into Tennessee and the Carolinas, Georgia, Alabama, and Mississippi. It is becoming a feudal society. Absentee landlords in Virginia, Kentucky, and Tennessee control 40 percent of the rural land and its economy as well as 70 percent of the mineral rights in all strip and deep mining operations. Because the land owned by large conglomerates is under-appraised, local capital and tax revenues that finance schools, roads, hospitals, and needed social services are not available.

Mine and plant closings, coupled with layoffs in heavy industry, add to a burgeoning unemployment through which many workers suffer for as long as three years at a time and are not called back to work. They sell their houses, their furniture, and their cars and hungrily await monthly food stamp allotments. Pride keeps them from complaining.

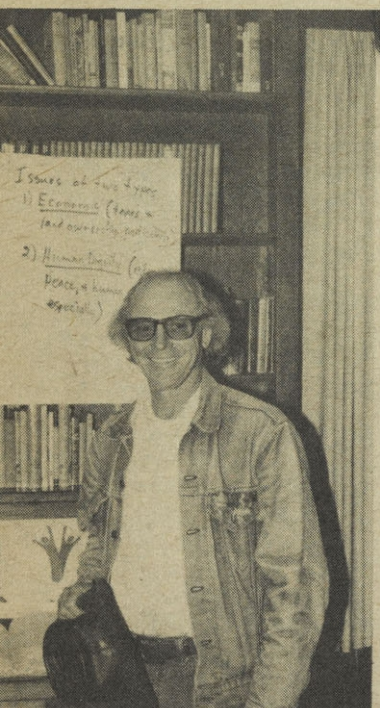
APSO counters this stark human need with an unflinching human spirit. Led by the Rev. Baldwin Lloyd (pictured at right)—"B" to all who know him—who came as executive director in 1969, APSO pursues better working conditions and improved social services as well as organizing to combat strip mining and unemployment and to reform the welfare system. APSO stands for the proposition that prayer and action, religion and life are interconnected. APSO is in for the long haul, knowing that Appalachia's poverty won't be obliterated easily. As a visitor leaves his gracious host in Dungannon, Va., she calls after him, "Come again. We'll be here."

The Rev. Steve Weston is editor of *Fort Worth Forward*.

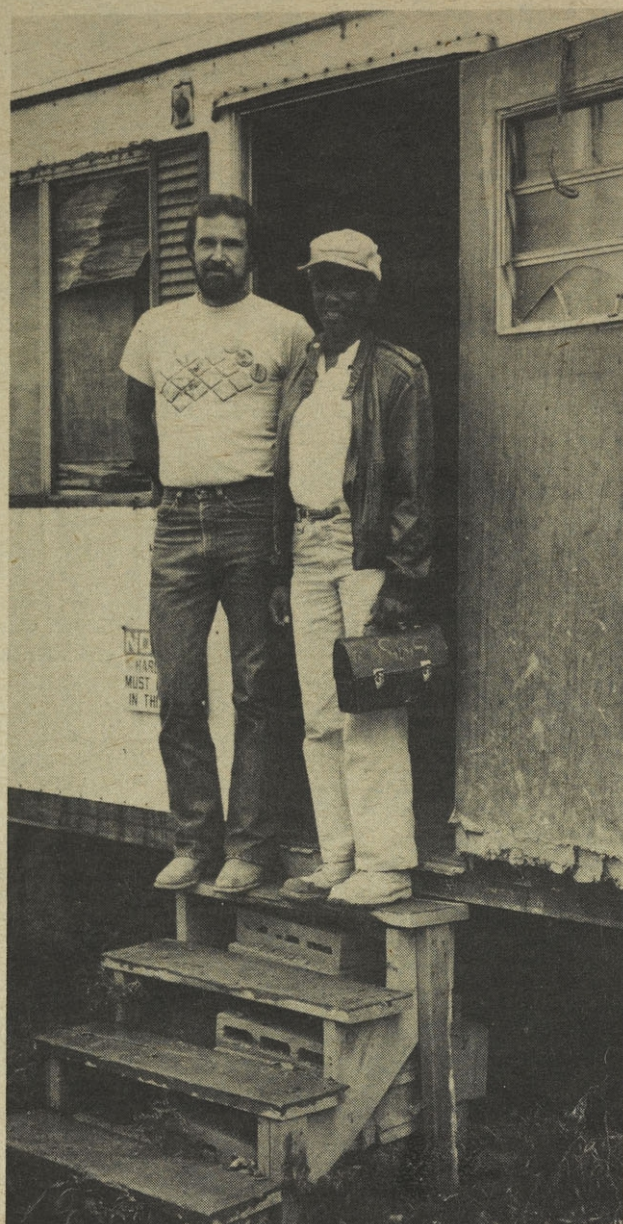




Appalachia



PHOTOS AND STORY BY STEVE WESTON



WOMEN AND EMPLOYMENT: On a construction site Debbie Brown, right above, stands with her supervisor, Gary Callihan. Brown, a 26-year-old laborer in Charleston, W.Va., earns \$6.55 an hour carrying dry wall, bricks, vanity cabinets, sinks, pipe, and cement blocks in a non-union, low-income housing project where 40 new units are being built. Women and Employment, whose director, vocational counselor, project director, and job advocate are shown below, placed Debbie Brown in her job. The organization has increased the number of women taking non-traditional job training in Charleston-area vocational schools, placing them as plumbers, plasterers, laborers, and in other jobs. Operating out of a converted railroad depot in Dungannon, Va., lower left, the Dungannon Development Commission serves 1,700 people in the Clinch River area with a farming and sewing cooperative, Meals on Wheels, rural exchange of Third World and Appalachian women, and a summer reading and recreation program for young people.



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TWO WOMEN FIND THAT THE FAITH IS STILL ALIVE!

Looking about the Episcopal Church today, we are glad to part of her. We are not ostriches with heads in the sand nor are we off living on some fantasy island. We are quite aware of priests defying bishops, bishops defying Canons, and all three defying Scripture and Church Tradition. We see photographs of Episcopal Bishops declaring that this Church favors abortion on demand as an appropriate birth control tool or saying that dogmas of the Virgin Birth and the Divinity of Christ are baggage from the past and irrelevant for today's Church. We have seen the articles declaring that the fact that Jesus was male was only an accident of timing and that the ordination of women has nothing to do at all with doctrine or theology.

Both of us travel extensively throughout the Church. What we see is people hungry for a knowledge of God and doing something about that hunger. We see Faith which is alive and growing: books on prayer sell, retreats are popular, convent guest wings are full. Episcopalians are carving out time from their busy lives for God in both personal and family relationships. Participation is growing in the Sacraments of the Holy Eucharist and of Reconciliation.

Over the past four thousand years the community of God's people has often been in error. But at no time during that four thousand years have God's people been without a FAITHFUL REMNANT within her... a faithful few through whom God has always been able to work His will and make His voice heard. That faithful remnant has always been **within the Church**, patiently suffering, serving, praying, proclaiming. Ezekiel cried out in the name of God, "I looked for someone who could build a wall, who could stand in the places where the walls have crumbled and defend the land..." (22:30). St. Robert of Molesmes was a **someone** inspired by this scripture and grew in fidelity which resulted in the reform of Western Monasticism.

Within the Episcopal Church today are many "someones" who are building walls, standing in the gaps, and defending the faith. The Evangelical and Catholic Mission seeks to be a home for these "someones". Struggling alone is disheartening and futile; struggling by the side of like-minded companions is more encouraging and more effective.

Because ECM remained within the Episcopal Church, we are able to better serve and help her in all possible ways. ECM organizes teaching congresses, produces booklets clarifying the teachings of the Church, provides orthodox presence at diocesan conventions, publishes a newsletter of short but excellent articles, organizes local chapters so that Episcopalians who believe and practice "the Faith of our Fathers" need not feel so alone; and is now beginning preparations for an active presence during the General Convention at Anaheim in 1985. For ECM to continue to provide these services to the Church and to respond to the new needs, we must have funds.

If you believe, as we do, that the Scriptures and Tradition of the Church must undergird what she does and says today; if you believe, as we do, that Jesus Christ is still in charge of His Church and that He can use us, and you, as a Faithful Remnant to increase the holiness of His Church, then pray about what you can give to ECM and be as generous as you possibly can.

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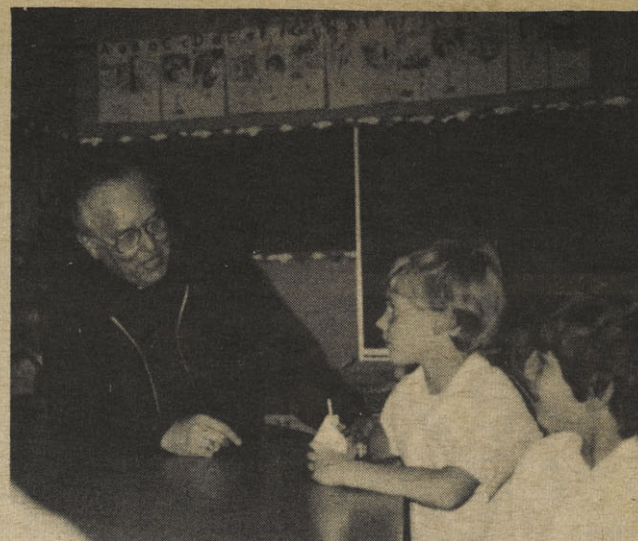
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HARRY EDWALL: A firm hand and a warm welcome for runaways

On a visit to the kindergarten Harry Edwall chats with students at St. Peter's, San Pedro, Calif.



by Florence Friedman

A 14-year-old ran away from home. Frightened and lonely, he was brought to St. Peter's Episcopal Church in San Pedro, Calif. Hostile, on drugs, the boy refused to reach out to anybody. Something stirred in the Rev. Harry R. Edwall, St. Peter's rector, and he reached out to the boy, opening the door to his home.

Word spread that the priest had helped the boy. Other boys were brought to him—runaways, losers, boys with low self-esteem, battered, from broken homes. In the course of 13 years, many boys have lived and thrived in the rectory, receiving firm but loving guidance.

Making a home for troubled boys was not consistent with Edwall's background. Reared in a Swedish-American household in Rembrandt, Iowa, he had studied music and become a professor of musicology at Southwestern University in Memphis, Tenn., and at the University of California at Los Angeles. A member of the Baroque Consortium, he wrote hymns and articles about music. He spoke fluent German, read in five languages, and had pursued a doctorate at Berkeley.

But, Edwall says, "I spoke to God: 'Okay, God, if this is your will, then it will be done.' I never turned anyone away. I never asked questions. If I'd asked what their backgrounds were and known their psychological problems, I probably would have hesitated. It was not an easy job; it proved to be the most challenging part of my career."

At times Edwall's patience was sorely tested. "I once came home to find footprints on the ceiling," he recalls. "One boy had hoisted another onto his shoulders to walk upside down on the ceiling. Another time, one of the boys put our Siamese cat in the jacuzzi. The cat is very vocal, always talking to me. As I walked up the driveway, the cat was howling furiously. I suspected the boys were up to no good. One boy asked, 'How did he know?'"

"The secret was to keep the boys guessing," says Edwall, his slate-blue eyes twinkling. "It was sort of an elaborate game. Who would come out on top? I went on the philosophy that what I didn't know wouldn't hurt me."

"But the house has never been locked, nor the church. There are things of value, silver and art work, but nothing was ever stolen. I never searched their rooms, but I told the boys the police would come if anything illegal were found." Only once did the boys experiment with drugs, and then Edwall warned them that if they were to try drugs again, they would be asked to leave. "Lines had to be drawn," he says.

Edwall, who "knows every probation officer in town," has one firm requirement: The boys have to work or go to school. "I don't take any money because most of those kids have been in placements before. I want them to feel no money is involved, that the only payment is to be a good Christian and a law-abiding citizen."

Edwall also believes the boys should be able to cook and has taught them how. A gourmet cook himself, taught first by his Swedish mother and then at the Cordón Bleu Cooking School, he says, "It's a valuable skill. However, when it came to cleaning up the dishes, the boys would

disappear. One day I told the boys I wasn't going to do my job either. I cooked only for myself and ate mouth-watering foods. The boys lived on cornflakes and milk. There were some long faces," Edwall recalls with a laugh, "but it did bring results."

"Now I have only one boy in residence, and I'm helping two others. One is a Canadian citizen, and I'm fighting Immigration to have him remain in the United States. It's quieter now, but I remember when the house was full. The boys brought their girl friends, their friends, their pets, sometimes I had as many as two dozen kids in the house."

But as they leave home, the boys continue their relationship with Edwall. "It's a real family," he says. "We're all fond of one another. Last night I had a call from one of my boys. He's 24 years old now and has a responsible job as assistant manager with a large firm. He's going to college to advance himself and getting all A's. I'm proud of him. You never know what effect you have or how they will turn out."

Although some aspects of his life are slower, Edwall rises at 6:00 most every morning and dons a gym outfit to play racket ball at which he is, at age 62, an even match for the 21-year-olds he plays against. He supervises a staff of eight; teaches Bible and theology classes; provides spiritual, pre-marital, and crisis counseling; serves on the Board of Managers of the San Pedro YMCA and on the San Pedro Peninsula Hospital Board of Ethics.

"The heart of the priesthood is being close to the people," says Edwall.

Nursing a mug of hot coffee, Harry Edwall sits serenely in his office. The odor of roses wafts through the window, and the voices of children vibrate throughout the church. On the shelves in the room are pictures and mementos. One is a painted stone with large handwritten letters: "LOVE IS HAVING A FATHER LIKE YOU."

Florence Friedman lives in San Pedro, Calif.

MUSIC FILLS MILWAUKEE

The city of Milwaukee resounded with the music of over 30 composers during a celebration—September 30 to October 3—of American sacred works led by the Milwaukee Symphony Orchestra. Under conductor Lukas Foss, the Symphony and guest artists participated in an exploration of religious music as art and as ritual.

Five diverse programs featured the contributions of American composers and performers. Eleven noted composers, including Gian Carlo Menotti, and 700 performers assembled at six sites for symposia and performances of opera, dance, film, and orchestral and vocal music, including chamber and gospel music. Four works received world premieres.

Performance sites reflected the ecumenical nature of the festival. Concerts were held at the Cathedral of St. John, St. Josephat Basilica, Temple Emanu'el B'ne Jeshurun, and St. Paul's Episcopal Church as well as at the Performing Arts Center. Bishop Charles T. Gaskell of Milwaukee was on the festival's Ecumenical Advisory Council.



BY PETER G. WINTERBLE

With the lead article in this issue of *Professional Pages*, I take whatever authority I can lay claim to and present to you the interview and commentary below concerning the work of The Grubb Institute of Behavioral Studies (USA). For those of you who already know of the Grubb Institute, I can mentally conjure your reactions. For those who don't know of it, I can only commend the article and the work of the organization to you.

I believe our running simultaneously Douglas Scott's fine piece on clergy in the Image Gap to be serendipitous for the articles are related without having

meant to be. Both Scott's article and the work of the Grubb Institute have much to do with the role of clergy in the Church and in society.

This fall I have been busier than usual—it's been that kind of a fall. And in being busy, I have forced myself to think of the incredible variety of roles I have been living—or, in Grubb Institute parlance, "taking up." Perhaps like you, I used to think of the word "role" only in either a theatrical sense or in the negative sense of "He's only playing a role—he's not being his 'real' self." I have come, over the years of my association with the Grubb Institute, though, to see that word in a different light and to become affirmative (as well as sometimes frightened) of what it means.

Think of the roles each of us takes up in a single day or week. For me, in this past week, those roles have been: friend, budget director, airline passenger, driver in unfamiliar territory, priest, husband, commuter, shopper, counselor, writer, Democrat, boss, student, worshiper, visiting fireman, guest, company spy, committee member, furnace repairman, patient, tennis partner, cook, pianist, consultant—just to name those I can think of.

The important thing for me to be aware of in relation to all these roles I have taken up is each of them requires

me to behave in a different way, to present a different part of myself, to exercise different skills, and to focus myself in a different part of my consciousness. To take up the role of budget director does no good, for example, when one needs to be taking up the role of driver in a network of unfamiliar freeways in Fort Worth.

Simple, you say. We all know that, silly. My bet is we don't. When you come closer to it, you see the point of Douglas Scott's story—which is a story about role conflicts. When you come closer to role issues, you have to ask yourself in relationship to a parishioner, "What role am I taking up in this situation?"

Am I taking up the role of friend when this parishioner is crying out for me to be a priest? Am I hiding behind my priestly role when my spouse is crying out for me to be a husband (or wife)? Am I taking up the role of chum when my child is crying out for me to take up my role as parent and authority figure in his or her life? Am I taking up the role of pseudo-psychiatrist when this person is asking for me to take up the role of confessor and absolver in God's name? Am I taking up the role of excited returnee from a human relations lab, ready to share all my new-found learning and knowledge, when my spouse needs me

to be the long-gone husband finally returned?

You have the idea. Sure, most trained clergy have some inkling of the sometimes horrendous number of roles they're expected to take up in pursuit of their response to their calling. But my hypothesis is none of us has an easy time facing into the tensions he or she feels with the priestly role—and that most of us either try to deny it in subtle ways, or we try to hide behind it, or both.

Working with the problem of roles is just one of the many facets of life that the Grubb Institute addresses in its research work and in its conferences. It addresses role questions in the context of the person who takes up the roles and the many systems (church, community) within which we as persons take up our roles.

Finally, it deals with the "biggie" of our current culture—the issue of authority. Authority has always been an issue, and in our current time in this nation, it is as important as ever. Issues of Church, state, politics, economic life, education, life—all are riddled with excesses and abdications in the use and abuse of authority.

I welcome your queries, comments, and responses to this editor's commentary and to the two articles below.

PROFESSIONAL PAGES

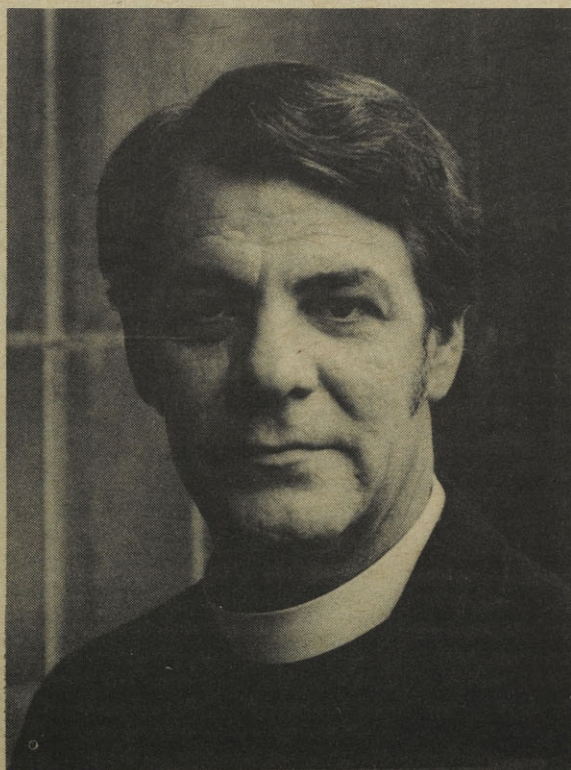
Grubb Institute: Help for clergy

Heard of the Grubb Institute of Behavioral Studies? What it does? Where it is? Why it's important to Episcopal clergy? No?

Well, neither have a lot of other churchpeople.

Briefly, the Grubb Institute (USA) is an affiliate of the Grubb Institute (UK) whose headquarters are in London. The Institute considers its mission, in part, to be one of furthering a more creative relationship between Church and society. It is named after Sir Kenneth Grubb, whose early interest in the work

Barry Evans



of the Institute was an inspiration to its founders. The Institute is now beginning systematic work in the U.S., and earlier this year the Rev. Loren Mead, director of the Alban Institute of Washington, D.C., interviewed the Rev. Barry Evans, president of the American affiliate, to learn more about the Grubb Institute and what it hopes to accomplish.

LOREN MEAD: Barry, I'm delighted to hear the Grubb Institute is beginning some systematic work in this country and that you will be a leader in that work. You know of our interest. We have certainly found the theories and concepts of the Institute helpful in understanding congregational life and have tried to use those ideas as well as we could. But a lot of people in the Church don't know much about the Institute. Tell me a little bit about it—what it is, where it comes from, that sort of thing.

BARRY EVANS: Actually, it was you who first apprised me of this organization through some publications you'd gotten and some visits you'd made over in

England. You and the Alban Institute were instrumental in generating my interest in the Institute.

In the early days, when I was director of program at the College of Preachers, we collaborated on some conferences and had staff people from London over here to tell us about their ideas and to work with us. I became progressively more interested in the work of the Grubb Institute and, through the College of Preachers, collaborated with them on a series of conferences on their theories and, still later, on a new series of conferences working on the experiences of clergy in their roles in congregations. We did a series of conferences at the College from 1980 to 1984.

In the fall of this past year, when I knew I would be leaving the College of Preachers, a group of us who had been influenced by the work of the Grubb Institute and wanted to make it more accessible in this country—and to develop its theories from an American base—formed an American affiliate located in

Continued on page H

Clergy live in an image gap

BY DOUGLAS G. SCOTT

"So, you *do* own a suit!" The barb was thrust when I least expected it—on the dance floor at a parish dance as I spun my wife around with something approaching grace. Another couple, dancing by, paused only long enough for the man to fling out that remark. I stopped dancing, watched him twirl away, and my surprise at his insult (and not the dance) brought to mind Shakespeare's words, "I am giddy, expectation whirls me round. . . ." There it was again, the reminder of a gap between my behavior (or my theology or my commitments or, in this case, my mode of dress) and my congregation's expectations of me. Caught again in the Image Gap.

Any minister serving a congregation knows the

distinctive landscape of that unpleasant expanse of territory between reality and expectation. It is not confined to a particular arena; in fact, most ordained people fall short in practically *every* arena at one time or another. One congregant doesn't like the way you wear your hair, another how you spend your time. Some think you are too familiar, others that you are aloof. Congregants may look askance at your choice of a new automobile or resent your wardrobe (or lack of it). Some want you to be a social functionary, attending every service and fraternal organization meeting; others resent any involvement in the community beyond the obligatory benediction at the annual Memorial Day parade. Face it, friend—there is

Continued on page B

Clergy and the image gap

Continued from page A

no escape from the Image Gap. You may be able to run away from your past, you may avoid the rigors of shifting mores, and you may even avert impending doom, but you will never be free of the conflicting expectations of your congregants.

Some image problems are laughably silly, but others carry far-reaching implications for the nature and quality of your ministry. Clergy of every denomination have a collection of "war stories" describing the demise of a friend's brilliant ministry because he failed to measure up to the unrealistic or unfair expectations of his congregation, peers, community, or denomination. Where do these expectations come from? How can you deal with them effectively? Can you expect people to change, or will you forever be catering to the desires and fantasies of others?

While old ideas of clerical superiority are dying a lingering death among clergy, they are well entrenched

Laypeople's expectations are grounded in an assumption clergy may not share: Clergy are different and, not just different, but better.

in the minds of many laypeople. *You* may be sure your ministry is equal in caliber, quality, and importance to the ministry of your people, but *they* don't believe it. While you may be convinced that your relationship with the Lord is no different from theirs, they not only don't believe it, they don't even *want* to believe it! Most of their expectations are grounded in an assumption you may not share: You are different and, not just different, but better. They believe your calling is higher than their own, your work is more important than theirs, your spiritual life is infinitely richer and more productive than theirs, and even that your family is preserved from the ravages of stress and upset simply because of your presence.

Your ordination, in their minds, was the Church's affirmation of your uniqueness, your difference. You are not their next-door neighbor or the school board chairman, the local real estate agent or letter carrier. They don't much care how those people behave. But you are not like them. You are their pastor, their minister, their priest. They want you to be different, special, set apart. Whether you like it or not, in their minds you already are, and they expect you to show it.

Almost all congregational expectations can be placed into three groups: how you look, what you have, and what you do.

How You Look

Don't be surprised if your congregation wants you to look like its idea of a minister. Members may want you to dress expensively so they can point with pride to how well they take care of you. Conversely, they may think the expenditure of your salary on designer suits is a concession to foppiness. They may want you to wear clerical clothing, feeling that the "uniform" makes a public statement about your allegiance. Unless you are a young assistant whose only responsibility is the young people of the congregation, they may bristle at your dressing casually. In their minds, clothes make the minister. After all, Ghandi looked different, Mother Teresa looks different, even Jesus had that special robe without seam, right?

But your appearance is governed by more than your clothing. It includes your hair style, your weight, your hands, your complexion, your stance and bearing. One of the unfortunate consequences of living in this age is people are conditioned to think that appearance is everything. Yet Jesus looked so ordinary that He was able to blend into a crowd unnoticed; His appearance was so unremarkable that at the height of His notoriety, He had to be conspicuously identified by His betrayer. I listen to the Lord who exhorts me not to worry about what I will wear or eat and wonder if my appearance blinds others to the presence of Christ.

What You Have

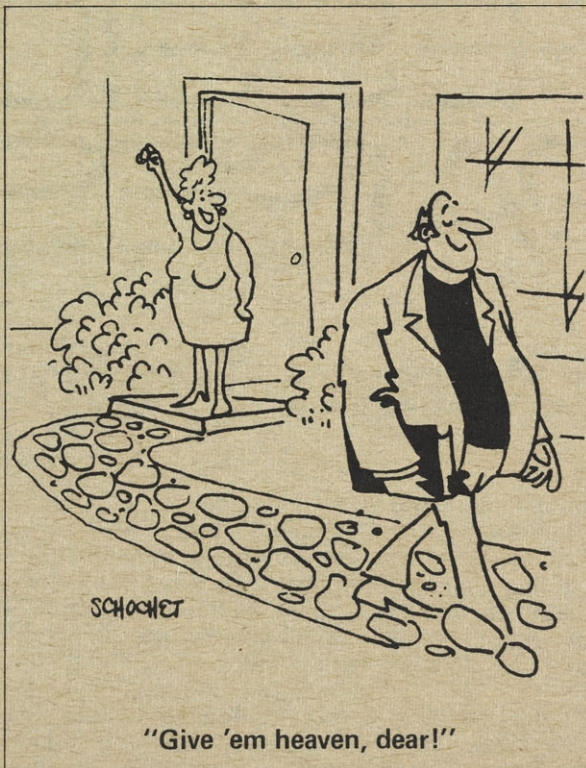
This is a source of some genuine concern among your congregants because in this consumer-oriented, thing-conscious generation, the value of a human being is often determined by the extent of his possessions. The one exception is you. Don't be surprised when members of your congregation resent that new car ("Are you sure you can afford it?") or your wife's new dress ("Isn't it a little extravagant?") or even your pedigreed puppy ("You *bought* a dog? When dozens are being destroyed at the pound?"). The expectation in this case is you are not to be conformed to this world, but to be transformed. Of course, that your

people have all these things and wouldn't think of doing without them makes no difference. *You* are expected to find your delights elsewhere. While I try not to allow my congregants' expectations to dictate my purchasing practices, I know that things have a way of interfering. It's hard to forget the rich young man whose love of his possessions kept him from following Jesus completely.

What You Do

Here is the battleground for most serious conflicts of expectation, and it has two major areas: your personal commitments, both inside and outside the Church, and the performance of your job as pastor of a particular congregation. If your faith and sensibilities lead you to march in protest against the buildup of nuclear weapons, you do so not only as an individual horrified by the potential of nuclear war, but also as a Christian minister, specifically as pastor of St. So-and-so. If you volunteer your spare time at the local Planned Parenthood office, you can anticipate some angry members. To many members of your church, you do not have the same luxuries as a private citizen, who may do with his or her time what he or she chooses. You are *their* minister, and no matter who *you* think you represent, *they* think you represent *them*, no matter where you are.

You can expect most of the problems a little closer to home. "I know a good churchman who didn't come to worship for five weeks, and he says you never came to his house to find out why!" I can vividly remember the look of anger in my senior warden's eye when he confronted me with this little gem in a public



meeting. I resisted the urge to ask, "If he was a good churchman, why wasn't he in church?" and tried instead to redirect his attention to the real issue behind his complaint—that is, whether my primary function is to serve as some sort of ecclesiastical cop.

Try as I might, I could not make him see that the problem was not my lack of performance, but an essential difference in the way he and I saw my job. He had expectations which, given the situation in that congregation, were totally unrealistic. He would not be swayed. I was neglecting my duty. Period. There I was, caught again in the Image Gap. I hear my Lord say, "This is working for God: You must believe in the one He has sent," and know that part of that means trusting in His grace and not in my ability to justify myself in the eyes of my congregation.

I suppose I could rise in righteous indignation each time I am caught in the Image Gap, demanding that people alter their expectations, but I have a feeling that such behavior accomplishes only two things: It alienates my congregation even further, and it increases my blood pressure. There must be a better way—something in between my frustration at their expectations and my temptation to conform so as to avoid further conflict.

Embracing the Task

In reading the story of the Samaritan woman at the well, I realize how many expectations Jesus shattered in that one afternoon. First, He was tired. This,

the most powerful man who ever lived, was unable to walk the next half mile to Sychar. He dropped, exhausted, by Jacob's well, sending His friends on to buy the food that would revive His weary body. He openly engaged in conversation with a woman, something unheard of in a time when a rabbi wouldn't even speak to his wife or daughter in public. Even more amazing, the woman was a Samaritan, and in speaking with her, Jesus ignored a 700-year-old blood feud. And if that weren't bad enough, she was a noted sinner—so notorious that she was forced to draw from the well outside of town. He was willing to eat food from what was universally considered an impure source—a Samaritan town, and He drank from the vessel of one who was herself ritually unclean. In the space of one afternoon, He revealed His own frailty and put in jeopardy the credibility of His ministry. His disciples, upon returning from their errand, were stunned. But perhaps they remained silent because they saw that this was a moment of genuine power, that God was again doing new things in Israel. Jesus behaved in unexpected ways, and because of His actions—and the woman's response—many believed that day. Who would have expected it?

I look at Jesus' life and realize just how much He did not conform to the expectations of those around Him, of how many times He worked some greatness out of the frustration of the Image Gap. The woman caught in adultery, the cleansing of the Temple, the healing of the man born blind, Jairus' daughter, Lazarus, the widow of Nain's son, the wedding at Cana in Galilee, the loaves and fishes, the invitation to the children, and so many more. Who could have expected it?

At the end, the greatest surprise—that empty tomb, that hollow cave that forever put God's seal of authenticity on that most perfect life. Who would have expected it?

God is like that. He is always surprising, unexpected. "Behold," says the One we call Lord, "I make all things new." And He calls me to share in that newness, in the shattering of soggy old expectations.

Perhaps the problem with the Image Gap isn't that I'm put there unfairly by the people I serve, but that I am uncomfortable there. Perhaps one of the joys of Christian ministry is we share so fully in the ministry of the One who was always surprising, whose words and actions were always unexpected.

I am sure He understands my discomfort. After all, He himself was unable to do any great work once because of the unbelief of those around Him, and one time He had to escape from the crowds which pressed in on Him begging, pestering for more surprises. He knows my weariness with always feeling trapped between my need to be free of the expectations of others and my hunger to meet their needs.

But how do I deal with them, the people whose expectations leave me feeling vulnerable, open to hurt? Here again, I must look to the Lord who was constantly surprising. I notice He was always in some kind of situation where someone could express his or her surprise at His behavior. For a young rabbi, He was rarely in the conventional arenas of activity or teaching. He seems almost to have welcomed the astonishment of others as though the Gap was a challenging and exciting place.

I notice also that He always used the surprise of those around Him as an opportunity for new and innovative teaching. So much was born out of the con-

How do I deal with them, the people whose expectations leave me feeling vulnerable, open to hurt?

fused astonishment of others—"My food is to do the will of the One who sent me. . . ."

He dealt with them kindly. "Neither do I condemn you. Go, and sin no more." Perhaps the real issue, the real opportunity being offered me is not the prospect of altering the expectations of others, but yet another chance for me to become like the Christ who spoke with them intelligently and dealt with them kindly.

I suppose the fact I am in the Image Gap so much of the time offers some comfort. Perhaps I should worry when I suddenly conform to the expectations of others, when I am no longer surprising, starting in my allegiance to the Christ who constantly makes all things, including me, new.

Douglas G. Scott is rector of St. Thomas of Canterbury Church, Smithtown, N.Y. Portions of this article were previously published in Christianity Today.

CDO examines involuntary termination

During 1981-1982 the Church Deployment Office sponsored four area conferences on involuntary termination. Speed Leas of the Alban Institute led the conferences for bishops and deployment officers. Concern about the apparently growing phenomenon of involuntary termination led the CDO to send bishops a brief summary report based on these conferences as well as a copy of Leas' "Firing Study." In the fall of 1982 all bishops were again polled to survey diocesan practices and the effect, if any, of the CDO-Leas termination learnings. The CDO then released a compilation of responses from 35 jurisdictions.

As might be expected, specific practices in the areas of: (a) identifying preexisting conflict situations, (b) treating objectionable clergy behavior, (c) monitoring the "dangerous first two years" of a pastorate, and (d) helping clergy and congregations after a termination vary widely from diocese to diocese. Two or three themes were cited again and again, however, as being major concerns and deterrents.

Only a tiny minority of dioceses indicated no intentional plan for identifying preexisting conflict in congregations. Nearly half depend on episcopal or staff visitations to detect such tensions; many have trained staff or consultants available to clergy and/or congregations for conflict management.

Two areas were emphasized as crucial for identifying and dealing with potential conflict situations.

- The times of vacancy and search are considered critically important for resolving existing tensions and preventing unreal future expectations.
- Even more emphasis is focused on regular evaluation of clergy and congregational ministry. Although the forms of evaluation vary from informal to highly structured questionnaires, the need for honest self-study before calling a rector, specifying regular evaluation in a Letter of Agreement, and offering diocesan consultants for annual evaluations all received mention as essential for preventing irrevocable conflict.

In response to a question regarding methods for handling objectionable clergy behavior, almost all dioceses indicate that this lies solely within the bishops' domain. In some cases specialized consultants are used, and several replies identified their diocesan commissions on alcoholism as an important resource.

Leas' study and workshops identified the first two years of a pastorate as being especially high risk. In view of this, many dioceses have, or are inaugurating, special orientation programs for new clergy, annual new-clergy conferences, expectation clarification sessions with diocesan deployment officers, small clergy-lay support teams, and, again, encouraging reg-

ular evaluations to spot potential problems early.

The bishops were asked about local policies when involuntary terminations do occur. Help for terminated clergy is provided, in almost all cases, through the bishop's office and deployment officer or other career planning and counseling services. Several dioceses mediate with the parish involved to insure reasonable severance packages, and one diocese has a resource committee to assist the clergy and family in transition, including financial assistance if necessary.

Help for congregations which have terminated a rector focused most often on providing interim rectors and conflict-management consultants to help resolve tensions and emotions. In some situations the bishop visits with vestry and congregation for the same purpose. Respondents emphasized the importance of careful, thorough, and focused self-study and goal-setting in the new search to avoid repetition of the conflict.

In reviewing this data, the CDO reiterated that it can provide resources to dioceses and parishes in many of these areas. Items available include training for diocesan deployment officers, search process manuals, clergy and position profiles, individual clergy and position searches, and the widely-used "Caring for Clergy in the Calling Process" booklet as well as a manual entitled "Interviewing in the Calling Process."

Floridian attends seminar on marketing the Church

A seminar on church management brought clergy from a variety of denominations face to face with the business-world approach, and to some it was a shock.

The week-long seminar, Managing Today's Church, was held at Wake Forest University's Babcock Center in Winston-Salem, N.C., and was conducted by the faculty of the Babcock School of Management.

"Terms such as product, marketing, target group, and distribution were used—almost for their shock value. Pastors from the more fundamentalist groups were shocked to hear these words associated with what they had always called mission and evangelism," said the Rev. Frank C. Creamer, who attended from the Diocese of Southeast Florida.

Creamer, assistant to the dean at Trinity Cathedral, Miami, made his report to the diocese's clergy continuing education committee.

He singled out a lecture by Dr. Alvar Ebling, "The Church in Action: Interacting with the World," which dealt with such contemporary social issues as single-parent homes, needs associated with such issues, and ways of meeting them. "He uses his experience from the global business with which he has been involved as a consultant to multi-national companies," Creamer said.

Creamer also cited a lecture on effective marketing of the Church by Dr. Ed Felton, an ordained minister and also a consultant to large companies. "[Felton] challenged us to take a good look at the way we... market ourselves, our congregations, and the Good News. We discovered that in some cases our marketing was strong and effective while in some other areas we may be effectually sending people away."

Other seminar sessions dealt with Time Management, Using Technology, Running Meetings, Managing Financial Resources, Communication, Personal Assessment and Career Development, and the Role of Strategic Planning.

"Perhaps the most helpful thing was to learn that our hopes and goals are not all that different in theory from those of business men and women who want to 'sell' a product or service successfully," Creamer said. "There is much room for discussion and exchange within the business world and the Church."

—The Net, Diocese of Southeast Florida



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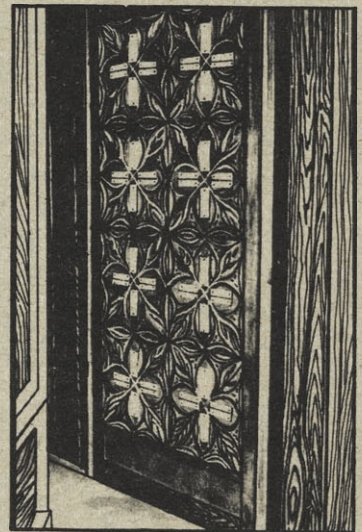


The Reverend
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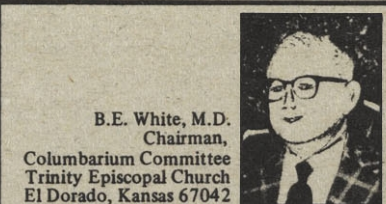
"The Columbarium fits in the space previously used as a door. We continue to receive compliments on the attractive design of the columbarium. Many people are surprised to see Ashes housed inside the church itself. However, once they consider the idea, they are enthusiastic about this means of containing the Ashes in such an attractive way inside the church itself.

We had thought some people might be offended when they saw the columbarium installed. However, that has not been the case at all. Most people are impressed by its attractive design and only then do they inquire about its purpose.

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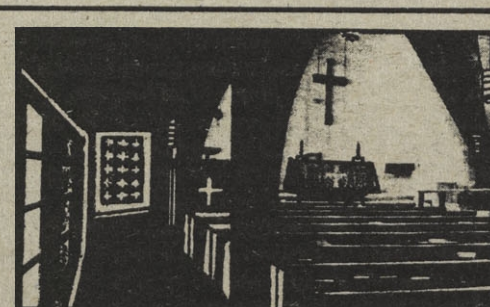
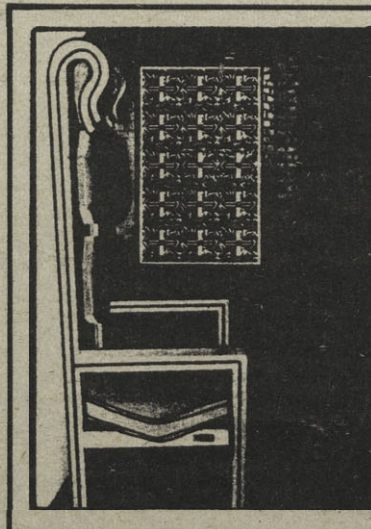
"The proposal to install a Columbarium in our church was first considered by the Vestry who then opted to present the idea at the annual meeting of the entire congregation. The response was very good, and I then initiated my negotiations with Armento Liturgical Arts. I cannot remember being as pleased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

The Columbarium has now been installed, in a setting which seems perfect for it: in the hallway off the altar. It can be seen, unobtrusively, from almost every seat in the church. I have heard nothing but complimentary comments about it, even from those who do not intend to make use of it.

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Left: Detail: 60 niche Armento Columbarium, with leaf design, 6 niches wide (3'9") and 10 niches high (7'6").

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Clergy should assess their own support needs

BY CHARLES E. HIGBEE

Over the past few years the Church has become increasingly aware of and concerned about the need for more adequate support of its clergy. Many bishops and dioceses are studying clergy support needs and planning ways to provide better pastoral care. If these efforts are to succeed, then the clergy must also take a serious look at the kinds of support they need *and* would accept and use. Otherwise the bishops' efforts will be frustrated.

To help clergy make an in-depth analysis of their support needs, we provide an assessment table (see page E), that is subdivided into the broad basic issues that must be considered. Each issue has been broken into the elemental needs that fall into that category.

At the bottom of the table is a list of the modes of support required to meet the clergy's needs adequately. The list allows you to make your own evaluation as to the modes most helpful to you *and* that

you would actually be willing to use if they were available.

The various overall diocesan approaches to clergy support systems are: chaplain on bishop's staff, diocesan counseling agency, deployment/chaplain, independent pastoral counseling agency, specially trained clergy, and secular resources. Most of these approaches (or some combination of them) are presently in use in a number of dioceses.

Use this table to evaluate your own personal support needs and to review the modes of support a diocese can make available by noting positive, negative, and other comments. The table provides a way for you to compare the various approaches your diocese can employ to help you grow in your ability to minister.

For clergy to analyze their support needs and make their needs and preferences known to their bishops is critical because the Church's ability to minister faithfully to its people and to be a faithful wit-

ness of Christian values in our society is directly and inseparably related to the growth of its clergy.

Many priests who are dedicated to growing into the best minister they can possibly become are frustrated in their efforts because they know they are only using a fraction of their God-given potential—simply because they struggle alone.

The time has come for us as clergy humbly to accept our humanness and acknowledge that we cannot grow and become fully effective priests in isolation from our bishops and our fellow clergy. We need to clarify our support needs, make them known to our bishops, and then insist upon *and* accept the support of our dioceses, bishops, and brothers and sisters who are also called to share both the struggles and the joys of our call to minister in Christ's name.

Charles E. Higbee, an Episcopal priest and certified psychoanalytic psychotherapist, discussed support for clergy in the May issue of Professional Pages.

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The publisher, Alan Conner, is a writer, has been a newspaper editor, marketing executive and president of a San Francisco advertising agency. He is a member of the board of directors of *The Episcopalian*. He combines the scholarship of his priest-advisors with the talents in communication of his lay-advisors to produce this new service for the Church.

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The kind of response a bishop or diocese might receive from an analysis of need is shown in the following letter to Bishop Bob Jones of Wyoming from the Uinta County Counseling Service in Evanston, Wyo.:

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- Psychological testing. This might include testing candidates for the ministry, etc.
- Consulting with the clergy regarding persons they may be seeing. This service might include help in clarifying referral issues or help with treatment and intervention.
- Seminars and forums dealing with issues of mental health. These services might be provided to congregations or to clergy gatherings.
- Psychiatric services. Since we contract these services ourselves, we would need reimbursement for them.
- Marriage, family, and individual therapies. These could be provided directly to the clergy.

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Factor analysis chart for comparing various types of clergy support approaches

NECESSARY ELEMENTS IN CLERGY PASTORAL SUPPORT SYSTEMS

A. Basic Pastoral Support Issues:

1. Clergy need to know that church, bishop, and diocese are concerned and supportive.
2. Regular pastoral visits by the bishop or his agent to insure connectedness.
3. Need a known, trusted, non-threatening, readily available person to contact for help even if referral is necessary so that situations don't get out of hand.
4. Need to share struggles with and gain support from fellow clergy.
5. Need support for spouse and marriage.
6. Need totally confidential help that is clearly provided by the bishop that is:
 - a. Based on Christian values
 - b. Qualified, trustworthy, and competent
 - c. Empathetic, non-judgmental, and caring
 - d. Understands parish-clergy dynamics and pressures.
7. Need consultation for difficult counseling cases.
8. Need help in working out parish-clergy conflicts.

Other:

B. Growth Issues:

1. Growth in ability to be led by the Holy Spirit.
2. Personal growth is expected, supported, affirmed, and facilitated.
3. Growth as priest-pastor is expected, supported, affirmed, and facilitated.
4. Growth in marriage so that needs are filled there and not in parish.
5. Growth in ability to recognize and resolve unconscious conflicts in self and others.
6. Growth in objectivity and ability to unhook from parish and parishioners.
7. Growth in ability to set limits on self and others.
8. Growth in ability to learn from experience of self and others.
9. Growth in ability to give and receive feedback.
10. Growth in ability to take a firm stand on issues clearly involving Christian values.
11. Growth in ability to identify and plan for needed growth.

Other:

C. Values Issues (Norms):

1. Christian values affirmed and supported.
2. Help in clarifying and living Christian values.
3. Support from God and fellow Christians is needed for growth.
4. Normal and expected that growth comes through facing, examining, and learning

from experience: good-bad and self-others.

5. Growth in marriage comes through honesty and by working on the relationship.
6. Forgiveness for mistakes.
7. Non-judgmental confrontation.
8. Clergy need to support and care about each other so that they can give to parish without burning out.

Other:

D. Church's Pastoral Learning Issues:

1. Church needs to learn from its clergy's experience so that learning can be passed on to new clergy.
2. Church needs to be committed to a serious study of the conscious and unconscious parish-clergy dynamics so that clergy and congregations don't have to learn the hard way.
3. Diocese needs feedback from clergy so that policies support and facilitate ministry.
4. Church needs to study and improve clergy support systems.

Other:

E. Church's Pastoral Witness to the World:

1. Churches offer deeply committed, well qualified priest-pastors who don't fill their personal need in parish.
2. Church affirms that there is no shame in asking for help and support with life's struggles.
3. Church affirms and witnesses that growth comes through empathetic, forgiving, caring, accepting, and supportive unconditional love, not judgment and punishment.
4. Church expects, affirms, and supports the growth of its clergy.
5. Church practices the values it preaches with clergy and laity alike.

Other:

F. Cost Effectiveness:

1. Needs to affirm good stewardship of people.
2. Needs to affirm good stewardship of money.
3. Normal clergy support should be borne by the diocese.
4. Special needs of individual clergy should be available at reasonable cost.

Other:

BASIC MODES OF SUPPORT NEEDED TO MEET CLERGY NEEDS:

1. Concern and support of the bishop (or his agent).
2. Someone on diocesan staff who is known and trusted that clergy can turn to for help.
3. Pastoral care-growth-support group: centered on pastoral counseling in order to build counseling skills, facilitate personal learning and growth, provide emotional support, gain objectivity and distance from parish, and to provide a sense of support and connectedness to other clergy and the diocese.
4. Clergy couples growth-support group.
5. Consultation on difficult parish and counseling situations.

6. Training and support for new clergy.
7. Regular pastoral visits by bishop or his agent.
8. Availability of personal counseling, marriage counseling, and therapy from someone who is adequately trained in both individual and marriage counseling and who has had parish experience so that he knows the special pressures on clergy marriages for the clergy and the clergy spouse.
9. Knowledge of clergy-parish dynamics and how to resolve such conflicts effectively.
10. Opportunities for spiritual growth and refreshment.

Other:

Referring to the table of necessary elements in clergy pastoral support systems, above, analyze with positive, negative, and other comments how well your needs are met by the six overall diocesan approaches to clergy support systems: chaplain on bishop's staff, diocesan counseling agency, deployment/chaplain, independent pastoral counseling agency, specially trained clergy, and secular resources.

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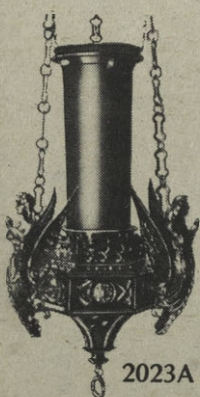
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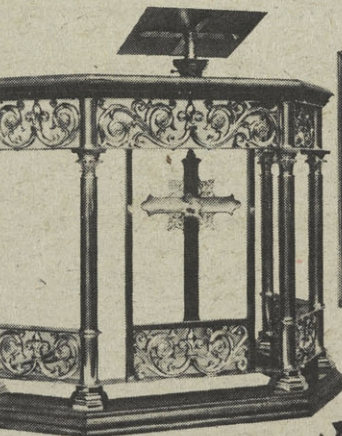
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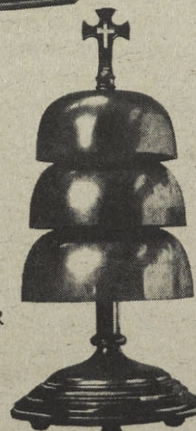
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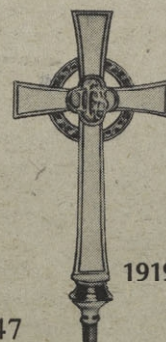
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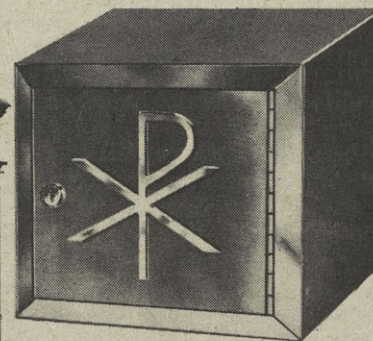
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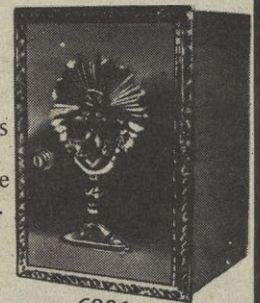


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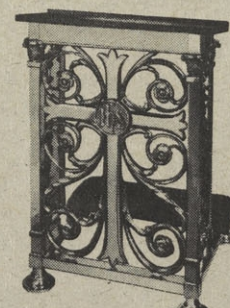
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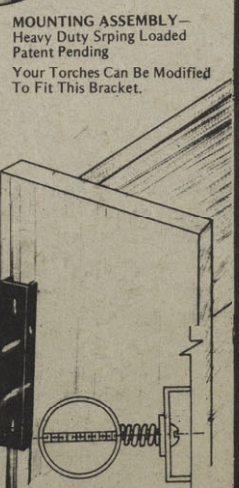


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Partridge on Brattle Street, or: The Great Manuscript Hoax

BY STEPHEN K. JACOBSON

Chalky-dry chairs began their restless complaining as Professor Norman Nash concluded his lecture. The junior class in New Testament studies listened politely. Steam continued to clank in the radiators of the lecture hall, and it was stuffy.

"Many scholars have been struck by the curious construction of the 15th chapter of the Epistle to the Romans," intoned Nash. "I for one have felt for some time that the doxology appearing in verses 25-27 of chapter 16 were originally to be found between verses 13 and 14 of the 15th chapter. Of course, there is no manuscript evidence for my theory, but who knows what archaeologists may one day turn up?"

Indeed, many theories of this sort were being discussed, only to be discarded and forgotten for lack of hard evidence in the form of an early manuscript or ancient codex. The arcane specialties of biblical and archaeological scholarship may have interested only a handful of students, but in that first-year class of 1936 there were two who smiled.

Barrett Tyler and Reamer Kline talked further about their professor's wistful comment as they returned to their rooms. "Wouldn't it be fun to make Nash's wish come true," suggested Tyler.

"What do you have in mind? Oh, no, let me guess," responded Kline.

In fact, what Tyler had in mind was a classic hoax.

The prestigious Episcopal Theological School in Cambridge had attracted many outstanding scholars since its founding in 1867 and had earned a high reputation for academic excellence. Interest in critical study of biblical texts had been stimulated by the discovery of several ancient manuscripts which shed new light on the composition of the Bible. The new discoveries had generated considerable controversy between the more fundamentalist interpreters and those of the liberal school. Manuscript evidence to support new theories was eagerly sought. In those serious-minded and disciplined days, when students listened and scholars spoke, Tyler and Kline decided to lighten the mood with a humorous barb directed at their academic mentors.

"We probably can't put it over, but it will be great fun to give it a try," said Kline with a sparkle of amusement in his eyes.

Together they walked to Harvard Square in search of a sheet of high-grade parchment or vellum. After finding what was needed, they returned to their rooms in Lawrence Hall to "age" their vellum in a solution of coffee grounds and strong tea. After repeated boilings and soakings, the desired tannin tones were achieved and the now ancient parchment was placed under the dormitory doormat where countless feet would buff the surface during the next few months.

While waiting for time and tread to do their work, the two conspirators blended a pot of ink by removing samples from different rooms at the school and by adding carbon scraped from burnt sticks. The weather began to be milder, and in April the parchment had acquired the soft patina of old manuscripts. Satisfied with their product, the two scribes of Brattle Street were at last ready to produce the long-sought answer to a scholar's dreams.

Copies of several genuine manuscripts were available in the library, and a photostat of the fourth-century *Codex Vaticanus* was selected. The authentic manuscript was written in uncial letters, the capital letters of the Greek alphabet, and therefore the most easy style to reproduce. Lines were scratched on the parchment with a dry point, giving the new "codex" a further touch of authentic character, and the writing began.

As precisely as possible, Kline copied the style of *Codex Vaticanus* until he came to verse 13 of the 15th chapter. There he inserted the "missing" doxology and continued on to the end of the page. Upon proofreading, however, he was distressed to find that one line had been copied twice and stood as an obvious defect to the eyes of any manuscript scholar. Not wanting to spend added months preparing a new parchment, the sheet was erased and the correct text copied over. The erasing process gave the document added credibility, and the page was identified as a *palimpsest*, or reused parchment, a commonplace in ancient times.

The two students' lighthearted intent obscured a real risk. While they had meticulously prepared their manuscript, they hardly expected it to pass a careful

Memorialized in stained glass at Episcopal Divinity School in Cambridge is the "Partridge Manuscript," a unique contribution to New Testament studies.



examination. If taken seriously and accepted as authentic, their practical joke might well become a serious embarrassment to the scholars who were fooled. But this was spring and time for fun.

Next, the "Kline-Tyler Codex" had to be presented to the dons of biblical scholarship. The students wrote a letter on stationery from the Hotel Essex near South Station in Boston and sent it to Nash. It read:

April 27, 1936

Dear Professor Nash,

Enclosed you will find a manuscript which I bought during a recent trip in Egypt. I happened to be staying in Cairo and visited my friend Howard Lowell. While I was showing him various curios collected during the trip, he became particularly interested in this manuscript.

I called your house this morning, but you were out. I am leaving for Portland on business but will stop in on my way back. I would appreciate any information you might give me concerning this manuscript as to whether it may be of value. Looking forward to meeting you, I remain very truly yours,

Wilfred J. Partridge

229 Greenwood Boulevard
Evanston, Illinois

The letter and accompanying manuscript arrived in Nash's office two days later. A cautious man by nature, Nash was skeptical but intrigued. It had the feel of an ancient manuscript, and important discoveries often happened unexpectedly.

Among the members of the school faculty was a noted biblical scholar and internationally recognized authority on uncial manuscripts, Professor W. H. P. Hatch. At the time the "Partridge Manuscript" appeared, he was preparing a scholarly paper concerning *Codex Cyprius* and *Codex Zacynthius* to be read at the annual meeting of the Society of Biblical Literature and Exegesis, and he enthusiastically agreed to study the new document and offer an opinion of its authenticity and value.

The style was clearly similar to other well-known fourth-century fragments. Hatch, in consultation with Professor Gulick at Harvard, believed the "fragment" warranted serious attention. Of particular interest was the apparent *palimpsest* and the misspelling of the Greek word *euangelion* which had been incorrectly copied and spelled *euaggelion*. This suggested to scholarly eyes that the manuscript might have been produced in North Africa by a scribe whose native tongue was not Greek.

The unexpected location of the doxology stimulated additional interest, and a technical opinion was requested from the Fogg Museum. Modern methods of manuscript dating and scientific analysis were in their infancy, and the Fogg specialists requested permission to scrape off a bit of ink for chemical analysis. Lacking such an analysis, they could only render a tentative opinion that the ink appeared to be of the "ox-gore" or "dragon's blood" variety, common to many early manuscripts.

"Tentative" authentication by the Fogg Museum increased the interest and excitement of Hatch

and Gulick. Indeed, this might be a major find, a discovery of the greatest importance.

Nash and Hatch agreed that chemical analysis was called for but were reluctant to proceed without first receiving the owner's permission. Unfortunately, Mr. Partridge of Evanston, Ill., had not returned from Maine and was otherwise unavailable.

Theological schools are small communities, and interest in the Partridge Fragment began to spread. It was discussed in quiet conversations in the faculty dining room, and soon students began to hear that an important announcement was soon to be made. The bait had been taken. At this point, Tyler and Kline, the scribes of Lawrence Hall, began to have second thoughts. Their "fragment" had been taken seriously, and academic egos were at stake. Their own academic futures were in some jeopardy for a sense of humor in the world of scholarship was a sometime thing.

Norman Nash, who was later to become Bishop of Massachusetts, continued to show a cautious interest until one day a post card arrived in his office with a Cambridge postmark. It contained a paraphrase from Lewis Carroll's *Through the Looking Glass*, and it was signed by the missing Wilfred J. Partridge. It read:

*"The time has come," the Walrus said,
"To talk of many things:
Of manuscripts and sealing wax—
And cabbages—and kings."*

The following day, the two students appeared in his office and revealed the entire story to Nash. An unamused Hatch was informed as gently as possible, and the "Partridge Manuscript" was retrieved from the Fogg Museum.

Tyler and Kline graduated in 1938 and were subsequently ordained in the Episcopal Church. Kline went on to become president of Bard College, and Tyler became a military chaplain. Hatch never quite got over his sense of professional embarrassment, and the Partridge Fragment was rarely mentioned in his presence. Students and faculty, however, generally agreed that it had been a marvelous hoax.

Ten years later, in 1948, a magnificent stained glass window was dedicated at the school in memory of Barrett Tyler, who had been killed in the service of his country during World War II. The circular window depicts scenes from *Pilgrim's Progress* and contains a central panel of Christian, at whose feet appears the figure of a bird, firmly grasping a cord from which dangles a rolled scroll.

At the time of the dedication, Hatch, visiting the school after his retirement, was overheard to ask about the symbolism of the dove at Christian's feet.

"I don't recall the reference to a dove in *Pilgrim's Progress*," observed Hatch.

"Professor," responded the seminary's dean, "don't you know the difference between a dove and a ruffed grouse? That dove is a partridge."

Stephen K. Jacobson, rector of St. David's Church, Radnor, Pa., wrote this article a number of years ago. It is reprinted with permission from the December, 1974, issue of *Yankee* magazine, published by Yankee Publishing Inc., Dublin, N.H. 03444. © 1974.

CLERGY CHANGES

ABSTEIN, W. Robert, II, from St. Jude's, Smyrna, GA, to St. John's, Tallahassee, FL
ALLEN, Robert E., from Holy Apostles, Memphis, TN, to canon, Diocese of West Tennessee, Memphis, TN
AUFFREY, H. Philip, from non-parochial to Trinity, Emmetsburg, and Grace, Estherville, IA
BALDWIN, Frederick S., from St. James, New York, NY, to St. Bernard's, Bernardsville, NJ
BLAUSER, Dennis A., from Holy Trinity, Brookville, and Christ, Punxsutawney, PA, to Redeemer, Hermitage, PA
BOCKUS, Ian L., from St. Paul's, Vermillion, SD, to St. Patrick's, Brewer, ME
BONEY, Sam A., from St. Paul's, Chattanooga, TN, to St. Andrew's Cathedral, Jackson, MS
BRDLIK, Christopher M., from St. Andrew's, Clifton Forge, VA, to St. John's, Waynesboro, VA
BRETTMAN, William S., from Trinity, Columbus, OH, to director of continuing education, Diocese of North Carolina, Raleigh, and chaplain, North Carolina State University, Raleigh, NC
BREWER, Richard F., from General Theological Seminary, New York, NY, to Trinity/St. John's, Hewlett, NY
BROWN, David F., from Christ and St. Stephen, London, England, to head of chaplains, Royal Marsden Hospitals, London and Surrey, England
BUCHANAN, Hollis H., from All Saints, Florence, SC, to St. Matthias, Summerton, SC
BYRUM, James E., from St. Matthew's, Richmond, VA, to St. Dunstan's, Blue Bell, PA
CARTER, Charles A., from St. John the Divine Cathedral, New York, NY, to St. Paul's, Chestnut Hill, Philadelphia, PA
DILLARD, Starke S., Jr., from chaplain, St. Mary's College, Raleigh, NC, to non-parochial
DIMMICK, (Rt. Rev.) William A., from St. John's Abbey, Collegeville, MN, to assistant bishop, Diocese of Alabama, Birmingham, AL
DROPPERS, Thomas, from St. Mark's, Huntersville, NC, to All Saints, Greensboro, NC
FRACHER, Louis H., from St. John's, Waynesboro, VA, to pastoral counselor, David C. Wilson Hospital, Charlottesville, VA
FULTON, Sharline A., from St. Martin-in-the-Fields, Philadelphia, PA, to St. Asaph's, Bala Cynwyd, PA
FURLOW, Charles F., III, from Porter Gaud School, Charleston, SC, to Christ School, Arden, NC
GLASSPOOL, Mary D., from St. Paul's, Chestnut Hill, PA, to St. Luke's and St. Margaret's, Allston, MA
HALL, G. Bradford, Jr., from St. Mark's, Palo Alto, CA, to St. Margaret's, Palm Desert, CA
HAMILL, January E., from St. James, Irvington, Baltimore, MD, to St. Martin's-in-the-Fields, Severna Park, MD
HARDAWAY, Thomas A., from Christ, Dayton, OH, to Grace, Carthage, MO
HARPER, William R., Jr., from St. Matthew's, Ft. Motte, SC, to St. Paul's, Kittanning, PA
HOOVER, Henry H., from St. Christopher's, Roseville, MN, to archdeacon, Diocese of Minnesota, Minneapolis, MN
IDEMA, Henry, III, from University of Chicago, Chicago, IL, to Holy Spirit, Lake Forest, IL
JOHNSON, Lloyd W., from St. Peter's, Canton, IL, to St. Paul's, Pekin, IL
JOHNSON, Russell L., from St. John's, Wilmington, NC, to Trinity, Pinopolis, SC
JONES, J. Monte, from St. John's, Snyder, and All Saints, Colorado City, TX, to St. John's, Sonora, TX
JUPIN, J. Michael, from Trinity Cathedral, Cleveland, OH, to Christ, Corning, NY
KEEFER, John S., from non-parochial, Bern, Switzerland, to chaplain, British Embassies, Bucharest, Romania, and Sofia, Bulgaria
L'HOMMEDIEU, J. Gary, from Redeemer, Rensselaer, NY, to Atonement, Morton, PA
McQUINN, Randall L., from St. Luke's, Scott City, KS, to St. Paul's, Manhattan, KS
MILLER, Stephen A., from St. Mary's, Kinston, NC, to St. Jude's, Walterboro, SC
MURDOCK, Thomas L., from Emmanuel, Coos Bay, OR, to Transfiguration, San Mateo, CA
MYRICK, H. Eugene, from St. Francis-on-the-Hill, El Paso, TX, to chaplain, Providence Memorial Hospital, El Paso, TX
NEFF, John R., from Christ, New Brighton, PA, to counselor, Catholic Social Services, Erie, PA
NELSON, C. Clayton, from St. Mark's, Orchard Park, NY, to Christ, Bloomfield Hills, MI
OGIER, Dwight E., from Holy Family, Orlando, FL, to St. Luke's, Mobile, AL
OLUBOWICZ, Kazimierz, Jr., from St. Cyprian's, Carthage, and St. Paul's, Warsaw, IL, to St. Mary's, Madison, FL
PARKER, Allan C., Jr., from St. David's, Seattle, WA, to Trinity, Seattle, WA
PENCE, George E., from St. Cyprian's, Lufkin, TX, to St. Andrew's, Ft. Pierce, FL
RAASCH, Werner H., from Our Saviour, San Gabriel, CA, to Grace, Glendora, CA
REUSCHLING, Walter E., from non-parochial to St. Paul's-by-the-Sea, Ocean City, MD
RIKER, William C., Jr., from interim ministries, Lopez Island, WA, to Grace, Cincinnati, OH
SEILS, Donald D., from non-parochial to Holy Trinity, Carrizo Springs, TX
SHERMAN, Walter P., from Ascension and Holy Trinity, Cincinnati, OH, to special assistant to bishop, Diocese of Southern Ohio, Cincinnati, OH
SMOTHERS, William S., from Trinity, Pine Bluff, AR, to St. Peter's, Conway, and

canon missionary, Diocese of Arkansas, Little Rock, AR
THIEME, Richard F., from St. James, Salt Lake City, UT, to Holy Innocents, Lahaina, Maui, HI
WHITE, Thomas H., from St. Helena's, Boerne, TX, to St. James the Fisherman, Kodiak, AK
WIESNER, Elizabeth P., from All Souls, Washington, DC, to Christ, N. Conway, NH
ZADIG, Alfred T., executive director, Ecumenical Counseling Service, Melrose, MA, to also St. Mary's, Rockport, MA

NEW DEACONS

AIKEN, Thomas D., to St. Chad's, Albuquerque, NM
BALES, Jan, to St. Mark's on the Mesa, Albuquerque, NM
BELLAI, William F., to St. Andrew's, Las Cruces, NM
COLLINS, Nancy W., to St. Luke's, La Union, NM
EISENSTADT, Elizabeth A., to Diocese of Pennsylvania, Philadelphia, PA
FITCH, Christina K., to St. James, Taos, NM
KENWORTHY, Stuart A., to Heavenly Rest, New York, NY
LEVITCH, Mary Jane, to Christ, Nashville, TN
LEWIS, Leonard W., to St. Michael and All Angels, Albuquerque, NM
MACAULAY, Gordon, to St. Mark's on the Mesa, Albuquerque, NM

MANN, Mary Anne, to St. John's, N. Guilford, CT
McDOWELL, Artie S., to St. James, Clovis, NM
MINNICH, Edgar R., to St. Christopher's, El Paso, TX
MYERS, Frederick W., to St. Aidan's, Albuquerque, NM
PETERS, H. Frederick, to St. Matthew's, Albuquerque, NM
SCHLAFFER, David J., to faculty, Nashotah House, Nashotah, WI
TREADWELL, Lamar, to St. James, Clovis, NM
WAID, Anna M., to Holy Trinity, W. Chester, PA
WALKER, Timothy G., to Holy Cross, Tryon, NC
WINTER, Carl B., to Diocese of Chicago, IL

LIFE PROFESSIONS

Brother EDUARDO BRESCHIANI in the Order of the Holy Cross
Sister ELIZABETH ANNE in the Community of the Transfiguration

RETIREMENTS

DEPPEN, J. Ralph K., from St. Mark's, Downey, CA, on February 1. His address is:

22412 Manacor, Mission Viejo, CA 92692
JACOBS, William L., from St. Paul's, Des Moines, IA, on September 1. His address is: 4020 River Oaks Dr., Des Moines, IA 50312
LARSON, Lawrence H., from St. Edward's, Columbus, OH, on August 1, 1983. His address is: 8126 Lake Terrace, Apt. 7, Louisville, KY 40222
LUSTH, John W., from All Saints, Newberry, MI, on Jan. 1, 1985. His address is: Rt. 5, Box 116, Hillsborough, NC 27278
PETTWAY, L. Roy, from Our Saviour, Atlanta, GA, on May 31. His address is: 1067 N. Highland Ave., NE, Atlanta, GA 30306

DEATHS

CLAIR, Joseph R., age 83
DALTON, Dom Patrick, OSB, age 72
DEMERY, Robert M., age 48
FITZHUGH, Francis C., age 56
HAMILTON, Granville H., age 78
HARDING, Ernest A., age 76
HOPKIN, C. Edward, age 83
HUMMEL, Bernard W., age 81
LOUTTIT, Henry Irving, age 81
McRAE, Thomas F., age 39
O'HARA, Robert D., age 70
PATTON, J. Lindsay, age 83
RED ELK, Marvin D., age 39
TOBIAS, Clarence E., age 81
WILLIAMS, Paul F., age 92

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BY HEWITT V. JOHNSTON

To Know as We Are Known: A Spirituality of Education, Parker J. Palmer, \$10.95, Harper and Row, New York, N.Y. (130 pp.)

So much that passes for education these days is little more than a transmittal of information, as if the mind were some desk-top computer that had to be dealt with on a "data-entry basis" as some of the wizards of today's educational methods might say. The reason is simple: We have for too long in our educational system dealt with the *ends* of knowledge. We think in terms of knowledge being essentially without moral content. So a nuclear physicist can devise an atom bomb or an engineer can invent a laser weapon completely divorced from the moral issue of what is done with the fruits of his labors. Mr. Palmer believes the reason for this turn of events lies in our failure to be interested in the *origins* of knowledge as well as its ends. He suggests that we have neglected that latter question, preferring to see knowledge as neutral, thus with no moral imperative.

I read rather wistfully Mr. Palmer's description of the kind of educational process that would affirm the quest for origins and ends:

"To sit in a class where the teacher stuffs our minds with information, organizes it with finality, insists on having the answers while being utterly uninterested in our views, and forces us into a grim competition for grades—to sit in such a class is to experience a lack of space for learning. But to study with a teacher who not only speaks, but listens; who not only gives answers, but asks questions and welcomes our insights; who provides information and theories that do

not close doors, but open new ones; who encourages students to help each other learn—to study with such a teacher is to know the power of a learning space."

Sadly, in an age when PSAT and SAT scores seem so often the final arbiter of who is offered a chance to learn and who is not, that kind of education is virtually unavailable. But thinking of my own educational experience, it was just that kind of teacher who allowed me to understand the excitement and pure joy of learning. I think I'd like to study under Mr. Palmer!

Education for Spiritual Growth, Iris V. Cully, \$13.95, Harper and Row, New York, N.Y. (194 pp.)

I am so glad to see another offering from Iris Cully, a name which has been important to me since my seminary days 20 years ago when *Imparting the Word* was simply the best book then available on the process of Christian education.

Mrs. Cully offers us a remarkable glimpse into the process of spiritual growth through the eyes of an experienced and capable educator. Her reason for writing the book is offered in the preface where she says:

"The spiritual life must be cultivated. Cultivation is a process of nurture and education. Spirituality is never a product. It is a process evidenced in a life style. The purpose of this book is to help people learn about and nurture spiritual growth in their own lives."

Through nine enlightening chapters, she offers insight into the sudden interest in spirituality, shares a bit of history, and offers a carefully thought out approach to nurturing that "still small voice" that sometimes seems so elusive amid the noise of modern life. The final chapter reinforces the fact that the quest for spir-

itality is indeed a quest for integration, a quest for wholeness of life, not a means of evading it.

I am refreshed and enlightened reading this valuable addition to the growing list of books on spiritual nurture.

Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth, Howard Clinebell, paperback \$17.95, Abingdon Press, Nashville, Tenn. (463 pp.)

I have used Howard Clinebell's first edition of this book since it appeared in print in 1966 and am delighted to see an expanded and updated version now available. Virtually every kind of pastoral experience is dealt with in detail, including an excellent chapter on training laypeople for caring ministries within the life of the congregation.

Mr. Clinebell's approach to pastoral care is essentially holistic, which allows for a great deal of influence from widely disparate sources all coming together in a synthesis readily available to almost any clergyperson willing to take the time to read this book and some of the sources cited. Of particular assistance to the beginning minister is the chapter that offers guidance in knowing when to refer a parishioner to other professionals, such as psychologists and marriage counselors.

I strongly recommend this book to seminarians, to ordained persons, and to those gifted lay ministers in increasing numbers who need some kind of careful direction as they seek to develop their ministries within the Body.

Hewitt V. Johnston is rector of St. Mary's Episcopal Church, Tampa, Fla.

Grubb Institute

Continued from page A

Washington. We're in close cooperation with the British organization and in conversation with them.

You asked what the Institute is. That's more difficult to answer than one might expect! It calls itself an applied social research organization, and I think its primary interest is in research, but it does that in a variety of ways that are very practical in nature. It does training programs and conferences, and it does consultations—but all with a research interest. It also hopes to help those it works with to gain a research interest and to develop research skills themselves in a variety of situations.

MEAD: You remind me of the history [of the Institute]. I think Bruce Reed [executive chairman of the Grubb Institute, London] first came to this country in 1975 under the cosponsorship of the College of Preachers and the Alban Institute. And subsequently when he returned there, he wrote his book, *The Dynamics of Religion*, at the College of Preachers. In some of the years between '75 and '80, we worked with Fordham [University], Yale University, and the Tavistock Institute in developing some training programs related to this. . . so there is quite a history. But the Institute is taking off in a new direction now.

Barry, one of the things the people who read *Professional Pages* are interested in is their work as professionals in the Church. Now, how would you address me, as a parish pastor? How can the Grubb Institute help me? What kinds of issues does the Institute deal with that might be helpful to me or to someone with a professional role in the Church?

EVANS: One key is the notion of "role" itself. I think the term "role" has turned some people off in the past because of the phrase "playing a role," and some feel it's artificial or false, and puts a premium on "being yourself." Because of this, a lot of people have actually rejected the idea of taking a role seriously.

MEAD: What you're saying, in this connection then, is, for example, the way a clergyperson or a layperson works out his or her life reflects *different* roles and that he or she shouldn't be defensive about that.

EVANS: Right. I think an illustration of that is clergy have sometimes been reluctant to be called by their title and have wanted to be on a first-name basis with their congregation. Others have been reluctant to wear any special garb and have wanted to be just like everybody else and not be distinctive.

MEAD: Is it also a problem when people want to hide behind the title and the garb? Is that a role problem also?

EVANS: It's the other side of the coin. There is, on the one hand, an abdication and a failure to want to take up that role at all; on the other hand, there's a

kind of disembodiment of the person behind the role and, as you say, a kind of hiding so that all that comes across is a kind of functional experience and not much of a person behind. In our work we're trying to develop an exciting relationship between the person *and* the role. If I emphasize "role," it's because I think there has been more of a trend these days—prior to these days there was a problem with authoritarianism—now I think we have a problem with people who don't want to take up any kind of role whether it's in church, or as parents, or as employees, and so forth.

MEAD: I'm glad you bring that up. What does this have to do with the layperson as opposed to the clergyperson? I [understand] what you're saying about the clergy, but what about the laity? Is role an important issue for them?

EVANS: Well, it really is a very important issue because this is a good way of illustrating the blurring of roles that has happened. The emphasis [now is] that we're all sort of one group of people in the Church, and there's been a tendency to accept only one role, which is the role model of the clergy. As a result, laity have been encouraged, more and more, to take up the functions within the Church that clergy have traditionally done. What we've lost is a sense of the role of the laity in the world. One of the things the Institute is especially interested in is to see how laypeople exercise their ministry by being parents, by being employers and employees, by being members of communities—and what that means.

MEAD: If you can help me with those things, I think the Grubb Institute might be of some real help. What kinds of programs are available from the Institute?

EVANS: In terms of our work with clergy, the most accessible method we're offering and the one I think is most helpful is a conference we're calling "Clergy Roles in the Congregation." These are for clergy who work full-time in congregations. They used to be offered as national conferences. Now we want to offer them as denominational, diocesan conferences. Several dioceses are already planning to have these conferences, and we're trying to promote them in other dioceses. That's a primary vehicle for our work.

What we do in those conferences is to focus on three areas: the person who comes to a role, the role the person takes up, and the system within which that person operates, bearing in mind all the time that the system exists in a larger environment—that is, in a community and in a society.

The conferences tend to help clergy become clearer about their roles and more comfortable with them; many of those who have been to the conferences say they have gained a new sense of vocation, which is another way, I think, of saying, "I have a sense of mission, of what my task is in this role." And I think it also helps them see how their particular church relates to its community, to see that it's not just an odd group of people there, but one that has an

integral relation with the secular world outside of [the Church].

MEAD: What would happen if I felt, in my congregation, we were having a lot of difficulty about roles, of getting this clear, . . . would it be possible to receive consulting help?

EVANS: Sure it would. That's exactly the kind of thing we do and hope to do more of.

MEAD: Could you help, for example, a group that wanted to help clarify the role of the laity in the world outside the Church?

EVANS: Again, yes. That would be right down the road we hope to travel. We'd like to find out what those roles are now because people are always taking up roles whether or not they're aware of it, and [we'd like to find out] how they feel about the kinds of roles they'd like to take up in terms of their understanding of the Christian faith—how it might be actualized in this particular congregation in this particular community. [Working with laity] would be the other major area of work besides our work with the clergy, working as consultants for a diocese or a group of congregations that wanted to understand the dynamics of roles and how they fit into the system, the community, and so forth. Our plan now is first to concentrate on the conferences for clergy and then move to conferences for clergy and laity together, from the same congregations, and then to conferences for the laity.

MEAD: What do you have on the drawing boards for 1985 that people might want to know about? What specific things will you be doing?

EVANS: We expect to be doing quite a lot of the clergy roles conferences. Clergy who attended the conferences at the College of Preachers are scattered all over the country, and many of them have wanted to promote these conferences within their home dioceses. As a result, my guess is we will be doing five or six—or perhaps more—of these conferences around the country in the next year or so. So far we have the Dioceses of Central New York, Washington, Michigan, and Atlanta pretty committed to doing [them] in the next year.

MEAD: Are you making publications available?

EVANS: Yes, we do have publications, including a brochure describing them, as regards the Church and other areas the Grubb Institute in the United Kingdom has been working in. We also have brochures describing the work of the Institute here in the U.S., which we'll be glad to send to anyone who requests them.

MEAD: I need to say as strongly as I can, Barry, that I affirm the work the Grubb Institute has begun, and I look forward to hearing great things of your work here in the United States.

For further information about the Grubb Institute (USA), write to: The Rev. Barry Evans, The Grubb Institute, 3805 Warren St., NW, Washington, D.C. 20016, or call (202) 244-1140.

THE SECRETS OF AFRICAN HOSPITALITY

by Darcy James

Late one beautiful afternoon I sat on my staff house veranda, enjoying the calls of various tropical birds and waiting for a student. The setting was Bishop Tucker College in Uganda, the student a Sudanese who was studying there for the ministry. He had made an appointment to bring over his current New Testament paper for a consultation "after tea." But as the time moved on gradually from "after tea" to "before supper," he neither came nor sent any word. We had no telephones, it's true, but we all lived on the same compound, he had been quite well at class that morning, and he was no schoolboy but a highly responsible man. His young sons were fleet of foot; at the least, one of them could have brought a message. What could possibly have happened?

The next day he explained very simply: "I'm sorry I could not meet you yesterday. I had a visitor."

Now, this was quite a shock. Never in my many years of schooling had I heard of the idea of a visitor taking precedence over an appointment with a teacher. Teachers had rank. One regretfully told one's visitor that one was just on the way to see Professor Clout and made plans to meet in an hour or so. I was astonished at the calm assumption that having a visitor explained everything.

I hoped this series of thoughts wasn't too evident to my student. Although I realized at once that I was facing something new, I needed time to understand it as one of the strong and impressive ligaments of East African culture, common to Sudanese, Ugandans, perhaps many more.

To begin with, "visit" is a weighty word in those cultures, describing an important event. Its importance does not, however, impose an obligation to give advance notice. Instead, everyone seems to keep perpetual open house, which makes sense when you think how few people have tele-

AT VISIT'S END THE HOST, NOT THE VISITOR, GIVES A GIFT.

phones and, in any case, the difficulty of timing travel on foot or by country jitney with any precision. In past years, no doubt, to arrive at all was an achievement. So "to visit" means in practice "to drop in." One takes for granted that the honor and pleasure of being visited will entirely outweigh any plans that may have to be changed.

For plans will be changed. Warm-hearted westerners are glad to see unexpected company, and we may set a chair in the kitchen or workshop so the visit and our projects can advance simultaneously. But in most African homes, the arrival of a visitor brings other activity to a dead stop. After the visitor is seated in the best chair, tea is prepared, whatever the time of day. Perhaps a child will be sent to the roadside store for something to serve with it.

Depending on the circumstances, a whole meal may be prepared. Once when we were the visitors, a live sheep was brought for approval to my husband, who was startled to learn that this was the sheep appointed for our dinner. We had been expected, but our hosts said, "It is our custom not to kill the animal until the visitors are present." Without refrigeration, it would have to be eaten soon after slaughtering, and even though their extended family was quite large enough to consume a whole sheep, they obviously weren't about to waste it just on themselves.

When the visitor indicates his departure by announcing, "I have seen you," the host ceremoniously thanks him for the visit and brings out a gift. The gift will always be a product of this home, not necessarily elaborate, but valuable in some way: a

hand of perfect bananas, a small basket of fresh eggs, a huge pineapple. A major visit may be marked by such a gift as a chicken or a goat—alive, of course.

How novel to us this is yet how biblical. Abraham notices three strangers and urges them, "If I have found favor in your sight, do not pass by, let a little water be

out His disciples to proclaim the kingdom of God, counts on their being housed and fed by the good will of the people. The disciples from Emmaus press a stranger they have met on the road to spend the night with them.

If I have learned aright from the Africans, these are not examples of extrav-

ONCE WHEN WE WERE VISITORS, A LIVE SHEEP WAS BROUGHT FOR MY HUSBAND'S APPROVAL. THIS WAS THE SHEEP APPOINTED FOR OUR DINNER. A VISIT IS SERIOUS BUSINESS IN EAST AFRICAN CULTURES AND IT HAS A BIBLICAL CHARACTER.

brought and wash your feet and rest yourselves under the tree while I fetch a morsel of bread," and then he quickly sets his wife to baking and races off himself to the herd for a calf to barbecue. Jesus, sending

agant generosity on the part of unusual hosts. Rather, while we think to honor someone by inviting him to visit us, they think of the honor as being conferred by the visitor on the one whom he chooses

to visit. Years later it seemed quite normal to us that a pastor from Zaire, studying in New York, took a bus to California to visit us, stayed two weeks, and then said, "Now you are in my debt. You must come and see me in Zaire."

The idea that I am the beneficiary when someone comes to see me, that I owe thanks to my visitor, has enriched my life. Most of us know a few people for whom we would drop everything and give our whole attention to the joy of their visit. What begins to be added is to see every visitor—perhaps even the phone calls—as a surprise gift from God. Whoever you are, your arrival on my doorstep doesn't take something away from my life; it adds something to it.

If by nature I still tend to cling to the plans I have made for my own day, the grace to let go is available. We are not totally in charge of our lives. Sometimes we have a visitor.

Darcy James, who lives in Grangeville, Idaho, is the author of *Simplicity Sampler*, an occasional feature of *The Episcopalian*.

For Africa, 1984 promises to be a record year. Of suffering.

"Total failure of summer crop. Cyclone in February destroyed all harvests. Starvation is widespread. I visited an encampment of 80 people who had arrived 3 months earlier. Their crop had dried out. And for months they had to forage for leaves, grass and insects. When people began dying, they walked 16 miles to Tete City hoping to find food and work; but they found neither. The government provided tents, but no food. So they continued to forage..."

— Arthur Simon, Executive Director, Bread for the World, reporting on his recent trip to Africa, May 21, 1984

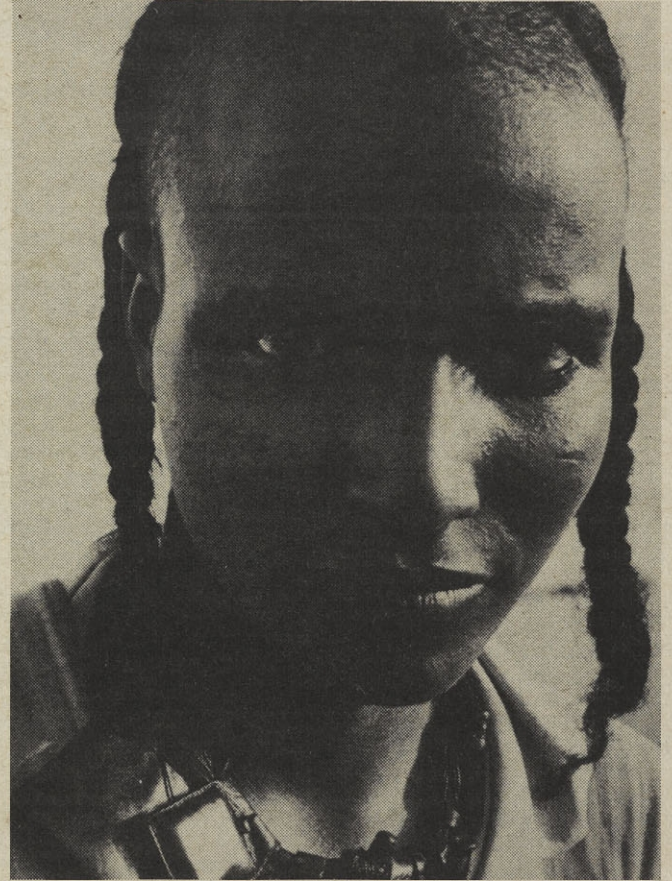
In Africa the worst famine since 1974 has put millions of people at risk. Already an estimated 100,000 Mozambiquans have died. Farmers are eating the seeds meant for planting crops. Those who can walk are fleeing the countryside for the city. But there they are finding many more like themselves...and not enough food.

In response, countless private relief organizations have joined forces to respond. But their resources simply cannot meet such vast needs by themselves. That is why Bread for the World, a Christian citizens' movement, is working so hard today on Capitol Hill in support of special emergency aid for Africa.

Frankly, we do not believe that government action is the simple solution to every problem. But when thousands of lives hang in the balance—when needs are vast and private resources too small—we believe our government must be responsive to moral concerns. Our nation must be known as much for its compassion as its power. And this is why we ask today for your support.

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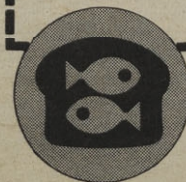
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William Muniz: From Managua to El Paso

by Ellen Thompson

Every day they come over the border—from Mexico, Puerto Rico, Guatemala, El Salvador. They come to the United States without documents and money but full of dreams for a better future with jobs, security, and freedom. And frequently their journey ends in a detention center in a border town. In El Paso, Texas, the Rev. William Muniz, head of Hispanic Ministry for the Diocese of the Rio Grande, brings spiritual comfort to those who wait in the centers.

"These are my people," says Muniz. "I understand them. When I was 18, I had saved enough money to come to this country and attend school. I was so poor I had to travel the whole distance by land, and I crossed five borders so I know the anguish of South Americans when they finally reach here and are then deported."

Every week Muniz visits Alternative House, an El Paso detention center for undocumented women and juveniles, to celebrate the Eucharist. "I take them the Eucharist and try to give them hope. That's all I can do."

Working out of the Pro-Cathedral of St. Clement, Muniz also tries to find adequate food, clothing, shelter, and legal assistance for undocumented families living outside the detention centers. "I don't know what I would do if I didn't have the people of St. Clement's," he says. "Whenever I need food, clothing, or money, it is there."

Muniz, whose mother was a Baptist, discovered the Episcopal Church while studying for a master's degree in counseling psychology at the Psychology Institute in Puerto Rico. He says, "The Episcopal Church offered solid catholicism, sound theology, a beautiful liturgy, and a liberalism in which there is room for all theological points of view."

He was ordained in 1971 and began his ministry in his native Nicaragua. The poverty and injustice he saw changed his life. Women, men, and children waited at sunrise for the garbage trucks to come from the market. "Then like dogs they foraged for their food," he says, "and driving by was a woman in a chauffeur-driven Mercedes."

He established a rehabilitation center for alcoholics and drug addicts in Managua

in 1971 and soon discovered "the biggest drug pushers were the military under Somoza. The military also owned the only brewery in the country, and 24 hours a day the radio would encourage the people to drink beer. They were keeping adults drunk and the students drugged."

Muniz started a radio and TV campaign to expose the military's complicity in the drug trade. Then, he says, "I started getting telephone calls threatening my life. They said they would kill me at a certain time at a certain place. . . I carried a gun on the floorboard of my car the last few months I was there." Finally Bishop Edward Haynsworth suggested that for Muniz' safety he go away and finish his



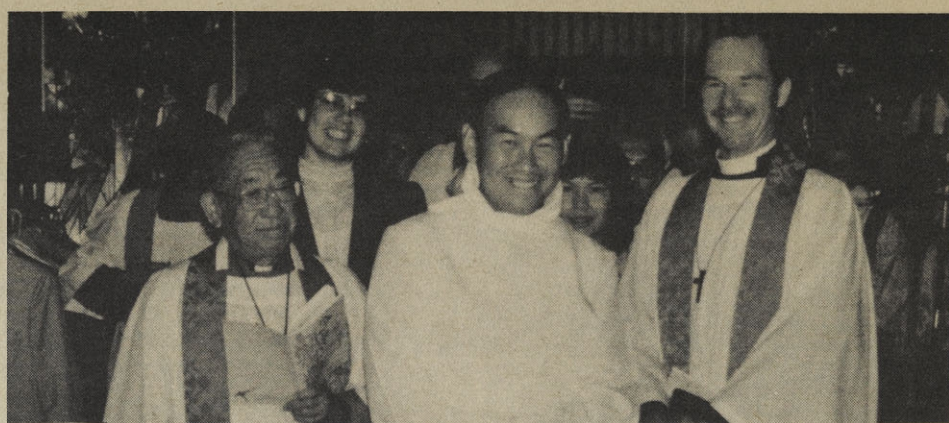
William Muniz baptizes a baby in St. Matthew's Cathedral, Dallas, Texas.

doctoral degree which he obtained from the University of the South and Vanderbilt University.

This past spring William Muniz was one of 478 people from 25 countries who pledged allegiance to the United States in a naturalization ceremony in El Paso, Texas. Burdette Stampley, a personal friend, said, "Bill certainly outdid himself on this occasion. After kissing the American soil, he hopped, yelled, and shouted his joy; he showed his flag and citizenship papers to everyone who would look, saying, 'Now I'm an American, too!'"

Of El Paso itself, Muniz says, "I've never lived in a border town before, and I like to cross the bridge to Juarez and bathe myself in my own culture. It keeps me alive."

Adapted from The Rio Grande Episcopalian.



The Rev. Duc Xuan Nguyen (center) stands with two of his presenters, Canon John Yamazaki (left) and the Rev. Fletcher Davis (right), on the day of his ordination to the priesthood. Duc, a former Methodist minister who is now vicar of a Vietnamese congregation started at St. Anselm's Refugee Center in Garden Grove, Calif., is the first native of Vietnam to be ordained to the Anglican priesthood.

WINNING WAYS

Tips on holiday basket giving

by Barbara Blossom

Thanksgiving and Christmas loom on the horizon. If your parish or parish organization is planning to help disadvantaged people with gifts of food, these suggestions might be helpful:

1. Visit the family beforehand. This will personalize your activity, and all parties will benefit. Choose someone in your group who communicates well with people of all backgrounds and who isn't judgmental or prone to offer unsolicited advice. A calm but out-going personality is an asset.
2. Give choice of food. "Would you prefer turkey or roast beef?" for example, often causes eyes to light up at the prospect of something they rarely or never have. Ask if they've not had some special favorite in a long time and then include it.
3. Arrange a time for delivery and stick to it. Recipients are excited about your gift, and it is important to them. Causing them to worry is unkind.
4. Don't attach strings to your gift. A casual invitation to church is fine if the subject comes up, but it shouldn't go beyond that unless real interest is shown.
5. Be careful how much you give to one

family. Take the amount you want to give in a burst of generosity and cut it back by at least one-fourth. Not only will this be better for the family—too much frequently harms in invisible ways—but your experience will be happier. Many well-intentioned people have learned the hard way after ignoring this suggestion.

6. Make cash gifts small, not over \$10 and preferably less, just enough for milk and ice cream. Always hand this money to the most responsible person in the household.

7. Gift certificates from supermarkets are an alternative with certain advantages—this saves your time as well as allowing the family to buy only what it will use. Most food stores mark these vouchers "not good for alcohol or cigarettes," sometimes a wise precaution.

8. Respect the privacy and dignity of "your family" by keeping them anonymous except to the visitor and/or the one who delivers. Their children could be in school with your children, for example, and people could be hurt.

9. Ask about clothing needs and sizes and "white goods" needs (sheets, towels, blankets). Often people within your group can supply these items, but give only what is needed and only correct sizes. No one has room for an entire rummage sale.

10. Help different families each year rather than the same one. Perpetual relationships with help always going in one direction can produce unfortunate consequences for all concerned.

Americans open their hearts at holiday times. Doing it wisely will increase happiness and well-being for everybody.

Barbara Blossom is a parishioner of St. Andrew's, Vestal, N.Y.

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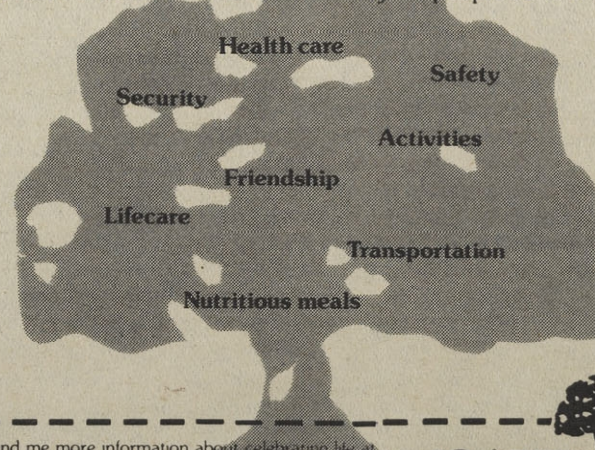
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Steps to help 'make seminaries our own'

by Randolph K. Dales

In 1982, General Convention directed each parish and mission of the Episcopal Church to give annually at least 1 percent of its previous year's net disposable income to one or more of the Church's accredited seminaries. That action foresaw a new partnership between seminaries and congregations, and it called on seminaries to assume more responsibility for strengthening the partnership and for listening to parish concerns regarding theological education. But how would this new relationship develop?

Convention asked for a process of reporting from seminaries; and in June, Bishop Philip Smith of New Hampshire, Dean James Fenhagen of General Theological Seminary, the Rev. Preston Kelsey of the Board for Theological Education, and the author met in New Hampshire and produced a six-point plan for the evolving relationship. That plan is now before the Board for Theological Education. Essentially it asks:

- reports by seminary deans on the state of theological education to be presented to each General Convention;
- triennial meetings of seminary deans and the House of Bishops;
- triennial meetings of seminary representatives and regional gatherings of com-

missions on ministry;

- publication of a detailed report on seminary goals, accomplishments, and finances to each General Convention;
- an active role by seminary deans in communicating regularly with dioceses; and
- an annual report, prepared for distribution to every vestry, which would give makeup, finances, and accomplishments of all the accredited seminaries.

This last item goes to the heart of the relationship between seminaries and congregations. How will vestries decide where to give their 1 percent? Should it go to the rector's seminary? Should it be sent to the nearest seminary?

With this report, prepared annually by the Board for Theological Education, vestries will be able to see the status of each seminary: how many students and faculty members; how many students are seeking ordination; how many students are men, how many women; the cost to educate each student; how many are aided by scholarships; and where income comes from and how it is spent.

In this report, each seminary will be able to show vestries what is unique about that institution, what some of the more exciting facets of the school are, and what

the most pressing needs are. With this information, parishes will be better able to decide what seminaries to fund and what questions need to be directed to individual seminaries.

Some Episcopalians have raised serious questions about this new relationship with our seminaries. If they exist independent of the Church, are they really ours? This partnership is still evolving, but we mean to make these seminaries our own. Each of these steps is designed to make the seminaries accountable to the Church—General Convention, bishops, commissions on ministry, dioceses, and parishes.

Those seminaries that prove responsive to the Church will receive the support they need to provide high quality theological education. And parishes, for perhaps the first time, will feel directly involved in providing theological education for both lay and ordained.

New Hampshire has moved well into the so-called "1 percent relationship" with seminaries. In 1983, 23 congregations supported seminaries; in 1984, that figure jumped to include 40 congregations with financial support rising from \$10,000 in 1983 to \$19,000 this year.

Randolph Dales, rector of All Saints', Wolfeboro, is president of New Hampshire's standing committee. His article is excerpted from *The New Hampshire Churchman*.

ST. BARTHOLOMEW'S PLAN REJECTED

"No comment" was the response from a spokesman of St. Bartholomew's Church in New York City when asked about the future after the city's Landmarks Preservation Commission rejected the church's plans for a 59-story skyscraper.

A narrow majority of the congregation and Bishop Paul Moore of New York had approved plans for the project, which would have brought the church an estimated \$9.5 million in annual rents. Opposition from part of the congregation and many preservationists stressed the impact the proposed building would have on the church and its parish house, which were designated landmarks in 1967.

The "no comment" answer appears to imply the parish may still be considering various options open to it: a revised plan for the building, an appeal of the decision in state courts, a challenge to the landmark laws in federal courts, or a return to the Commission with an appeal of economic hardship. St. Bartholomew's rector, the Rev. Thomas Bowers, has said that without new resources, the parish faces possible insolvency.

THE PEACE

by Eleanor Gleiter

Everyone seemed to accept the new addition to the service. Indeed, they seemed to embrace it.

Gathered in God's house, reaching out and shaking the extended hand and voicing the words, "Peace be with you," should have been easy. For me it wasn't easy or simple, and I felt terribly alone in my uneasiness.

Our church is a magnificent example of what wealth can create. It is awesome and beautiful. The magnificent organ features, among other things, a stop made just to jar the pews! Huge stained glass windows cover four walls above the parishioners who come from all walks of life and are warm and friendly. So why should I feel so uncomfortable?

I didn't want to withhold peace or blessings from anyone. I simply felt uncomfortable reaching out and mumbling, "Peace" or "Peace be with you," to a complete stranger or even to someone I knew.

Soul-searching finally made me realize what bothered me. It was the reaching out, the looking into another person's eyes and not only being about to see pain, sorrow, or trouble, but perhaps revealing, at the same time, my own.

Having pinpointed my problem, I now had to find a solution. Staying away from service was one I knew I could not accept. Finding another church that didn't have this ritual was another solution that did not appeal to me.

At last I decided to face the problem head on. I resolved that the next time the "Peace" was given, I would swallow hard and thrust out my hand. I would look into the eyes of the person whose hands I held and say firmly, with a smile, "Peace be with you!"

I cannot explain the joy and peace I found after really "giving" the "Peace." Fear is no longer my conqueror in this ritual. Now I await that part of the service, knowing that when I give His peace to those around me, I receive it too, and so, wholeheartedly, I give!

Eleanor Gleiter lives in Sarasota, Fla.



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Cyndi Jones

She uses Wheaties box as soapbox for disabled

The orange, blue, and white Wheaties box on the supermarket shelf is familiar. So is its current photograph of George Murray, the smiling picture of robust health that symbolizes "The Breakfast of Champions." Murray, a graduate student in recreational therapy at the University of Illinois, is also in a wheelchair. He and his wheelchair are on that Wheaties box with some help from an energetic Episcopalian, Cyndi Jones.

Jones is editor of *Mainstream: Magazine for the Able-Disabled*. In her local supermarket she learned that General

Mills wanted nominations for breakfast champions. She contacted the National Wheelchair Athletic Association, from which she obtained Murray's name, and then promoted his candidacy among disabled people. Chosen from 6,400 nominations, Murray appears on 3 million cereal boxes and "is expected to have a shelf life of three months," laughs Jones. "We did it!"

The Wheaties box is the latest effort in Jones' campaign to integrate handicapped people into the mainstream of American life. A member of St. David's, San Diego, Calif., Jones walks with a limp as a result of childhood polio, but she says, "I don't focus on my disability. I'm four-foot-nine, but I don't think of myself as short."

Jones' job is almost a volunteer one since the magazine, which has a circulation of 12,500, exists on a tiny budget. But Jones knows the importance of her task. "The handicapped who get publicity are usually anomalies—the Bouvias and the Baby Does—those who aren't coping with it," she says. *Mainstream* prints articles on how to cope and exists to give the disabled community a self-perspective. "We don't see someone as confined by a wheelchair, but liberated. There is life after disability! The beauty of people with disabilities is they've pushed their human adaptability to the max."

Cyndi Jones tells that story wherever she can, whether in her magazine or on cereal boxes in the supermarket.

Mainstream's address is 861 Sixth Ave., Suite 610, San Diego, Calif. 92101.

Absalom Jones: Action and prayer in Manhattan's midst

by Clark Trafton, OHC

Absalom Jones Priory in New York City is a return to the roots of the Order of the Holy Cross whose founder, the Rev. James Otis Sargent Huntington, began his monastic life in the city's Lower East Side, then a teeming German tenement district, in 1881. The Order, which left Manhattan in 1892, is now based at West Park, N.Y.

Eight-one years later, Bishop Paul Moore of New York learned that the Order wanted to return to the city and spoke with the parishes of the greater Harlem area, which invited Holy Cross to establish a priory in their midst. Named Absalom Jones in honor of the Episcopal Church's first black priest, the priory is a beautiful, four-story classic brownstone in a part of Harlem called Sugar Hill. It has room for six monks.

Absalom Jones Priory supplements the work of the 11 Episcopal parishes in northern Manhattan and is involved in the community. The brethren assist in various parish programs on Sundays and do an extensive amount of pastoral calling throughout the week while the priory hosts many meetings of church groups and offers quiet days on a regular basis. Brethren work in neighborhood improvement programs and are involved in several different kinds of one-to-one counseling, both on a short- and long-term basis.

Members of the priory community occasionally accept parish mission and preaching requests well outside the New York City area. The priory ministers to the Order as a whole by providing housing for brethren who have business in the city or who wish recreational time in Manhattan.

In order to support this ministry, some of the brethren stationed at the priory have salaried jobs. These provide the income to enable other members to offer their services free of charge. In practice, everyone at the priory does some of each kind of work, salaried and free.

At present the priory has six members. The prior, the Rev. Carl Sword, is a professionally trained counselor and psychotherapist. In addition to seeing individuals for therapy, he has worked with "We Care," a neighborhood organization which helps

abused children and their parents. He has assisted "We Care" in training teenagers to work with the children and has conducted discussion groups for the parents.

Brother Sam DeMerell, stationed at Absalom Jones Priory almost since its beginning, is pastoral associate at Church of the Heavenly Rest where his primary ministry is alcoholism counseling.

Brother Roy Jude Arnold is part of the chaplaincy program at Rikers Island, the New York City detention center which is primarily used for holding persons awaiting trial and for detaining those with short sentences.

Brother Reginald Crenshaw, who came to the priory last August, teaches sixth grade at St. Paul's Roman Catholic School in Spanish Harlem and is the priory's representative to the 148th Street Block Association.

Brother Orlando Flores, who recently arrived, has not yet developed his ministry.

The Rev. Clark Trafton, the Order's superior, is a psychotherapist. In addition to his duties as superior and his psychotherapy practice, he assists at Church of the Crucifixion.

As is true in all houses of the Order of the Holy Cross, this multiple ministry is rooted in a life of prayer. Each day the Eucharist is celebrated and the daily Office offered. To arrange a schedule so the demands of work and the demands of prayer do not conflict is sometimes difficult, but for the most part the community is able to balance both activities.

The brethren gather for Matins and the Eucharist each morning, then have breakfast together. Brethren who work too far away to return to the priory may miss the noon Office, but it is said by those at home. After the work day, all gather again for Vespers and dinner. Compline is said in the evening although meetings may cause some to be away.

Despite its location in the midst of one of the world's largest cities and despite the active nature of its ministry, Absalom Jones Priory is first and foremost a monastery, a house of prayer. To be monks—men of prayer and quiet and solitude—and to be caring human beings in the middle of a noisy and lonely city is no small challenge. But Absalom Jones Priory remains a witness to the city of the loving service to which Jesus Christ calls his people.

Adapted, with permission, from *Holy Cross*, newsletter of the Order.

ADVICE FROM A HOSPITAL CHAPLAIN

Sustenance often means help with the unfinished business of dying

by O. Allen Lumpkin
with Robert P. Bomboy

"Don't try to stop me!" the woman cried. "I don't want to live anymore."

Loud as it was, her cry was hardly heard in the bustle of the hospital emergency room. A half-hour earlier Cynthia wanted to die, too. "I've got to get out of here," she sobbed. "I'm going to run out in the road and throw myself in front of a truck."

"No, no," I whispered gently at her shoulder. "We can go for a walk, but if you try to run into the road, I'll have to stop you."

Cynthia looked up, saw me and seemed surprised. Then together the two of us walked to a sloping green lawn behind the hospital, a weeping young woman and a broad-shouldered hospital chaplain. Between sobs she cried, "How could I have argued with him? If I'd only known this was going to happen."

She and Adam had had a terrible argument about the household bills that morning over breakfast. The money just never seemed to stretch far enough. Adam had gone to work angry. They hadn't kissed good-bye.

As we walked up the slope, I tried to make Cynthia see that all married people have arguments, that she had no way of knowing Adam would be killed that day. Adam could have been preoccupied and worried about their argument, that could have caused his accident. I couldn't say to her, "No, no, your argument had nothing to do with what happened." I had to let her admit it. "We don't know what happened," I told her. "But can't you forgive yourself for the normal human experience of having an argument?"

I learned something from Cynthia that morning. As a hospital chaplain, I primarily help people until they can help themselves. That morning with Cynthia I was trying to help her express what she needed to express, sustaining her. What I've come to understand about sustaining is it's an authentic human relationship in which one person can offer strength to another by entering into his or her emotional life.

At any large medical center a chaplain sees hundreds of situations where the principle of sustaining applies.

● John, a man in the prime of life, died only two weeks after he discovered he had cancer. The thought of death wasn't what bothered him most. He found immensely difficult the loss of everyone he had ever known. He had a wife and sons in high school and college. His family was losing one person, but he was losing everybody. "It's so hard to think about giving up," he told me through his pain. "It's so terribly hard to say good-bye."

● Arabel, a music teacher, was fighting to the last for the one thing most important in her life: teaching. She was filled with bitterness—about the substitute teachers who wouldn't understand her special students, about her childhood poverty, about the humiliations she had seen her father suffer, about how she had been driven out of her West Virginia church. Only at the very end could she pray. Telling it all to me finally, she whispered, "I've decided my fight is with people and not

ter day if the sick people who need me most are to give me permission to enter their lives as I try to sustain them.

Not long ago I was called at 2 a.m. to help a young woman from Indiana who had just arrived at the medical center friendless and alone. The woman's husband, a long-distance truck driver, had been badly hurt in an accident on Interstate 80, which passes within two miles of us. His trucking company had rented a small private plane and flown her to Geisinger. When she arrived, she didn't know where she was. For her that night sustaining consisted of a telephone, a place to stay, something to eat.

Because he represents God, a chaplain is able to resolve guilt and bring in religious forms like the sacrament of Communion. A chaplain can use prayer to help a critically ill patient express what he or she needs to express. And often he's involved in helping people complete the unfinished business of their lives.

I remember an elderly woman who was clinging to the very edge of life. She was

I HELP PEOPLE UNTIL THEY CAN HELP THEMSELVES.

God, and it's about time I work on that relationship."

● William was only 23. He had been struggling with leukemia for two years. He felt cheated and angry. One day when I walked into his room, he cried, "Get out of here! I don't want to talk to anybody." I reached out to touch him and said, "Okay, I understand." William grabbed my hand and wouldn't let go. After a while he looked up from his bed and said quietly, "Now I think I do want to talk."

The members of my congregation are the sick and injured, and their families, at Geisinger Medical Center, a 566-bed hospital and clinic in Danville, Pa. Because of its location high on a ridge overlooking the Susquehanna River, Geisinger has often been called "Hope in the Hills." Our 300 doctors and 1,000 nurses care for tens of thousands of hospitalized patients each year. Our regional trauma center treats 3,000 emergency cases a month, some brought by helicopter. Our surgeons do at least two dozen open-heart operations a month.

As a chaplain, I have a role to play in the daily drama of critical-care medicine. I have a pass to every room, yet I must earn and reestablish my credibility day af-

ter day if the sick people who need me most are to give me permission to enter their lives as I try to sustain them.

so weak she couldn't lift her head off the pillow or speak louder than a whisper, yet she was determined to go home because, she said, "I have some jewelry I want to give to my nieces. I never had a daughter."

Talking about her desire with me, the woman's husband asked, "If I bring her jewelry here to her, she'll die, won't she?"

I said, "Yes, I think she will because I think that is her unfinished business. That's what she's waiting for. I think bringing the jewelry in here would be like your giving her permission to die."

The man replied, "I don't know whether I can do that. I don't want her to die." Finally we decided that giving her permission to go was, in fact, nothing more than saying she didn't have to suffer any longer. It was a loving thing.

Her husband brought the jewelry to her bedside, and suddenly that woman had more energy than I did. She labeled each piece of jewelry, put the pieces together in little packages and wrote her nieces' names on them. Then within two hours, her unfinished business completed, she died in peace.

Robert P. Bomboy, who helped the Rev. O. Allen Lumpkin tell of his experiences as a chaplain, is a free-lance writer with 20 years of experience as a journalist.



Charles Haid portrays an American father who with his wife takes in two Irish girls as houseguests. He's shown here with Geraldine Hughes, who portrays Mary, the Roman Catholic girl.

NBC-TV FILM FEATURES IRISH YOUTHS' STORY

Children in the Crossfire is a two-hour NBC-TV film which will air December 3 at 9-11 p.m. It tells of the work of Children's Committee 10, an American group that brings Roman Catholic and Protestant children from Northern Ireland to the U.S. for summer holidays away from their war-torn country.

Charles Haid, well known for his *Hill Street Blues* role of Andy Renko, is a member of Children's Committee 10, a producer of the film, and also one of its stars.

The story is about two American couples who each take two children—one Protestant, one Roman Catholic—from Belfast into their homes as summer guests. The children, Grainne Clarke and Geraldine Hughes, Peter Gilroy and Jim Norris, are not actors, but were chosen from among 240 Irish youth interviewed.

BOOK NOTE

The Healing Gifts of the Spirit and The Healing Power of the Bible, Agnes Sanford, paperback \$6.95 each, Harper and Row, San Francisco, Calif.

In her introduction to *The Healing Gifts of the Spirit*, Sanford says, "Unless the soul is healed, of what use is the wholeness of the body?" She follows with practical guidance to spiritual healing, giving personal insights, her observations of the power of the Spirit, and an exploration of the gifts of the Spirit. In *The Healing Power of the Bible*, Sanford argues with eloquence that the possibilities for wellness and wholeness that were open to the people of the Bible are still live options today. These spiritual classics, now in paperback, were first printed in the 1960's.

A creative revival of an ancient tradition:

"BURIAL in THE CHURCH — not from THE CHURCH"

TO BE BURIED IN THE CHURCH . . .

A number of our parishioners were impressed by the Armento ads for a Columbarium and were intrigued by the idea that one can be buried not from the church, but in the church. Being buried in church seemed, until then, a privilege of nobility, bishops and prominent ecclesiastics, but after all, don't we all make up a "holy nation" and a "royal priesthood"?

Following preliminary telephone discussions, sketches of what the congregation wanted were sent to Mr. Louis Armento, who saw that every detail was handled to our complete satisfaction. Armento's unique modular construction style allowed us to install at this time two units of eight niches each, one on either side of a lovely terra cotta Madonna, on what had been a plain wall, at one side of the chancel. The installation of an altar created a simple and dignified "Lady Chapel" and shrine where the Holy Sacrifice can be offered at the place of interment. The unique Armento design will make it possible to add additional units in the future as needed.

Cremation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

cremated remains within the church building makes possible later visits by family and friends in comfort and privacy.

Funerals and Memorial Services need not be scheduled on short notice when the deceased is cremated, giving family and friends time if necessary, to come from distant places for such services.

At Saint Andrew's two families provided funds for the purchase and installation of the Armento Columbarium, thus no parish funds were required. Since the two families do not need all 16 units, other church members have already purchased units at a modest price.

Bishop Montgomery blessed and dedicated the Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

by Pam Nussbaum
St. Andrew's Church, El Paso, Illinois 61738



The Rev. Harry J. Walsh, Jr., Rector
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Photo by Jane Cluver, El Paso Record

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HYMNAL PREVIEW 1982

Both the text and the tune of this Advent hymn for the month of November are classics. Scholars attribute the source of the text of "Savior of the nations, come!" to St. Ambrose

(240-297). In 1523, Martin Luther translated the poem into German. The work was published in 1524, set to a tune from Johann Walther's *Geistliche Gesangbuchlein*, based on the proper plainsong melody in the Lutheran chorale tradition. The *Hymnal 1982* version of the text is a translation from German by several writers, including the late William M. Reynolds, an Episcopal priest, and Dr. James McCrady, member of the University of the South faculty.

This hymn may be reproduced for church use with the following notice: From the *Hymnal 1982*, © The Church Pension Fund. Used by permission.

Unison

1. Sav-ior of the na-tions, come! Vir-gin's Son, make here your home.
2. Won-drous birth! Oh, won-drous child of the Vir-gin un-de-filed!
3. Thus on earth the Word ap-pears, grac-ing his cre-a-ted spheres;
4. Come, O Fa-ther's sav-ing Son, who o'er sin the vic-tory won.

Mar-vel now, both heaven and earth, that the Lord chose such a birth.
Might-y God and Ma-ry's son, ea-ger now his race to run!
hence to death and hell de-scends, then the heav-en-ly throne as-cends.
Bound-less shall your king-dom be; grant that we its glo-ries see.

Massachusetts community action can set pattern

by Frederic C. Lawrence

The parish of Trinity Church, Woburn, Mass., not only helped spark an investigation of a serious community problem, but it may have set a pattern for parish action on social problems as well.

Twelve years ago Anne Anderson, whose 12-year-old son was dying of leukemia, discovered an unusual number of similar cases had occurred in her own small neighborhood in eastern Woburn. Convinced these illnesses came from a common source, she asked the Rev. Bruce Young, rector of Trinity, to help her investigate.

Families and friends of children who had leukemia became interested in Anderson's efforts to trace the sources of this condition. Other churches became involved as well as the wider community. The EPA was asked to investigate.

Since one of the few things the children had in common was the water they drank, it seemed to be the culprit, but things moved slowly. Rumors and facts had to be sorted, and in 1979 two contaminated wells were closed, but the Massachusetts Department of Public Health, while confirming the town's higher than normal incidence of leukemia, could find no evidence for an environmental source.

In conjunction with the community's efforts, Young and Anderson had helped found FACE (For A Cleaner Environment), and in 1981 Young addressed a seminar at Harvard's School of Public Health. Both the school and Harvard's Department of Biostatistics offered to design a survey which would determine the kinds of illnesses in the area and their possible cause. Over 300 FACE volunteers conducted over 6,200 telephone interviews and correlated detailed health data from 3,257 households, constituting more than half the town's residents, with calculation of each household's exposure to water from

the contaminated wells.

This massive feat of data collection and interpretation could not have been possible without the efforts of volunteer interviewers and donated faculty and computer time. The study cost \$20,000. A comparable government study would have cost between \$500,000 and \$700,000, making it prohibitive.

In February, at a well-attended community meeting held at Trinity Church, Stephen Lagakos of Harvard, coauthor of the study, said that "nearly all the relationships we found [between adverse health effects and toxic waste exposure] were related to the wells." As well as leukemia, the increased number of still births, birth defects known to be environmentally related, and other childhood disorders were linked to the contaminated wells. Since the wells have been closed for four years, he noted that "the elevated risk should be dissipating."

Now Massachusetts Health Commissioner Bailus Walker, Jr., says, "I do not think we can walk away from this study and say we have no responsibility." He predicts the Woburn study "will have a significant national impact."

The description of Bruce Young's progress in attacking the problem of toxicity in the Woburn water supply suggests a pattern for social action in other areas as well:

- The project began with an individual case of need in the parish. This always lends legitimacy to requests for help from outside agencies.
- It enlisted the support of others who suffered from the same problem.
- The parish group organized an ecumenical and community-wide effort to attack the problem at its source, where responsibility rested.
- Rather than anticipating trouble, the group expected help and met opposition only when it occurred. These people had faith they would win, and they kept going until they achieved success.

Frederic C. Lawrence is the retired Suffragan Bishop of Massachusetts. He and his wife Katherine live in Brookline.

Are you one of the 7 out of 10 who has not prepared a will?

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Down the road, another congregation is waiting



by Bob Morris

As a boy growing up in Jacksonville, Fred Yerkes was a river rat. His father, a prosperous merchant who owned the Florida Hardware Company, saw that his son had a boat, and the boy spent his days exploring the St. Johns River.

The river led Fred Yerkes to his life's work. This was in the early 1920's, and an aging Episcopal priest, the Rev. Thomas Brayshaw, needed help attending to a string of backwoods missions along the St. Johns. The missions could only be reached by boat, and it fell to Fred Yerkes to provide the transportation. Along the way, Fred Yerkes found himself transported. "I came to understand that I, too, wanted to be a country priest. I wanted nothing else," he says.

Fred Yerkes went off to college. He majored in classics at Johns Hopkins. He went to seminary at the University of the South and was ordained an Episcopal

"From the trunk of his car he would pull a folding altar, a portable organ, kneeling cushions, chairs, Hymnals, Prayer Books, even a vase full of freshly picked flowers, and the service would begin."

priest. When he returned to Florida, the Rev. Fred Yerkes went to his bishop and explained that he wasn't at all interested in serving at a big-city church. He wanted to travel the northern Florida countryside and look after the Church's tiniest outposts.

"The bishop told me, 'Fred, I can't do much for you. But I'll see to it that you don't starve.' I got paid \$60 a month."

That was more than half a century ago, and the Rev. Fred Yerkes is still making his rounds. Most every morning, before daylight, he cranks up his car and leaves Jacksonville (a lifelong bachelor, he continues to live in the old family home), heading for the small communities that have become his most blessed domains.

At one time, Yerkes had about 16 missions—from Brooksville to Mayo, from Cedar Key to MacClenny, Hibernia, Hawthorne, and points in between. No matter that only a scattering of the faithful showed up for services. They could count on Yerkes to be there.

Some Sundays, Yerkes might find no parishioners in the pews. "I'd arrive, sweep the church, pray, ring the bell, play the organ, pray a little more, and, if no one showed up, then I'd go on to the next church."

Once, in Waldo (a small community about 17 miles northeast of Gainesville), a young boy Yerkes had never seen before was the lone member of the congregation. Yerkes duly conducted the service and afterward thanked the boy for attending. "He said, 'That's okay, mister, I just had to see how this one-man church operated.'"

That the Episcopal Church ever became a presence in this part of Florida is somewhat surprising. Most of the south, especially the rural south, is more likely to be hard-line Baptist or Methodist. But in the

late 1800's, when the big lumber companies began putting their saws to the piney woods of northern Florida, many of the company officials—some from Canada, some from England—were Episcopalians and saw to it they had houses of worship. Like Trinity Church in Melrose, built in 1882, the buildings were put together with the best heart pine, the sturdiest of beams, and they have endured with grace, warmth, and dignity.

For Yerkes, the old churches—"my two-by-four churches," he calls them—were treasures of the Florida heritage, and he sought to maintain the buildings as well as their congregations. "I tried to save as many of them as I could," he says. "It always pained me deeply to see one of those grand little churches just wither away."

But even when there was no church building, Yerkes was ever-prepared. If a gathering of families out in the middle of nowhere decided they had been too long without Communion, all they needed to do was get in touch with Yerkes, and he'd be there. From the trunk of his car he would pull a folding altar, a portable organ, kneeling cushions, chairs, Hymnals, Prayer Books, even a vase full of freshly picked flowers, and the service would begin.

Nowadays, at 73, Yerkes says he just can't visit all the communities as often as he used to, but darned if he doesn't try, still managing to put some 1,000 miles on

"A young boy, the lone member of one congregation, told him, 'I just had to see how this one-man church operated.'"

his car each week. On a typical Sunday, he might hold a 9 a.m. service at Waldo, be at Melrose for Holy Communion at 11 a.m., have lunch with one of his parishioners, visit the church at Starke at 3 p.m., then wind up in Palatka for 8 p.m. worship. Weekdays will find him visiting hospitals, holding choir practice, helping out a Boy Scout troop, conducting funerals, weddings, baptisms—in short, attending to the never-ending duties of a country priest.

He does this despite the Episcopal Church's official rule that its priests must retire from full-time work at 72. For years, Yerkes has encouraged younger priests to take up his small-town ministry. And some stepped in here and there. But they never stayed long, leaving for better-paying po-

sitions at bigger churches.

With his forced retirement fast-approaching, members of the congregation in Melrose petitioned the Episcopal Diocese of Florida, asking that Yerkes be allowed to continue his work. Church officials granted him a special dispensation to keep his full-time ministry, but since he chose not to retire, he is not paid a salary and reaps no retirement benefits. He is supposed to take payment from the

"Lord knows how many people he's helped that way. He'll never tell you. He just does it and that's it."

collection plates at his churches, but few of his parishioners would believe he actually does so.

"Oh, he might take a little money just so people won't worry about him, but I guarantee you that he turns right around and pours it all back into the churches or uses it to help someone," says Rodney Estes, a member of St. Paul's in Waldo, who is proof of Yerkes' good deeds. A few years back, when Estes wanted to go to college but the money just wasn't available, Yerkes insisted on footing the bill. Today, Estes is a public school teacher.

John Savant, who is studying computer science at the University of Florida, lives in the old rectory next to St. Paul's. Yerkes pays for his education, too. "Lord knows how many people he has helped like that. He'll never tell you. He just does it and that's it," says Estes.

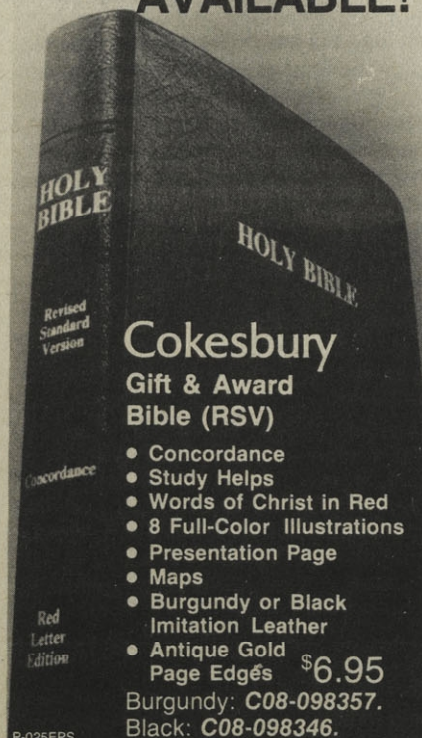
"When the roof here at St. Paul's started leaking, it was Rev. Yerkes who paid for a new one. When a church needed new wiring, it was Rev. Yerkes who paid the electrician. That Boy Scout house out there—it was Rev. Yerkes who went out and cut the logs and saw that it got built. You'll never know all the things he has done. The man is a living saint."

But Yerkes will hear no such talk. "I know me better than they do, and I am anything but a saint. I am just a country priest. That's not so much, really. I have my faults, and they are many, and right now," he pauses to check his watch, "I seem to be running a little late. If you'll excuse me, I do have to be going."

Then he steps into his car, cranks it up, and drives off. Down the road, another congregation is waiting.

Bob Morris, an Episcopalian, is a columnist for the Fort Myers (Fla.) News-Press, from which this article is reprinted by permission.

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inating as in our own churches. We have the stress of modern capitalism to account for our male mortality rates, and the Russians have the decimation of World War II.

Since being a believer in the U.S.S.R. offers no advantages—and indeed some disadvantages in a political system based on an aggressive atheism barely tolerant of the religious freedoms allowed in its Constitution—people dress “down” rather than “up” when attending church. Women in head scarves, men in old suit jackets or open-necked shirts contribute to the difficulty of ascertaining age.

Russians take great care not to show disloyalty to the state, especially in public conversations. Americans have the urge to verbalize personal and religious concerns. At Vladimir and Suzdal our group fell into a no-win trap by too quickly trying to address our fears about communism and techniques of communal and individual protest without first establishing the necessary rapport. Our questions therefore elicited only declarations of loyalty and the kind of diplomatic rhetoric we hear regularly in the press from our mutual governments, an emotional rhetoric which too often blames the other side for creating fear and tension and for a great many

ing with the icons through words, tears, and actions gives a reality and humanity to prayer that is in marked contrast to western intellectualism. Certainly the glorious company of saints is made a part of everyday life through the teaching medium of icons.

In the west we have our stained glass; the Orthodox have their icons. Only in Montferand's 19th-century Cathedral of St. Isaac in Leningrad did both eastern and western traditions come together in the massive head of the Risen Christ in stained glass peering over the holy doors in the great *iconostases* (icon stand). The splendor of churches, the glorious music, the reverence of the people confirm Bulgakov's statement that Orthodoxy is first of all the love of beauty, that our entire life must be inspired by the vision of heavenly glory, and that Orthodoxy does not deny the world, but embraces it, making things holy.

The music was indeed glorious with unison, responsorial and antiphonal chants, psalms, and hymns. Clergy, choirs, and laity sang their parts with vigor. With no pipe organs to dominate, the voice draws one into an intimate and natural conversation with God, giving sense to Edwin

eran, and, along with many of the Christians we met, he reminded us of the terrible sufferings of World War II, a remembrance which war memorials keep before the peoples of the U.S.S.R. in every town and city. No one could fail to be deeply touched by a visit to the Piskariovskoye Memorial Cemetery in Leningrad with its mass graves of citizens who died during the Nazi siege of that city.

In an atheistic political system I was not prepared to see churches everywhere, many of them in obvious process of restoration by the state. While many of these are part of the national heritage and not “working churches” with active congregations, their very presence is a public witness to the Christian faith.

In Leningrad, St. Isaac's Cathedral, though now a museum, continues to dominate the skyline. In Moscow one enters the Kremlin through the Spasskaya (Saviour's) Gate. The golden domes of the Cathedrals of the Assumption, the Annunciation, and St. Michael the Archangel must contrast with the military parades in Red Square just outside on May Day.

Red Square, surrounded by one wall of the Kremlin, the 19th-century State History Museum, the huge GUMS Department Store, and the multi-colored domes of St. Basil's, is lovely. The gardens, the flowers, the closeness of the Moscow River leave an impression which is in marked contrast to the usual ominous picture.

The inefficiency of most of the stores, which have little self-service resulting in long lines for the most ordinary things, would leave most Americans screaming with impatience. But I did not feel a sense of gloom and oppression in the places I visited, even in Moscow which, like capital cities anywhere, has a lot of uniformed military bureaucrats. On the other hand, the absence of foreign newspapers and magazines and the constant power-of-positive-thinking media preaching, including the few billboards, is a bit much. It smacks of a strong and oppressive paternalism—not so much Big Brother as a Prussian fear of disorder which can and does lead to great abuse of individual freedom.

For Christians with really radical beliefs in religious independence, the clashes come quickly and with insidious brutality. Probably one of the communists' biggest mistakes was to try to abolish religion. The oppression has led to underground movements, many of which are broadly religious, philosophical, and political. Restoring churches, even as museums, while trying to stomp out religion makes little tactical sense.

As an Anglican I was happy to be reminded by the Russian Orthodox of our long-time relationship as Christians. The Fellowship of St. Alban and St. Sergius which has promoted Anglican/Orthodox friendship since 1923 continues as a forum.

The strength of religion and the warmth and devotion of the people was a transfiguring experience, as were the real signs of the oppressiveness which keeps people in the dark and which leads to the well-known abuses of individual rights and consciences. As western Christians who have experienced the Reformation and the Enlightenment and constant exposure to new frontiers in science and technology, we can learn much from Russian Christians.

No matter how much we fear communism and hate the “Reds,” the peoples of the U.S.S.R. are not inhuman or evil or worthy of impersonal annihilation. They are concerned with life, liberty, and the pursuit of happiness and are caught, as we are, in the tensions of being both Christians and citizens. We pray and work for a way through, a new dialogue with other citizens of this world. Building bridges is everyone's responsibility, and while my pilgrimage hardly was a storming of the gates of Moscow, it was for me one small part of that continuing process.

Jasper Pennington, rector of St. Luke's Church, Ypsilanti, Mich., has had a long involvement in ecumenical relationships, especially with Anglican/Roman Catholic/Orthodox/Lutheran dialogues.

We may need more of the wisdom of serpents
and less the forthrightness of Boy Scouts to
support Russian Christians.

IN SEARCH OF FAITH AND PEACE IN RUSSIA

by Jasper Pennington

“Axios! Axios! Axios!” sang Serapion. “Axios! Axios! Axios!” we sang as he placed one of our peace buttons on each of his cathedral clergy.

The culture which produced Ivan the Terrible, Peter the Great, and Joseph Stalin also produced the great icon painter Andrei Rublyev, the poet Aleksandr Pushkin, the writers Tolstoy and Dostoyevsky, the musicians Tchaikovsky and Kabalevsky, and this gracious man Serapion, Archbishop of Vladimir and Suzdal, warmly welcoming foreigners to his historic cathedral in the name of our common Lord.

We were visiting Russia as part of a 266-member delegation of American Christians. We came to visit Christians in the Soviet Union to share with them the burden of witness to peace and justice in a world made increasingly tense by the threat of nuclear war.

Our reception in Vladimir and Suzdal was typical of the warm hospitality extended to us as we visited communities of believers in Moscow, Zagorsk, Leningrad, and Tallinn in Estonia.

At Zagorsk, where we joined the Great Pentecost Festival on June 10 and received the blessing of Pimen, Patriarch of Moscow and All Russia, along with thousands of pilgrims, we observed that religion is not dead in spite of the persecutions believers have lived and died under in this century.

Russian Orthodox, Old Believers, Lutherans, Methodists, Baptists, and others welcomed us with grace and challenged us by their words and example to take seriously the peacemaker role, to deepen our knowledge and understanding of their culture and political system, to look beyond the obvious as we seek common grounds in the proclamation of the Gospel and our response to it.

All the churches I visited with our subgroup of about 25 were well filled with people of all ages, with women predom-

of the world's ills.

St. Paul must have felt such difficulties in communication as he tried to achieve a common understanding which would bridge race, culture, and the differing histories and philosophies of the Mediterranean world. After some sorting out, however, of protocol and a good deal of everyday conversation and humor—and fortified by the extraordinary meal we were sharing in the lovely churches dedicated to St. Constantine and St. Helena—our hosts overcame any tensions by their warmth and obvious delight in our presence.

The defensive nationalism which we often encountered reminded me of responses one sometimes meets in ecumenical relationships. Some always feel the need to declare the party line before any real discussion can begin. The need to declare loyalty to the state is a lesson or perhaps a price believers pay in the U.S.S.R. for the freedom to continue to exist. This is not to say they do not have an intense loyalty to their land and culture or to their nation and government.

Americans had difficulty being patient with the carefully phrased responses to our questions in areas of human rights, church life, and matters of individual conscience. Also, to challenge without seeming to encourage the kind of martyrdoms about which we know little, either in our national history or our immediate Christian one, is difficult. This does not relieve us of the obligation to press issues or to raise questions, but it may temper the techniques we use. We may need to reflect more of the wisdom of serpents and less of the forthrightness of Boy Scouts if we are going both to support and challenge the Christian communities of the U.S.S.R., especially as they live and walk with their government.

I was impressed with the level of participation in public worship in churches we visited. One is so caught up in the splendor of Orthodox worship that neither time nor the absence of pews is noticeable. The freedom to move about, to carry on personal devotions while still participating in the common worship is satisfying. Talk-

Hatch's poem, “Breathe on me, breath of God,” the sharing of the breath of life. The richness of vestments, the fragrance of incense, and the individualized devotions in the midst of everything else was soul-satisfying for many of us who suffer from too much emphasis on intellectual discussions with God in place of prayers and praise!

Certainly even the most exhausted among us were entranced with the wonderful choral program at the Leningrad Theological Academy, the singing of a cantata composed for the occasion by the Baptist Choir in Moscow, the seminarians at Zagorsk. Tears came to many eyes as we sang “What a friend we have in Jesus” with the Methodists in Tallinn and “All hail the power of Jesus' name” with the Baptist Congregation (accompanied by organ and orchestra) in Moscow.

In Tallinn, the capital of Estonia, we visited old St. John's Evangelical Lutheran Church. The apse of this huge church was dominated by a large painting of the Crucifixion with the mourners hiding their faces in grief. I wondered whether our Lord's sufferings must continue because of injustice and unkindness and whether those mourners were mourning for our world and those who have yet to hear the words of peace.

At Vespers in St. John's I was entranced by an old man of rather rough country mien sitting in the front pew. Each time the organ began to sound, he stood up and looked with adoring eyes at the place from which the music came. I wish I had a painter's talent to capture this face from a Bruegel painting, the look of devotion and love which transcended his bibbed overalls, his frizzled hair, his cap held in rough hands. Surely Luther was onto something when he said that besides theology, music is the only art capable of affording peace and joy of the heart—the devil flees before the sound of music almost as before the Word of God.

At the 13th-century Dome Church we met with Archbishop Edgar Hark of the Evangelical Lutheran Church. Hark had visited Michigan in May along with other Soviet Christians as part of the ongoing NCC exchanges. The Archbishop is a vet-

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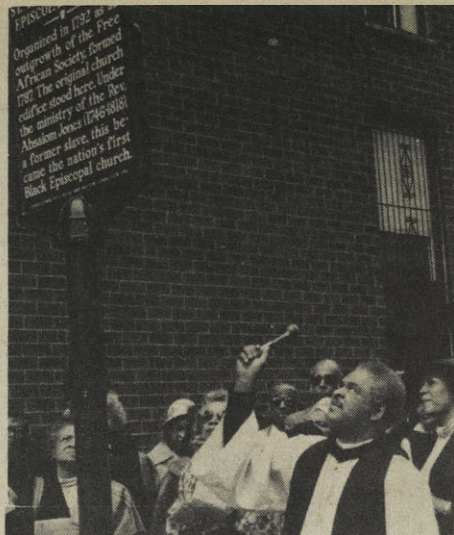
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The Rev. Robert E. DuBose, rector of St. Thomas' Church, Philadelphia, Pa., blesses a state historical marker commemorating the original site of St. Thomas', the first black Episcopal church in the U.S., which opened its doors in 1794. The marker, paid for with funds raised by St. Thomas' parishioners, also honors the church's founder, the Rev. Absalom Jones, an ex-slave and the first black Episcopal priest.

SCHENECTADY CHURCH CELEBRATES 250TH

Located in the historic stockade district of Schenectady, N.Y., St. George's Episcopal Church this year celebrates its 250th anniversary as a congregation with publication of a history written by Dr. Harold C. Martin.

Construction of the Georgian-style, edifice was begun in 1759 by Samuel Fuller, master artificer to His Majesty's forces. It has been called one of the finest examples of 18th-century colonial architecture still standing in the Mohawk Valley. St. George's underwent major restoration in 1952.

Feasts for Feast Days

VIRGINIA RICHARDSON

St. Hugh of Lincoln
November 17

Hugh of Lincoln has been termed "the most saintly of bishops." Not so famous as his contemporary, Thomas a Becket, in many ways their lives were parallel. Both came from French stock and well-to-do families. Both became bishops in England, confidante and admonisher of kings, and saints of the Church. Each was a strong man who, in his own way, devoted his life to the service of the Church and to his king.

Hugh was only 8 when, with his widowed father, Lord William of Avalon, a Burgundian noble, he became a canon regular. After his father's death, he entered the austere Carthusian order at La Grande Chartreuse, France.

Following Becket's murder, King Henry II of England, as part of his reparation, established a charterhouse for the Carthusian order at Witham in Somerset, but it was not a success. Learning of Hugh, now procurator at Chartreuse, Henry asked that he be sent to oversee its rule. Hugh built up the monastery, gaining a reputation for humility and tact, skillful administration and scholarship.

Impressed, Henry procured Hugh's election to the see of Lincoln, then the largest diocese in England. Like Becket, Hugh tried to avoid the episcopal office. He believed the election to be uncanonical and perhaps realized that he, too, would come into conflict with the headstrong monarch whom he genuinely loved and "understood as few others did." He accepted only in obedience to the prior of the Grande Chartreuse.

Material considerations could not influence Hugh. Humbly selfless, he continued to live an ascetic private life. Reputedly the most learned monk in England, he revived the Lincoln schools, considered by some to be second only to those of Paris, and rebuilt his cathedral, sometimes working on it with his own hands. He traveled extensively throughout his diocese, holding synods and visitations.

Keenly sensitive to the misery of the poor, Hugh's charities were extensive and practical. The outcast lepers he tended with his own hands as well as establishing hospitals for their care. Jews in England

were greatly despised, and more than once the bishop faced raging mobs, armed only with his faith and reputation, to protect them.

His justice was proverbial. Three popes made him judge-delegate for important cases, and the king appointed him to act in his court. Nonetheless, Hugh opposed the king in areas he believed to be the concern of the Church. He excommunicated royal foresters and refused to appoint courtiers to church benefices, overcoming Henry's anger with an impudent joke.

Where Becket had faced the king armed with the power of his office, wielding his forceful personality like one of Henry's own knights, Hugh pursued the same course in quiet confidence, using calm reason and gentle persuasion. Where Becket fought—a passionate crusader of God—Hugh worked as a humble disciple of Christ.

When Henry's son Richard I, "the Lion Hearted," came to the throne, he devoted his life to a dream of retaking Jerusalem. To finance this crusade, he ruthlessly raised taxes. Hugh did not hesitate to demand surcease for his flock and refused the exorbitant demands on the Church. Richard, frustrated by the bishop's defiance, erupted, "If all bishops were like my Lord of Lincoln, not a prince among us could lift his head against them." But Richard's respect and awe of the holy man were such that Hugh's see was spared further ravaging.

Hugh died in London after returning from a diplomatic mission to France for King John, the third monarch he served and the third he admonished. The route of his funeral train to Lincoln was marked by crowds of mourners, and his casket was carried to its final resting place by three kings, including John, and three bishops.

Hugh's many gifts of mind and spirit, his kindness and charm, his love of humanity and hatred of injustice, and the strength and courage always to stand for his beliefs justly earned him the accolade: "In all ways a true prince of the Church." He was a rare spirit in a hard, cruel age.

Celebrate St. Hugh with a hearty English dinner for a chilly November evening: pork pie, baked potatoes, broccoli garnished with fried bread crumbs, "Olde English Salat," and jam tart.

Pork Pie

- 2 slices lean bacon
- 1½ lbs. ground pork (at least 4 oz. fat)
- 1 medium onion, chopped
- 1 cup beef broth
- 2 tbs. chopped fresh parsley (1 tbs. dried)
- ½ tsp. ground pepper
- ¼ tsp. ground sage
- ¼ tsp. ground mustard
- ¼ tsp. ground nutmeg
- Pinch ground cloves
- Pastry for a two-crust 9-inch pie

Preheat oven to 450°.

In a heavy skillet, fry bacon, drain, then crumble it. Sauté pork and onion in bacon fat until lightly browned. Add broth, herbs, spices, and crumbled bacon and simmer gently, covered, 45 minutes. Roll out half the pastry and line a 9-inch pie pan with it. Spoon pork mixture into the pie pan. Roll out remaining pastry and cover the pork. Using damp fingers, seal edges of bottom and top crusts; slash top crust. Bake for 10 minutes at 450°; reduce heat to 350° and bake 25 minutes more or until crust is golden. (Serves 6-8.)

Olde English Salat

- Watercress
- Spinach
- Red lettuce (or purslane)
- 2 tbs. pearl onions, fresh or pickled
- 1 clove garlic, crushed
- 2 leaves fennel (or dash anise)
- ½ cup chopped fresh parsley
- 1 tsp. rosemary
- ½ tsp. sage
- Oil
- Malt vinegar

Wash greens; dry them thoroughly in a towel; tear them into bite-sized pieces and place them in a salad bowl. Add onions, garlic, fennel (or anise), parsley, rosemary, and sage; toss. Drizzle oil over greens to coat lightly; chill. Before serving, sprinkle greens with vinegar and serve more vinegar separately.

Jam Tart

- Pastry for a two-crust 9-inch pie
- 1 egg white
- 1 tsp. water
- 1 tbs. sugar
- 2 cups strawberry jam
- 2 cups marmalade

Preheat oven to 425°.

Roll half the pastry ¼-inch thick and fit it into the bottom of a 9-inch pizza or flan pan. Divide the remaining pastry in half. From one half, roll a rope approximately 30 inches long and fit it around edge of dough in pan. From the other half, make 4 equal pieces and roll each into a 9-inch rope; arrange each rope in a "V" on the pan, making 8 equal sections. Beat egg white with water and brush over all dough surfaces; sprinkle with sugar. Bake 10 minutes or until pastry is golden; remove pastry shell from oven and reduce heat to 350°. Fill each "V" alternately with jam and marmalade. (For variety, use, in order: strawberry jam, marmalade, plum jam, apricot preserves, currant jelly, white grape or pineapple preserves, raspberry jam, and peach preserves.) Return tart to oven for 10 minutes. To serve, cut between the pastry dividers so each serving has two flavors. (Serves 8.)



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IS MINISTRY IN THE SUBURBS A SPECIALIZED ONE?

Needs can be subtler in the suburbs,
easier to spot in the inner city.
—Alexander Stewart

by Barbara Hall

The priest leans forward in his chair, his hands contouring an abstract idea, his face earnest and intent. Behind him, the wall is papered in a genteel blue-green motif which matches the opposite wall which holds one of Lionel Feininger's cathedral paintings in veils of blues and greens. All a backdrop of seeming serenity. "Write about the role of the clergy in an affluent suburb," this minister in an affluent suburb suggests.

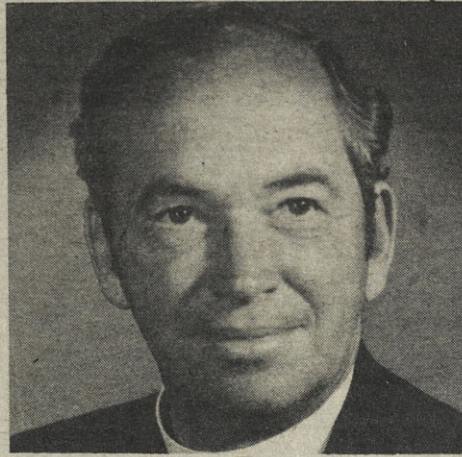
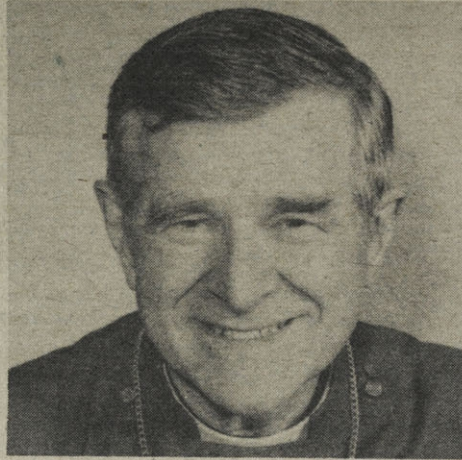
Though no hard statistics are available, the majority of the Episcopal Church's parochial clergy tend suburban parishes. I talked to four of them, and although their environments and odysseys of faith differ, they share the idea that ministering in the suburbs is a specialized field.

Bishop Alexander Stewart is now based at the Episcopal Church Center but served affluent parishes in western Massachusetts and southeastern Connecticut. He also served in underprivileged inner-city parishes, including St. Margaret's in the Bronx, N.Y., so he knows contrasting terrains.

His first thought invokes common ground: "A priest is a priest whether his parishioners' stores are empty of food or they're suffering from spiritual hunger. The minister's just as real to the man or woman executive who's been told he or she doesn't have a job as to the factory worker in the city who's now on the welfare rolls. The pain of the Hinkley family in their affluent suburb [family of John Hinkley, who attempted to assassinate President Reagan] is as great as the pain of parents of the kid caught in a city liquor store robbery."

At the same time, Stewart observes, "the needs can be subtler in the suburbs, easier to spot in the inner city. And suburban clergy members have more resources at their disposal. The city really has to scratch to dig up the best resources for its people in need." In a related sense, he continues, the priest surrounded by economic ease is forced to come to personal terms "with value systems he knows are wrong, challenging them just enough, not so much that he gets fired."

"It's sometimes harder to keep your faith in the suburbs because you can't see immediate needs on your doorstep. Faust can buy you out, and he hasn't told you he's doing it." Such pressure may account for the relatively high rate of divorce and alcoholism among suburban ministers,

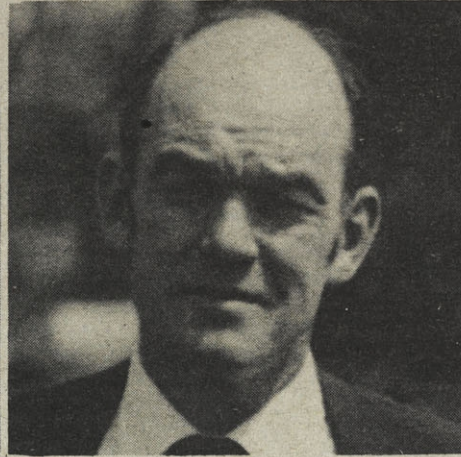


Big houses usually mean big problems. —Ward Smith

Stewart conjectures. Nonetheless, he points out that Episcopal clergy are usually at the forefront of community life, raising "questions, not assertions" of conscience—jiggling the rafters in their reputedly placid settings, and weathering the consequences. "An amazing number of our suburban clergy are willing to take that kind of flak," he notes. "Most of our people are on the creative side of town."

The Rev. Noreen Suriner Craley is rector of Christ the King Church in a Baltimore, Md., suburb. Before that she was affiliated with a parish on the outskirts of Washington, D.C. "The biggest difference I can see between these and other parishes is the policy, business, and world decisions that bring up a lot of different value questions. The tensions between the power structure and demands of the faith are enormously complex."

To illustrate that complexity, she cites an individual who sought guidance from the Church. The man was caught in a government/business imbroglio involving "in-



We need to devote time to discuss the prevailing value system. —Lewis Mills

formation being out that was jeopardizing human lives, where contact people would probably be killed." Under such circumstances, what kind of help can a church provide? "How do you help anyone make any kind of decision?" she answers. "Our churches have to help people be intentional, and we have to share their faith journeys."

Faith commitment can vary greatly within these parishes, she says. Some parishioners are wholly faith-centered while others are "hanging by their fingernails. I hope our parishes would bring the process to all faith levels."

The Rev. Ward Smith has long dedicated himself to service in upper-middle income communities. Currently, his work is at St. Andrew's in the Long Meadow section of Springfield, Mass. "Big houses usually mean people have big problems," he acknowledges, adding, "I like what I'm doing. These people are bright. You don't have to go back to square one to explain things. Once they get converted, they're

The tensions between power and faith are enormously complex.
—Noreen Craley

A-1 Christians. Now, not everyone is willing to get converted." He pauses, then resumes, "Many times, I've found leading executives don't want to be chiefs in their suburban communities. They want to be Indians." He recounts how sustained, friendly persuasion was required to convince one executive officer to accept a recent church assignment. "When he finally agreed to do it, he did a magnificent job with love, thoroughness, and great spirit."

Smith mentions problems such as alcoholism and the psychological toll of transience linked to upward mobility. But, he says, in his experience, "affluent people know that when they're troubled in spirit, they can ask for help. I could spend seven days a week doing counseling because they do ask for help."

He sees no conflict between his life style as a clergyman and the life style of his parishioners. "If I sit down with the president of an insurance company, I don't think about his salary, and I assume he doesn't think about mine." Rather, he indicates, the meeting is Christian-to-Christian.

The fourth minister in the quartet, the Rev. Lewis Mills, has kept a suburban vigil as rector of St. John the Evangelist Church in Duxbury, Mass., a small, comfortable coastal town south of Boston. Its residents are not without problems, but, says Mills, "they also have the money to cover them up." Therefore, a portion of their rector's time is spent identifying and then helping to solve those problems. The local clergy's efforts should also be devoted to open discussion of the prevailing value system, says Mills.

"Most people in Duxbury have arrived," he says. "They have conspicuous security. Few of them need anything materially." From this plateau of material advantages, though, these parishioners find themselves faced with a next level of questioning, a level less well known to people desperate to subsist or restless to succeed.

Says Mills, "People here already know the spiritual dimension of life isn't found in the next salary raise or in the acquisition of more things." The right role for the clergy in an affluent suburb, this clergyman has found, is to pass along a Christian light for the search of searches—toward what Mills calls "ultimate meaning in life."

Barbara Hall often reports for *The Episcopalian*.

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To celebrate his golden anniversary as a priest and his silver as a bishop, the four children of Bishop Allen Brown, retired of Albany, gathered at St. Peter's Church, Massillon, Ohio. From left to right, front, they are Elizabeth Brown, a member of St. Peter's, and the Rev. Raymond D. Brown of the Diocese of Montana; rear, the Rev. Allen Brown, Jr., of the Diocese of Virginia, the Rev. Reed H. Brown of the Diocese of Vermont, and the bishop. At far right is St. Peter's rector, the Rev. Wayne Yeager.

Presiding Bishop

Continued from page 7

crowding on the off ramps, and the need to look for areas where things are going smoothly."

As Presiding Bishop he has circled the globe twice, visited almost every diocese at least once—with five more to go—and consecrated 85 bishops—with seven more scheduled.

He challenged the Church to continue evaluating service, worship, evangelism, education, and pastoral care (SWEEP) and said he would like the next General Convention to continue to strengthen mission.

"We have not lost ground during the past two years," he said of church membership, adding that polls show twice as many people report themselves Episcopalians than ever appear in churches. "We must look for the lost sheep. There are half a million we might recover," he said. "We don't want to build up the club, but expand the mission."

He reported that Venture in Mission has raised \$164 million with another \$5.5 million projected and that the income of the Presiding Bishop's Fund for World Relief has risen from \$2.2 to \$6.7 million annually.

Areas that need improvement, Allin said, include clergy deployment—"including bishops"—and the marriage canons which are "too loose to be supportive of marriage." Regarding the proposed sale of the Episcopal Church Center in New York City, he said, "Don't expect a precipitous decision." And he outlined the role of "servant, enabler, pastor" for his successor.

"There's much talk about prophetic ministry," he told the bishops, "but remember God will choose the prophets. And you'd better let Him."

In closing his remarks, which he said were his own assessment—"What I raise is what I see"—Allin said, "Duck I may be. Lame I'm not." The remark brought chuckles and applause from his fellow bishops.

BISHOPS' ACTIONS

Continued from page 7

the largest group in recent memory;

- decided to continue the tradition of meeting in executive session for the election of the next Presiding Bishop;
- asked prayers for Bishop Constancio Manguramus, his family, and the Church in the Philippines and, after meeting in executive session, accepted without comment his resignation and heard he had also renounced his episcopal orders;
- urged Executive Council not to sell the Church's headquarters building in New York City until the 1985 General Convention makes a decision on future locations;
- heard from Bishop John Coburn of Massachusetts that the committee for the nomination of the Presiding Bishop will release names of at least three nominees in the second week of March, 1985;
- welcomed the Rev. Joe Doss, who thanked the bishops for their support during the trials and appeals that resulted from his rescue of Cuban refugees;
- greeted Richard Crawford, new publisher of *The Episcopalian*, who was introduced by John Reinhardt and Bishop Gerald McAllister of Oklahoma;

• instructed its committee, in conversation with the American Episcopal Church, to continue the conversation and to examine the status of that Church's orders and its relationship to the Chicago-Lambeth Quadrilateral;

• received invitations from Delaware and West Texas for the 1986 meeting;

• heard from retired Bishop Clarence Haden that the Prayer Book Society is "misunderstood" and has "never encouraged people to be anything but loyal" and that its members object only to "coercive conformity";

• learned that the 1988 Lambeth Conference will be held July 16 to August 7;

• urged that the President of the United States resume dialogue with the Soviet Union and seek negotiations on disarmament and other matters affecting world peace;

• supported, by a 72-43 vote, legislation which permits clergy to deduct mortgage interest and taxes on houses paid for with tax-exempt housing allotments; and

• agreed that in 1985 the Church should celebrate the Feast of the Transfiguration, which falls on the 40th anniversary of the bombing of Hiroshima, by making a plea for world peace.

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