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EPISCOPALIAN

Birth and Rebirth



Photo by Editions Trianon.



Good News Photo

ROMAN BISHOPS ON ECONOMY

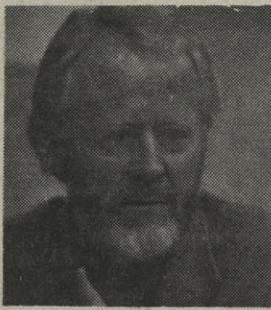
Although the draft is not specific about economic problems, Charles Rawlings says it will define future talks among Christians. PAGE 12

MERRY CHRISTMAS HAPPY BIRTHDAY

Greetings of the season appear on page 6. Connecticut services marked history but also promoted renewal, page 3.

IS WAR PREPARATION A SIN?

Howard Webber thinks that even without using them, bombs burn out the spirit and that by preparing for nuclear war, we have sinned. PAGE 8



He makes friends of strangers

At St. Andrew's, Birmingham, Ala., James Tuohy "never puts people off" although he's a busy man. PAGE 10



They want to share love of land

At Taucross Farm in western Oregon, John and Janylee Thornton help Episcopalians learn about rural ministry. PAGE 11

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The Flight into Egypt stone carving from La Cathedrale St. Lazare d'Autun, France.

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Earl Brill: 'Doubt has a legitimate place in a faithful life'



# World News Briefs



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## BOGOTA, COLOMBIA

Several of the 11 dioceses of Province IX are unprepared for autonomy, and at a meeting here their representatives voted to tell General Convention they need more time to become a self-governing Anglican Province. The Provincial Synod, which includes dioceses in Mexico, Central and South America, and the Caribbean, discussed regionalization and "The Next Step in Mission." Members elected Bishop Leonardo Romero of Northern Mexico president and Bishop James Ottley of Panama vice-president; the Rev. Sergio Carranza continues as executive secretary. Bishop Leo Frade of Honduras refused to attend the meeting because it was held at a military officers' club, and an ordained woman delegate was barred from the procession at the closing Eucharist because the host diocese does not ordain women.

## CANTERBURY, ENGLAND

In his Christmas message to Anglicans around the world, Archbishop of Canterbury Robert Runcie mentioned "misleading press reports of theological discussions which had, he said, 'disturbed and confused' many. He added, however, '... at the heart of our faith there lies the mystery which is just as accessible to the simple as to the sophisticated. . . . We shall never be able to understand mystery with the language of logic and reason, but we can share in mystery and be caught up in it, and it will change our lives and renew our Church.'"

## BOSTON, MA

Convention weekend in mid-November climaxed the Diocese of Massachusetts' yearlong bicentennial celebration. Convention delegates heard Bishop John Coburn announce his retirement for 1986 and call for the election May 18 of a bishop coadjutor, learned about the successful completion of a \$9 million Venture in Mission program, and heard that the Rev. Thomas Blaine Kennedy will be the new dean of St. Paul's Cathedral here. Anglican guests for the weekend included Presiding Bishop John Allin, Primus Alastair Haggart of Scotland, and Bishop Peter Hatendi of Harare in Zimbabwe. In addition to convention business, the diocese held a day-long symposium on issues facing the Church in the next century, and on convention eve opera star Leontyne Price appeared in a special concert at Boston's Symphony Hall.

## OMIYA, JAPAN

James T. Yashiro, 53, has been elected Bishop of North Kanto in the Nippon Seikokai, the Anglican Church of Japan. Yashiro, a graduate of Kenyon College and Virginia Theological Seminary, was teaching at St. Paul's University, Tokyo, at the time of his election. His brother is bishop of Kobe, and his late father was Primate of the Church of Japan from 1947 to 1970. Bishop Charlie McNutt of Central Pennsylvania, which has a companion relationship with North Kanto,

will lead a deputation to Yashiro's consecration this month.

## JACKSONVILLE, FL

Episcopal Bishop Frank S. Cerveney of Florida and Roman Catholic Bishop John Snyder of St. Augustine circulated a statement on capital punishment to the heads of denominations in this state which had seven executions in 1984. The statement, which says capital punishment "will harden and debase our life together" by institutionalizing "revenge and retribution," has been signed by all Florida Episcopal and Roman Catholic bishops as well as heads of all denominations represented in the Florida Council of Churches.

## CHICHESTER, ENGLAND

The theological dialogue between Angli-



SEE FLORIDA

cans and the Old Catholic Church of the Union of Utrecht will continue here next August. Representatives from the Episcopal Church and the Old Catholic Polish National Church of America will participate. The International Bishops Conference of the Old Catholic Churches met in Florida last fall, the second time in its history that it met outside Europe. When Archbishop Antonius J. Glazemaker visited Presiding Bishop John Allin following the conference, they discussed the relationships between the two Churches since 1976 when the Polish National Church suspended intercommunion with the Episcopal Church because of the admission of women priests.

## NEW YORK, NY

Church Women United announces that the 1985 World Day of Prayer will be held Friday, March 1. The 1985 service was written by Christian women of India on the theme, "Peace Through Prayer and Action." A special children's service will help young people understand more about India's small Christian population. World Day of Prayer material is available in English and Spanish as well as in Braille and large type for those with visual impairments. For information, write to: Church

Women United, 475 Riverside Dr., Room 812, New York, N.Y. 10115.

## ROME, ITALY

The Anglican Centre in Rome has launched a Council of Friends of the Anglican Centre headed by Sir Mark Heath, British Ambassador to the Vatican. Established in 1966 after the Second Vatican Council as a place for Anglican and Roman Catholic clergy and laity to meet and study, the Centre seeks to promote informed dialogue and has a library of 10,000 volumes on the Anglican Church, reportedly the only one of its size on the continent. Friends' membership is open to individuals, dioceses and parishes, and academic institutions. Friends will receive a twice-yearly newsletter, reports on the state of Anglican-Roman Catholic relations, and commentary from the Centre's director, Canon Howard Root. The Friends also plan regional meetings with the first one scheduled for April 2 in London. Americans wishing to join should send \$15 in annual dues to North American Friends of the Anglican Centre in Rome, 337 Main St., Portland, Conn. 06480.

## CHRISTCHURCH, NEW ZEALAND

An Anglican, Jocelyn Armstrong, will be the new general secretary of the 12-denomination National Council of Churches in New Zealand. Armstrong is presently a teacher in a girls' grammar school in Auckland.

## OSLO, NORWAY

Just days before Bishop Desmond Tutu's appearance here to receive the Nobel Peace Prize, the South African Anglican prelate spent 30 minutes with President Ronald Reagan in Washington to urge a tougher U.S. stance against South Africa's apartheid policies. Despite what the bishop called "a good and friendly meeting," he admitted he and the President "were no nearer to each other." The President defended the current U.S. policy of "constructive engagement" and took credit for the release of 11 political prisoners announced the same day as his meeting with the bishop. Among those released were, reportedly, several of the 21 black labor leaders whose arrests have sparked the continuing demonstrations at the South African Embassy in Washington and at consulates in other American cities. Tutu had earlier thanked the demonstrators "for putting your bodies where your mouths are." The day before the Nobel ceremonies, Tutu warned on a taped American television program that his country faces a racial bloodbath if bargaining does not begin. In related actions, a group of 35 Republicans warned South Africa they would support sanctions unless that country ends its apartheid policies. Senator Richard Lugar, chairman of the U.S. Senate Foreign Relations Committee, and Committee member Nancy Kassebaum, an Episcopalian, urged a more forceful anti-apartheid stance.

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## Connecticut fills Civic Center for 200th anniversary

by Karen Briggs

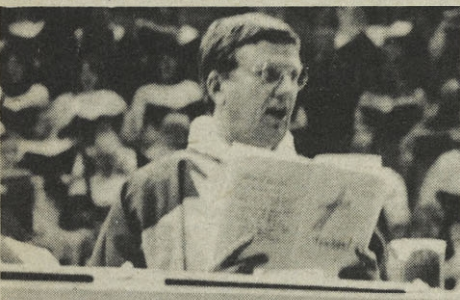
More than 13,000 Episcopalians came to Hartford's Civic Center on November 18 to celebrate the 200th anniversary of the Diocese of Connecticut.

They arrived by buses chartered by parishes across the state to what had been promised to be "a once in a lifetime event." They stayed, this vast flock of the faithful, to renew their baptismal vows and a commitment to this flourishing and diverse diocesan congregation that began in Connecticut in 1784 as a remnant of the Church of England.

More than 200 clergy men and women were joined in an opening procession by colleagues representing Roman Catholic, Methodist, Lutheran, Congregationalist, and Assembly of God Churches and the Salvation Army. Bishop Arthur E. Walmsley of Connecticut was the principal celebrant.

Following the clergy came eight teenagers carrying a 165-pound cross that had become the symbol of 20 months' preparation for the bicentennial celebration. The preparation exactly parallels the time elapsed from the election of Samuel Seabury (Mar. 25, 1783) to his consecration in Scotland (Nov. 14, 1784) as the first Anglican Bishop of Connecticut and the new United States. Throughout the 20-month period the rough-hewn cross visited each of 185 parishes in the state, having traveled by boat and flatbed truck and on the shoulders of hundreds of Episcopalians. (See page 1 photo.)

The Holy Spirit arrived at the Civic Center that morning before the official start of the two-hour Communion service. As the 1,300-member choir finished the



last of its rehearsals, its members applauded director Henley Denmead, director of the Hartford Chorale, and Marilyn Haskel, chairwoman of the Diocesan Music Commission.

The Spirit roared in the rich tenor voice of Suffragan Bishop Bradford Hastings who led a hymn-sing for the early arrivals. For more than an hour before the service began, he urged them to make "a joyful noise unto the Lord."

"We've come this far by faith," the people sang, "leaning on the Lord, trusting in His holy word; He's never failed me yet."

For many, it was a new hymn. And Hastings proved to be an exacting but encouraging choirmaster. "You've almost got it. Let's give the last line a try again."

Those who had worried that the vastness of the coliseum would stifle any noise except a cheer for the Hartford Whalers hockey team experienced relief as the swelling chorus grew louder and carried through the gathering crowd. As the hymn-sing gathered momentum, it drew new singers. Already-vested clergy poured out of a dressing room, recently reserved for such world stars as Boy George, to create their own impromptu choir near an entrance.

"I sing a song of the saints of God, patient and brave and true," robed clergy sang as they stood just inside the rapidly

filling auditorium, "who toiled and fought and lived and died for the Lord they loved and knew."

An hour later, the Most Rev. Alastair Haggart, Bishop of Edinburgh and Primus of Scotland, rose to preach a sermon on commitment to the Church.

Haggart told the congregation, which filled banks of seats lifting nearly to the ceiling, that the challenge for them was "not to be lost in the crowd." He spoke of commitment to a Church isolated in a society that doubts not only Christ, but also rejects what one Scottish writer called "His leprous Bride, the Church."

Haggart urged the Church in Connecticut to find an "intensely personal commitment" to the institution as the focus and



Primus of Scotland Alastair Haggart joined Bishop Arthur Walmsley, at left, to celebrate Connecticut's birthday in November.

support for a second trinity: one of a person, Christ, and the Church. For those who are as much "antagonized as encouraged by the word 'commitment,'" the bishop suggested that the word "practiced" might be substituted to describe the faithful's relationship with the organization of the Church.

Gazing into the lofts of thousands of filled seats, Haggart said he had difficulty not being intimidated. He felt like a child, reported lost at a zoo, who was confronted by a loose lion. The child, the bishop said, prayed this prayer: "O Lord, if you really love little girls, now is your chance."

Following the sermon, Presiding Bishop John M. Allin led the congregation in renewal of baptismal vows.

Then the clergy took on the considerable task of administering Communion to the assemblage. In carefully orchestrated moves they filed through the crowd, climbing stairs that reached hundreds of feet above the coliseum's floor, to bring Christ's Body and Blood, the symbols of the ancient, timeless ceremony. Wine for the Communion came from six Connecticut vineyards, and the bread was baked by diocesan altar guilds.

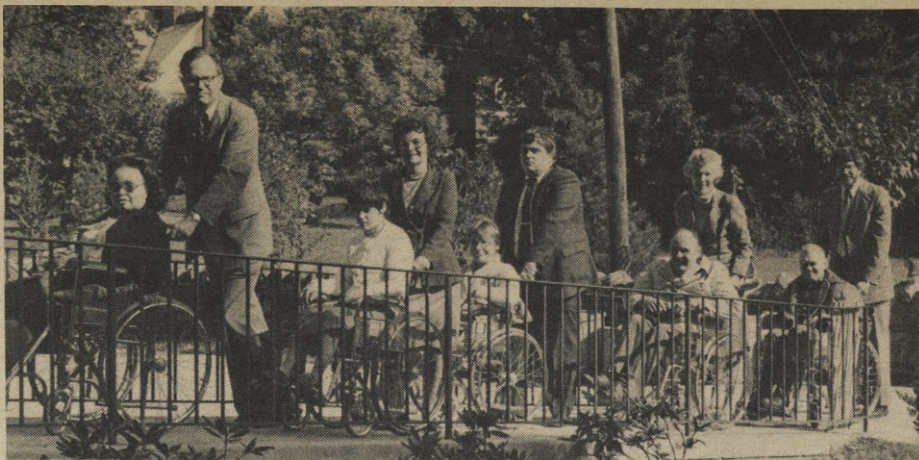
The chalices carrying the wine on November 18 will be distributed to congregations throughout the state. A chalice and a communion plate once owned by Seabury were also used to serve Communion.

By any measure, November 18 was indeed the Lord's chance. It was an opportunity He did not waste. The recessionary hymn ended with a flourish of trumpets and the combined voices of the congregation of Connecticut and its churches' choirs.

"Praise, O praise the Holy Spirit, praise the Father, praise the Word. Source and thought and inspiration, Trinity through deep accord: Through your voice which speaks within us, we your creatures call you Lord."

As the final notes died, as the last of the clergy disappeared into an outside hall, the people found a voice for their own joyful noise. The sound of sustained, spontaneous applause filled the coliseum, grateful for a renewed Spirit and what had certainly lived up to the promise of "a once in a lifetime event."

Karen Briggs is education reporter for The Bristol Press and a member of St. Alban's, Simsbury, Conn.



WHEELING RIGHT ALONG: St. Asaph's Church in Bala-Cynwyd, Pa., installed a ramp for access and removed the entire front pew so wheelchairs, once inside, have plenty of space. Inglis House, a home for physically disabled people, is less than half a mile from the church so a group of volunteers makes sure its residents come to church on time. Pictured here, left to right, are Joan Jones, Howard Roberts, Ellen Hunter, Phyllis Dickson, Vicki Kass, Mark McLaughlin, John Gladstone, Joan Roberts, Bill Hughes, and Ron Roggenburk.



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## Remember Theological Education Sunday, January 27



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# Switchboard

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

## HOOFS & WHEELS

After reading Lowell Grisham's account of his visit to Honduras (November issue), I can understand why some of my Sewanee classmates were calling me the "Burro Bishop."

I am proud of having saved so much fuel energy up to now. But, alas, the government finally authorized purchase of a Toyota Land Rover rugged enough to go into the jungle and up the tortuous rocky mountain paths.

I much prefer being called the "Toyota Bishop." Even in the Third World we have to improve our image.

Leopold Frade  
Bishop of Honduras

## BOTTOMED OUT

With due respect to Bishop Telesforo Isaac of the Dominican Republic who spoke at the House of Bishops' meeting, either he needs a research assistant or access to an economist.

The world price of sugar is abominable. But the reason has nothing to do with the capitalist form of economy. It is rather the product of supply and demand. More than 100 countries grow sugar, every one of which wants to sell its product in the international market. Result? Over-production and chaos. Total production in 1982-83 was estimated at 99.6 million tons while consumption was 94.7 million tons, resulting in falling prices.

Nor can the bishop claim the producers are all capitalist nations. At least half and probably more of the 100 producers are controlled economies of one type or another—not free enterprise. Changing the economic system by eliminating free enterprise is not the answer.

Dan S. Moore  
Summit, N.J.

## LET NOT THY LEFT HAND...

I am writing to express my concern over the impression I got from the article, "Tips for Holiday Basket-Giving." I have been involved in such holiday activities for the past 15 years.

Scripture cautions us to do good works in secret, and the suggestion that we meet potential recipients made me uneasy. Such visits are often perceived as curiosity and for judging who is the "deserving poor." Much better to let the clergyperson or trusted community agency serve as our agents.

The idea of giving money to the "most responsible" person implies we have the right to judge responsibility. It also seems to imply that most poor people are not responsible, surely an unworthy thought. If cash is going to be part of the gift, we can put it in a card tucked into the basket.

If we enjoy a glass of wine with our Thanksgiving dinner, why should we presume to forbid the recipients of our charity to share this pleasure? Again, the impression is we can handle alcohol, but poor people cannot.

The reference to "our families" made me uncomfortable. These people are not ours. They are the little ones we have been directed to feed and clothe and comfort. No turkey in the world is worth the loss of a family's dignity.

Sally Ziegler  
Ossining, N.Y.

## WHAT'S YOUR BQ?

Words fail when attempting to express my shock and outrage when I turned to page 13 of the recent issue of *The Episcopalian*. Can it really be true that our Church believes that the way to make Christmas "Christ centered" is to promote Bible games? As if a genuine knowledge of the Word of God had anything to

do with names and places! Only in our too affluent United States of America could such an atrocious exploitation of the Bible take place.

Daniel H. Goldsmith  
Killington, VT

## IT PASSETH...

All the ado about the inclusive language lectionary gives me pause. Like the peace of God, it passeth all understanding.

As a traditionalist, I have no problem or quarrel with modifying the masculine pronouns in reference to the Supreme Being or changing "King" to "Monarch" or "Son of God" to "Child of God." There seems no valid reason why "brethren" should not be rendered "friends." Perhaps a touch of good humor might lighten the matter and evoke some intellectual sympathy.

Readers should remember that the Puritan poet, Milton, in his blindness relied on his daughters to commit his world-without-end epic to paper. Were it not for the incredible patience of these female souls, both the majesty and the moonshine of Miltonic verse might have been lost.

"...Oh! why did God,/ Creator wise,  
that peopl'd highest Heaven/ With Spirits  
masculine, create at last/ This novelty on  
Earth, this fair defect/ Of Nature and  
not fill the World at once/ With men as  
angels without feminine./ Or find some  
other way to generate/ Mankind? This  
mischief had not then befall'n."

William Dauenhauer  
Willoughby, Ohio

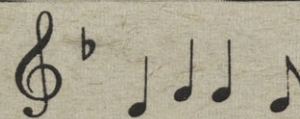
## WE MISSED A CHAPTER— AND A VERSE

In Chapter and Verse (December issue), a question asks, "Who is the only Old Testament character who never died?" The answer given is "Enoch." But what about the much more vivid picture in II Kings 2:11 when Elijah went up by a whirlwind into heaven?

Marguerite Baumeister  
Yonges Island, S.C.

ED. NOTE: Our fault entirely. We found only the Gen. 5:24 reference to Enoch's being "seen no more because God had taken him away" and missed the II Kings reference which you quote. Readers might change the question to: "Name two people in the Old Testament who never died."

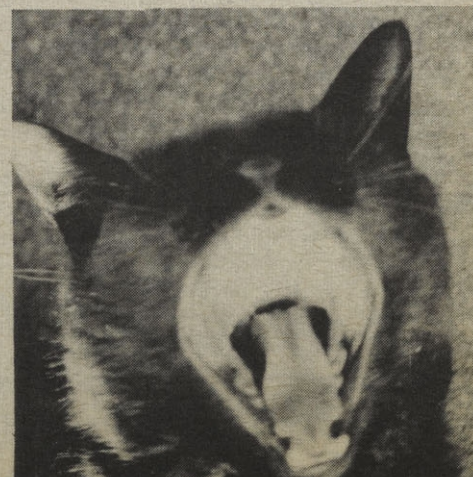
# The Episcocats



HARK!

THE HER-ALD

AN-GELS SING





## Doubt has a legitimate place in a faithful life

BY EARL BRILL



The apostle Thomas comes off badly in John's telling of the story of Jesus' appearance to His disciples. *Doubting Thomas*. What a way to be remembered—as the one who, when the chips were down, failed the test of faith!

Our situation with respect to our risen Lord is much like that of Thomas. Like him, we weren't on the scene when the Lord appeared. Like him, most of us have a hard time accepting the reality of this

unbelievable event. We have to "take it on faith," and that's not easy.

People are shocked when clergy have doubts. They expect us to be models of assurance and certainty, as in Thomas Carlyle's remark, "a man who knows God at more than secondhand." I wouldn't deny the possibility of knowing God firsthand, but I don't think this is exactly what we mean by Christian faith. Instead, I rather like the definition in the Epistle to the Hebrews: "Faith is the assurance of things hoped for, the conviction of things not seen." In that view, faith is grounded in what lies *beyond* our immediate vision. Conviction is not the same as certainty—and surely not the same as knowledge.

Remember that spooky voice in the commercial, "It's 10 o'clock. Do you know where your children are?" Did you? And what if you didn't? If you have faith in your children, you may not know exactly

where they are or what they're doing, but you have confidence they're doing all right because you trust them.

Faith in Christ means to put your trust in Him and declare your loyalty to His cause. The creeds are like the pledge of allegiance: "I believe in God the Father Almighty."

Even in the most faithful people, doubt is inevitable. And I believe it is legitimate. When people don't believe all sorts of improbable things they think they are supposed to believe, they feel guilty. That's too bad, really, because if you have doubts, there's no way of preventing them. God calls us to be faithful. That doesn't mean He wants us to be gullible.

More importantly, doubt is not necessarily a denial of faith. If faith is a conviction of things *not* seen, confidence in a center of meaning, then faith is something of a risk. Doubt is the element of uncertainty that makes it risky.

## Reflections

Faith includes doubt and uncertainty within itself because faith is risky business. You could be wrong. Faith is taking a chance. To have faith means you believe in spite of your doubts.

In the story, though, Thomas finally did get to see Jesus. What about us? That's the point of the story. Jesus says, "Happy are they who never saw me and yet have found faith."

That's us. The promise of the risen Lord comes down through the ages to us. We are called to respond in confidence and loyalty, in trust and obedience. No guarantees. But we hope that in Him life will take on new meaning, that though we have not seen Him, we will receive the gift of faith and the joy and happiness which that gift brings.

Earl Brill is Episcopal chaplain at Duke University, Durham, N.C.

## Famine in Ethiopia worse than presumed, says Presiding Bishop's Fund head

"It is not exaggerated. In fact, it is worse than I thought. Keep the people of Ethiopia in your daily prayers," Canon Samir Habiby told his colleagues at the Presiding Bishop's Fund for World Relief in a telegram from the capital city of Addis Ababa, which he visited late in November.

The Fund, which has already designated some \$90,000 for Ethiopia in addition to supporting relief efforts along the country's borders with Kenya and The Sudan, made grants early in November. It gave \$50,000 to Africare in response to a request from Bishop John Walker of Washington, Africare's president, and \$15,000 to Grassroots International of Boston to purchase pack animals, grinding mills, and family cooking kits.

As coordinator of a group of private voluntary agencies called Interfam, of which the Presiding Bishop's Fund is a member, Grassroots has distributed grain through programs across the Sudanese border to northern Ethiopia where in Tigray, Eritrea, and Wollo some 4 million drought victims dwell.

A majority of Ethiopia's 35 million people are Coptic Christians while another 5 percent belong to other Christian denominations, including the Anglican Church.

Anglican Bishop Ghais Abdel Malek of Egypt, whose jurisdiction includes Ethiopia, has sent relief funds to St. Matthew's Church in Addis Ababa. Anglican churches in Egypt sent \$3,500 with Archdeacon Howard Levett, who went to assess immediate needs.

St. Matthew's may join the Copts to establish an orphanage for young famine survivors. Additional nursing personnel and supplemental feeding stations for children are urgently needed.

The Presiding Bishop's Fund has worked closely with the Episcopal Church in The Sudan, and during the past two years the Fund's All-Africa Famine Appeal has granted \$431,705 for relief efforts throughout the African continent. To participate in the All-Africa Famine Appeal or specific work in Ethiopia, send checks so marked to the Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017.

### CHAPLAINS SOUGHT FOR BOY SCOUT JAMBOREE

Applications are now being accepted for Episcopal chaplains to the 1985 National Boy Scout Jamboree, July 24-30, at Fort A. P. Hill, Va. Apply through your local Boy Scout Council office and indicate your interest to the Rev. Neal H. Dow, Episcopal Chaplain General, St. Stephen's Church, One Del Mar Circle, Aurora, Colo. 80011.

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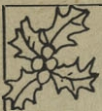
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## CHRISTMAS IS A TIME OF MAKE BELIEVE

by Thomas John Carlisle

Christmas is a time of make-believe. God does the making and leaves for us the joy and privilege of doing the believing. It took great faith for Mary and for Joseph. Without that faith how desolate the first of Christmases would have become. And it took faith for shepherds to depart from sleepy fields to go to Bethlehem—and faith to see the baby as the revelation of God. It required faith for wise men to sacrifice their time to take the journey and to risk their reputations as sage and prudent and to bring their little gifts devoid of Christmas wrappings and to offer themselves before a foreign baby. It takes faith for us to leave out littleness and our ennui and alienation and to receive God's greatness in the Christ-child and yet what jubilation when we can condescend to kneel in adoration and crown him Lord of us.

Yes, Christmas is a time of make believe. God does the making and leaves for us the joy and opportunity of doing the believing. Be-lief—by life—we help to make the birth again of hope and love and peace—and Jesus.



## Creche figures came to Utica from afar

Every parish's creche has a story, but Calvary, Utica, N.Y., has a special one. The figures for the Nativity displayed there every year began arriving in 1980, and all but the old serving woman who came out of the inn to help with the birth have now arrived.

The three wise men took a little longer to reach Utica than Bethlehem. This is because the figures are hand-crafted by Sister Arlen Margaret of the Society of St. Margaret of Boston, Mass. Melchior came this year without his feet and boots but "begged to come to Bethlehem-Utica and not let another year go by without worshipping at the manger. . . I am sure all of you with delicate feet appreciate his making the trip in this condition."

Each figure comes with its own letter of introduction which not only tells the character's history, but also the source of all the scraps of material and articles used in the making. Nadiba, the camel, came with the note: "I am a Bactrian camel King Balthazar acquired when I was an orphaned calf only 3 weeks old. . . Mary,

notice your leather on my saddle. . . The beads on the water bag are Egyptian tomb beads, the gift of a Boston biochemist who also loves me." The note ends, "Oh, yes, Nadiba, by interpretation, is 'The Most Serene Luminescence of the Orient Star.'"

The photo shows Sister Arlen working on Hassan, Balthazar's slave boy. The note accompanying him to Utica said he was found weeping in the slave market and bought by soft-hearted Balthazar when he was 5 years old. Now 16, "he is bright, gentle, and loving. He reads well and knows calculations and may have a future in science."

The group in the manger began in 1980 with Mary, Joseph, the Child, a donkey, a calico cow, and an angel. The next year a sheep, a little boy, and a shepherd joined the Nativity. Balthazar arrived last year and Melchior and Gaspard this year.

Sister Arlen also researched and transcribed from the Bactrian "Nadiba's Song," which includes the words, "Now I must go everywhere, gath'ring people to see/ This wonder, this jewel, this sweet mystery./ He must not be left there,/ Left with no one to care./ Oh, follow me there,/ Will you not dare?/ I'll show you the way./ You won't go astray./ You'll find him if you come with me."

## MESSAGE FROM THE PRESIDING BISHOP



### 'TO ACCEPT A GIFT IS TO ACCEPT THE GIVER'

by John M. Allin

"In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"—Acts 20:35

The line, "It is more blessed to give than to receive," is in a passage cited here—a quote by St. Paul of words of Jesus. It is a line which echoes occasionally during the days of preparation for the season of Christmastide.

Jesus said, "It is more blessed to give than to receive." His statement does not imply that it is not blessed to receive.

It is difficult for some to receive gifts. We do not like to be put in the debt of others. We become self-conscious about accepting things we may not need or want. We enjoy being givers—that puts us one up on someone else, puts us in control. But in receiving, our dependency is emphasized. It is important to think about how we receive gifts.

To accept a gift is to accept the giver.

To accept a gift can be a way of establishing a new relationship or renewing an old one.

To accept a gift is to be in community.

It has been said that the giving of gifts makes one feel good. True enough, usually. It can also make one feel good to receive gifts. For each of us needs to receive much from each other—gifts, yes, but more importantly love, understanding, compassion, help of all kinds.

At Christmastide, our receiving of gifts from each other is symbolic of our receiving of the greatest gift of all—the gift of God, given to us as Jesus of Nazareth.

In accepting from each other, we are better able, perhaps, to see the importance of accepting this great gift that we recall each year at this season.

## 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

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Photo by Jane Cluver, El Paso Record

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## VISIT WITH US IN OUR HOMES IN ENGLAND THIS SUMMER

We, parishioners of Sts. Peter & Paul, Kimpton, Hertfordshire, again invite fellow American churchgoers to visit with us in our homes for the week June 28-July 5, 1985, to join in our village activities, and to see historic houses and other attractions of our countryside. Highlights include St. Albans Abbey, Roman Verulamium, Cambridge University and an Elizabethan Banquet in Hatfield Palace. We will take care of you completely for this week for \$500, most of which will go to help restore our ancient church. Write our U.S. agent: C. Travaglini, 413 Hanson Lane, Alexandria, VA 22302 for details of what one of our previous American guests called "A DELIGHTFUL AND UNFORGETTABLE EXPERIENCE."



# Clement Clarke Moore To celebrate one of our own

by Alzina Stone Dale

Every year at Christmas Santa Claus, that commercial old elf, takes a beating for "taking the Christ out of Christmas. But before we Episcopalians join this puritanical witch hunt, we should consider whether we really want to thrash Santa Claus.

To do so means we are doing what G. K. Chesterton called "disenfranchising our ancestors," who grew up with St. Nick, but also denigrating the interesting Episcopalian who wrote about Santa Claus in the best-loved version called "A visit from St. Nicholas," or "The night before Christmas."

Whether we substitute stories of Rudolph the Red-nosed Reindeer or the apocryphal tales of the 4th-century Bishop of Myra, we are denying our WASP roots when they shine in a good light. We are also forgetting that Santa Claus is the only American folk hero we Episcopalians have ever produced unless we count George Washington as described by Parson Weems.

Advent may be a judgment season, but Christmastide is a celebration which, thanks to old Santa Claus, I have been able to share with Jew and Gentile alike, and he himself does not produce greed any more than the turkey produces gluttony.

Even more important for Episcopalians is the fact that Santa Claus is the brain-child of Dr. Clement Clarke Moore, who ought to be better known instead of remembered once a year at Trinity Church in New York City where he's buried. As if made up to match the very definition of a WASP, Moore was the only son of an Episcopal bishop whose British ancestors had arrived in New England as dissenters and of the daughter of a rich British officer who was not only a Tory, but owned most of the Chelsea district of New York City. As a patriot, not a Tory, however, Clement Moore's father helped officiate at Washington's first inauguration.

## Faith is not eroding, just changing, editor says

Ben J. Wattenberg, coeditor of *Public Opinion*, a magazine of the American Enterprise Institute in Washington, D.C., says American religious life is not eroding.

Writing in *Esquire* in an excerpt from a forthcoming book, *The Good News Is the Bad News Is Wrong* (Simon and Schuster), Wattenberg says "a funny thing may have happened on the way to moral degeneration: In some ways religious activity got stronger."

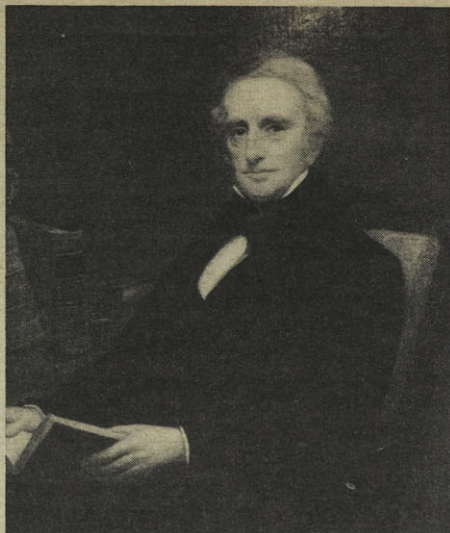
Wattenberg quotes George Gallup, Jr., studies that show that from 1978 to 1981 the percentage of adults receiving religious education rose from 17 to 26 percent, with the sharpest increase among young adults.

Wattenberg says, however, that "those Churches that have been liberalizing, de-traditionalizing, and politicizing have been losing members. And the more traditionalist Churches, mostly fundamentalist and evangelical, which have retained the quaint belief that religion has more to do with God than with Central America have been gaining!"

The trend, he says, is also apparent within Judaism. "As reform and conservative rabbis concentrated on Vietnam and arms control, it was the orthodox congregations that gained the most members."

People believe, says Wattenberg, that "religious fundamentalists in America are a massive and growing right-wing force," but in fact American evangelicals "are a pretty middle-of-the-road lot. Polls show, for instance, that they favor the death penalty and government social programs to virtually the same extent as voters overall. These folks are not conservative. They are religious."

Quoted from "Do Americans Believe in Anything Anymore?", *Esquire*, November, 1984.



Clement Moore, born and bred in New York, was a gentle, scholarly man who, like his father, had graduated at the head of his class from Columbia College. He was the prototype of the perfect senior

warden. Although married and the father of a large family, Moore still donated much time, love, and money to the fledgling Episcopal Church. He served on vestries, played the organ, and helped to found at least two congregations.

As a gifted classics scholar, he became the first professor of Hebrew and Greek at General Theological Seminary, to which he gave most of the land for its campus. He wrote a Hebrew lectionary, poetry, and several pamphlets in which he disagreed with Thomas Jefferson's pro-French foreign policy and warlike intentions, and he was a friend and member of the emerging New York school of writers that included Washington Irving, William Cullen Bryant, and James Fenimore Cooper.

Moore adored his many children. According to their tradition, as a family present for Christmas Eve, 1822, he wrote the familiar jingly verses that describe Santa's visit while he was driving his own sleigh to fetch the Christmas turkey.

Moore's St. Nick had a near ancestor in Washington Irving's irreverent *Knicker-*

*bocker's History of New York*. Irving's Santa arrived on Christmas Eve instead of the Old Country's traditional December 6 and was a bustling traditional Dutch burgher who, with a pipe in his mouth, drove his peddler's wagon over the rooftops.

But Moore was the one who created the whole scene with the "eight tiny reindeer" and "their little old driver, so lively and quick; I knew in a moment it must be St. Nick." The humorous description apparently is close to the quiet, delightful personality of Moore himself.

While others loudly proclaim their right to their traditional past, why don't we Episcopalians graciously accept both Clement Moore and his Santa Claus as part of our own spiritual heritage? We owe it to our children to help them to retain a sense of their Christmas past which is as much a part of the festivities as the Russian Nutcracker Ballet or the German Christmas tree.

Alzina Stone Dale of Chicago, Ill., an authority on Dorothy Sayers, is an author who often writes for *The Episcopalian*.

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

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

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## **'In preparing for nuclear war, we have sinned'**

by Howard Webber

One way of reading the Gospel is as a representation of the subtlety of reality. Jesus seems always to be saying to the disciples, to the Pharisees, to the Romans, to the tax-gatherers, to the prostitutes, and to the people, "You thought the world was a certain way, but see! It is quite different."

Surely among the greatest of Jesus' missions was to show us a reality much more dependent upon spirit than letter, a heavenly order that does not correspond to the social order, a field of action in which the tools of choice are quite different from those we assumed we would use, and a holiness much less the product of rule-keeping than of human feeling.

We are still not entirely at home in that religious topography. Perhaps therein lies one reason fundamentalist Christians find a comfort in the reassuringly distant and unambiguous Old Testament they do not so easily find in the New.

It is not easy to be committed to subtlety to a moral doctrine that looks beyond private or tribal interest and excludes the accidents of wealth or condition, is not content with appearances but looks always within, regards human affairs from a position entirely outside them, requires mercy and not sacrifice, puts the last first and the first last, goes the whole way and for these reasons cannot be contained entirely within commandments, to a God who calls His people to love as the final Law, though laws and love seem to be domains that do not have wholly common frontiers.

Jesus made these distinctions not because He wanted to show us how subtle He is, but to show us how subtle reality is. He made them because they are necessary to a better understanding of the truth. If we want to apprehend the truth, we must hold on to this Christlike view of the world. We must bring that view to bear on moral issues. We must live by the subtlety Jesus showed us.

The greatest moral questions of our age are surely raised by nuclear bombs and rockets. Other important issues do not engage life and death, light and darkness in the same way as this single one.

Reciting once again the satanic litany of nuclear weaponry is pointless—how many warheads exist, of what power, with what grotesque potential for agony and death. To an astonishing degree, the contemplation of boundless suffering does not move us greatly, perhaps because it seems beyond our remedy; so many little sufferings claim our ordinary attention instead.

Our generation has shown itself willing to destroy not only itself, but its parents and its children. It is the first generation that accepts the principle that circumstances make patricide, matricide, and infanticide legitimate elements of public policy. It is the generation that is willing to sacrifice all life and a planet. It fails utterly to distinguish between the innocent and the combatant. It is prepared not only to kill, but to torture, and to do this on a scale so massive as to defy imagination. And in the name of security!

Those who defend this bizarre and ghastly circumstance claim the nature of the age and technology leave us no choice but to accept a broad bureaucracy of madness.

Some are willing to believe that mutually assured destruction raises over the heads of all a fearsome sword that will keep all from fighting. Some religious people even see in the possibility of catastrophe a fascinating point of entry for God in the affairs of people. They view nuclear holo-

caust as a satisfactory retribution for the sins of humanity: Armageddon. Some secularists take pride in the deadly courage and arrogant world-weariness their commitment to this madness reveals.

Of course, many have yearned and have prayed to be saved from this final dissolution. Many have done what they could to prevent it.

But whether apologists or foes, we assume the issue still remains in the balance—that nothing has yet happened, that accident or grace has thus far saved us from this danger, that though the dagger is in our hands, because we have not used it, we remain in a state of suspension, not yet having done any wrong.

To the absolute contrary, a Christlike vision should show us that holding the dagger is itself sinful and, like all sin, enslaves and impairs us.

Jesus has taught us the subtle lesson that what we think and feel and imagine and prepare for and enable ourselves to

### **Even without using them, bombs burn out our spirit.**

do and speculate about having done has as much moral consequence as what we actually in fact do. *As much.* "Anyone who nurses anger against his brother must be brought to judgment." "First go and make peace with your brother." "If a man looks upon a woman with a lustful eye, he has already committed adultery with her in his heart." "Love your enemies and pray for your persecutors." "Wicked thoughts—murder, adultery, fornication, theft, perjury, slander—these all proceed from the heart."

In preparing for nuclear war, we have sinned. We have already done violence to ourselves and the world. By thinking about making bombs and rockets, and by actually making them, we have done what we ought not to have done. Now, having sinned, we are divorced from God and from one another.

We cannot assume that war alone is the central act that will determine moral out-

### **GALBRAITH ON RUSSIA**

As nuclear war is now a besetting fear in the United States, so it is in the Soviet Union. Perhaps more so. For the Russians, one senses, it is much more nearly a present threat. For the last century and more, American wars have been a long way away. We are in a small—indeed, nearly unique—enclave on the earth's surface which has been exempt from military ravage and disaster, and our temptation is to assume that somehow we will escape in the future. Not so the Russians. Their experience—from Napoleon to the First World War and the civil war and on through the Second World War—has been with military invasion and devastation. That, not escape, is their norm.

Accordingly, . . . talk of limited nuclear war, protracted nuclear war, prevailing in nuclear war may have had an even greater resonance in the Soviet Union than in the United States. The Russians could well be even more frightened than we. Almost no one during our time there failed to ask us if it were our government's intention to let the missiles fly one day. I responded with a plea for a calm and common expression in both our countries of the will to survive. —**John Kenneth Galbraith** reporting in *The New Yorker* on a trip he took to Russia as co-chairman of the American Committee on East-West Accord.

comes. We have no moral safety-zone antecedent to war in which we can pause to reflect on rightness or wrongness. As Jesus made inescapably clear, the intent is equivalent to the act.

This perception is surely borne out by the signs of the moral state of our world that press upon us. We feel less kinship or community. We seem no longer able to devise the means of meeting needs. We have lost sight of the future, even the near future. We are weary before we make effort. We are in bondage to our desires. We feel no confidence in the possibility of change. We no longer recognize what is excellent. We excuse cruelties. We find no pleasure in order. We spoil public property. We are careless of ourselves and of our children, bodies and minds.

Some of us are fond of referring to God as an obsolete idea in the post-industrial age. Some patronize God, speaking about Him as if He were the myth of another time, charming as the object of the credulity of children but impossible of belief by adults. Some are wistful, nostalgic about Him and about religion; that is their special blasphemy.

The world has gone wrong. We have become sheep without a shepherd.

Readiness for nuclear war is as destructive as nuclear war itself, to the spirit though not to cities and landscapes. To construct the means of annihilation is sinful, and because we have done that, sin is impairing and enslaving us.

Sin is not passive, but active; it is not a condition, but a force, and it leads to worse and worse. Religion tells us that an elementary requirement of our humanity is to give our children a loaf when they ask for bread. Instead, we have given people stones. Gifted with plenty, we have held too much of it to ourselves.

We have called ourselves often and loudly to a worldly sense of duty, forgetting the words we were given, "Is not this what I require of you as a fast: to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed?"

Thus we have bound ourselves to an idiot wheel of failure and peril. We have not tended the world; it in turn covets our richness, and we in turn display the most hideous threats to repel it. So we become not ourselves, but some other people; not the people of the covenant, but the people outside it; not the children of God, but the children of the Enemy.

Our bombs and rockets consume our humanity, burn the spirit out of us even though we have not used them.

As we consider the ethics of nuclear war, let us understand that the weapons we have at the ready are already working their destruction, and it is upon us ourselves.

We cannot hope the worst will never happen. The worst has already begun.

Howard R. Webber, a member of St. Peter's Church, Beverly, Mass., and vice-president and publisher for Houghton Mifflin Company, is studying for the diaconate.

### **MANAGING ROLES IS TOP CONCERN, WOMEN SAY**

Managing their multiple roles was the chief concern expressed by 880 women who responded to a poll in the Diocese of North Carolina. Such management brought 470 votes, followed by 447 for stress and 429 for world peace.

Marjorie Northup, who helped compile the survey, said the third category, world peace, surprised members of the Episcopal Churchwomen committee which did the survey.

Other concerns and their votes in the survey were: women's role in the Church (301), financial management (269), career choices/changes (245), family conflicts (245), loneliness (217), leadership skills (211), legal rights (198), child care (178), alcohol and drugs (166), history of women in the Church (131), divorce (106), single parenting (102), sexual harassment (66), reproductive choices (64), and sexuality (57).





John D. Lane

In July, I requested that our readers send us articles about their ministries. I am surprised at how good the response has been. Maude Copeland, an 84-year-old Richmond, Va., woman, wrote: "When you invited comments from any of us in the Body, I was immediately fired with the desire to respond." Read her article in this issue.

Most of us consider the clergy deployment situation (and I am not talking pri-

marily about the work of CDO) to be less than perfect. I wrote an article on the lack of feedback in deployment, and I asked for ideas. The first idea came before I had time to publish my article so the two come together here. Bob Wainwright of Rochester, N.Y., gives a truly interesting idea in "The Australian System."

On the wall of a clergy friend of mine is a plaque that reads: "We've been doing

so much with so little for so long that we think we can do anything with nothing in no time flat." A lot of us are in parishes that are under-funded, understaffed, and under-maintained, yet God still makes ministry happen there.

I suspect your parish has been "doing so much with so little for so long" that you don't even know it. Send me an article telling me what you're excited about doing.

—J.D.L.

# PROFESSIONAL PAGES

## College chaplaincies: Signs of new hope, vitality

BY ANDREW FOSTER

I arrived on the campus of the University of Michigan in Ann Arbor in the summer of 1972 as the newly-appointed Episcopal chaplain, and as I learned my way around campus like any new freshperson, I kept pondering, "Is all this my parish?" How could I ever begin to proclaim Christ in this setting? "My God," I prayed, close to despair, "I am the chaplain, and I don't know what to do!" More than 10 years have passed, and I have never lost the sense of the overwhelming immensity of "my parish" nor ceased to cry out with that same fervent prayer.

Those who have attempted campus ministry and continue, for good or ill, to thrive in it, constantly ask the question, "What am I to do to be Christ's agent in this place?" Because we minister among people who are always discovering and rediscovering the Kingdom of God, we are priests who seem to be constantly inventing and reinventing the Church.

Granted a sabbatical in 1983, I decided to take a busman's holiday. I told everyone I was traveling around to "pick up new ideas and learn about fresh approaches to campus ministry." Yes, but I really wanted to learn if we are all still trying to invent fresh forms of the Kingdom of God on campus.

To enable me to do my study, I consulted the Rev. Mark Harris, national coordinator for Ministries in Higher Education at the Episcopal Church Center, and received a grant. I was also given a mandate: to observe the mission strategies on the campuses I visited, to reflect on the general state of the Church's ministry in higher education, and to ascertain the extent of interest in national structures among Episcopalians in higher education.

I set out expecting to find new program ideas. I also had an honest fear I might discover a prevailing sense of cynicism and confusion. Much to my amazement and delight, I discovered signs of new hope and vitality among Episcopal chaplains, the most important thing I discovered on my travels. This new sense of hope, common vision, and clarity about our mission transcends many of the differences I expected to encounter.

I concentrated on full-time Episcopal chaplains with whom I was already generally acquainted. Their ministries on 36 campuses around the country represent the variety of institutions of higher education served by the Episcopal Church. While never considering my sabbatical journey a strictly disciplined scientific study, I constructed a general outline which I used with each person I visited.

When I asked each chaplain about his institution's idealized vision of itself, the answer was a litany of sameness. The revered tradition of liberal education as "education for the whole person" was generously invoked while in practice colleges and universities are behaving in increasingly pragmatic, functional, and sometimes ruthlessly mercenary ways. Given an expected bias as champions of the humanities, many

chaplains decry the decline of the traditional liberal arts disciplines and the attendant rise of the hard sciences. Most of them feel that part of their mission on campus is to act with others to remind the institution regularly of its ideals and to call it back to its original vision of the purpose and method of higher education.

What seem to dominate the agenda on our campuses are obsession with education solely as vocational training and a consumer mentality. College costs lots of money. Students and parents want their money's worth, and the bottom line of higher education is preparing for, securing, and keeping a high-paying job. Many chaplains feel that in the ensuing panic over funding, higher education has sold its birthright to corporate business and government interests who, along with providing needed resources, can subtly shape the curriculum and very nature of higher education.

These factors, strongly at work in all except the most economically protected and privileged institutions, have led to a new style of competitiveness and vocational orientation among students and have significantly undermined the morale of individual faculty members and whole academic departments. Almost every chaplain I interviewed related that many of our best educators, especially in the arts and humanities, believe their scholarly gifts are no longer valued by either the institution or the culture. Only rarely is the basic question, "What is the purpose of higher education?" being asked. The answers are too depressingly apparent.

### Student Life in the 1980's

The media, in its analysis of the current college generation, notes a return to traditional values, political conservatism or apathy, and, most recently, heralds the end of the sexual revolution.

Chaplains see students primarily as hard-working and serious. Not only do students regard higher education as a consumer purchase from which they expect and demand good value, they may even regard themselves as a commodity. Their lives, minds, and skills will be the capital with which they hope to buy the good life. Many chaplains commented sadly about a rise in ruthless competitiveness among students for academic success. The fear of diminishing global resources and the spectre of unemployment have merely fueled the fires of this Social Darwinism.

In the current materialistic, almost joyless approach to education, chaplains observe symptoms of a grave breakdown in social interaction. One chaplain told me of a typical student being counseled about the inevitable boyfriend/girlfriend concerns who finally blurted out, "I don't have time for romance! I just want to have sex." The current patterns of partying are just as seriously pursued, and alcohol is by far the most popular social drug of choice, apparently because of its anesthetizing properties.

Most students today—and their families—are under economic constraints which mean more and more of them are working their way through school. An in-



creasing number of non-traditional students are also on our campuses: people returning to acquire new job skills or to finish an education interrupted by family responsibilities.

The incredible pressures and stresses on students can account for their outward conformity and so-called apathy. They have little time or energy to devote to a personal relationship, take a course just for fun or enrichment, attend extra-curricular programs at a campus ministry, or champion such causes as peace and justice. Chaplains sense the pace is frequently inhuman and destructive to the soul. To call attention to this, one of our ministries floods the campus periodically with posters showing a simple drawing of a flower and the words, "SLOW DOWN." Another chaplain, to indicate he is never too busy to listen, will not be the one to end a conversation, whether in person or on the phone.

Although students these days are often described as non-political, many chaplains feel they are better informed about the problems facing our society and

Continued on page E

The Episcopalian/Professional Pages January, 1985

A



# The Australian system:

## A suggested change in deployment procedures

BY ROBERT M. WAINWRIGHT

During the past 15 years, a somewhat different process for rector searches has evolved, and it has been accepted in most parts of the Episcopal Church. The process goes something like this:

The senior warden notifies the bishop who sends someone on his staff to meet with the vestry. A search committee is selected which represents as many interests and factions in the parish as possible. The diocesan consultant meets with the committee, lays out the process and the time-line. The committee does a profile of the parish, the parish questionnaire, a profile of the position, and a profile of the person it wants to call as rector.

In the meantime, names come to the committee from every conceivable source along with profiles from the Church Deployment Office. If the parish is a large one, these often number as many as 100. Nationally, parishes take about 11 months to fill a vacancy, but often the search takes a great deal longer than that.

This process has some problems as well as some advantages. In almost every case, no one on the search committee has ever "done it before," and, therefore, everyone has to start from scratch. The committee is as diverse as the parish, and the members take a long time to work together as a group. The committee often feels adrift without adequate guidance. An amateur has difficulty reading the CDO printout productively or obtaining an accurate reading on the applicants' former track records, experience, and accomplishments.

Not the least of the problem is how to reduce the list of 50 to 100 to a more manageable five to 10. A great many capable clergy persons never reach the point of personal contact. When the interview actually takes place, the chemistry between the person and the search committee is the deciding factor. Often the profile, the requirements, the track record are all but forgotten. When marriage is accomplished more on infatuation than in careful courtship, results vary widely.

This system has another problem which comes close to violating in spirit our traditional polity. The concerns of that search committee are almost entirely internal and parochial. Rarely are they ecumenical or community-based, and almost never do they take into consideration the concerns and participation of the diocese. Our Anglican polity is built on our mutual responsibility and interdependence. On a national level, the checks and balances are carefully built in that way. When a diocese elects a bishop, it affects the House of Bishops so the majority of other bishops (and standing committees) must concur. I think that whenever a parish elects a new rector, the diocese should and does have an enormous stake in that choice. If a mistake is made, the bishop and the diocese will suffer just as the parish will. The bishop will be the first one called to come and pick up the pieces.

A modest change in the selection system would, I think, significantly facilitate the process and improve its chances of success. I first learned of this different system when I was the American partner-in-mission to the Anglican Church in Australia. In several dioceses in the Australian Church, when a vacancy occurs, the diocese appoints one-third of the search committee and the parish the other two-thirds. I should like to suggest something like this be done in the Episcopal Church in the U.S.

I suggest the bishop and standing committee of the diocese appoint two members, either clergy or lay, of every parish search committee. These people would be experienced and trained and would have gone through the process before. They would be skilled in such things as parish surveys, questionnaires, reading CDO printouts and resumes. They would not be instruments of the bishop or try to sell a particular candidate, but work as hard as anyone else on the com-

mittee to help that parish find the right person to be rector. They could be the people on the committee that communicate with the bishop and the diocese for advice and input, but basically they would represent the interests of the diocese which has a big stake and investment in whom the parish calls as rector.

The two diocesan-appointed members would have a much greater ability to obtain honest and helpful information about the candidate's track record and abilities than the average search committee would have. They would help keep the parish honest about its own self-image. They could be much more objective about the parish when talking to potential candidates for the job which would insure that the new rector is not sold a false bill of goods.

Because of these persons' experience, knowledge, and contacts, the search process in the average

parish could, I think, be shortened by several months and the percentage of success increased. The two would be a minority on the committee and have no veto so the parish would lose none of its independence or decision-making power but would clearly gain much-needed experience and expertise.

I personally would like to see some diocese try this for a couple of years and then evaluate the experiment. To make it mandatory would, of course, require change in diocesan or national church canons which is much farther down the road.

*Robert M. Wainwright, rector of St. Paul's Church, Rochester, N.Y., originally wrote this article for "Leaven," newsletter of the National Network of Episcopal Clergy Associations, from which it is adapted by permission.*

## ... and the need for feedback

"Frankly, it was your silly mustache that turned off our search committee." Or, "The committee was evenly divided between you and the priest we finally called. I thought the meeting would go on all night until someone suggested that two of our more burly members arm wrestle with the winner to pick our next rector. I felt confident your representative gladiator would prevail, but he didn't. I'm so sorry."

Are you ever annoyed that you can be a candidate in a long and involved search and then not learn a thing about yourself as a result—except to be more

ocesan or parish level.

Most search committees are made up of rookies, people who have never before been involved in looking for a new rector. They need guidance, oversight, frequent consultation, and a copy of *Miss Manners*, and they rarely receive what they need in these areas. Most diocesan deployment officers handle their job as a sideline. They may be rectors of parishes, archdeacons, or diocesan administrators; they don't have time to hold hands and tie up loose ends in five to 10 vacant parishes.

I believe we need more people, ordained and

lay, in each diocese helping in filling vacancies. First, we need people who have the necessary gifts of patience, thoroughness, sparkling personality, and so on. Second, we need someone to develop a good method by which to train these people to do their job properly. Much work has been done by the Alban Institute, the Yokefellow Institute, and others that makes clear what is effective and what is not. The problem seems to be in passing this knowledge on to the search committees.

A "vacancy consultant" should never be assigned to more than one parish at a time. The parish should be relatively nearby so people have little reluctance to exchange (preferably toll free) telephone calls and visits. Each consultant should see the process through, from meeting with the stunned or elated vestry that has just learned its rector is leaving all the way to the end of the process when a letter of agreement has been signed and the moving van has been ordered.

Such a system, of course, has room for abuse, but the system we mostly have works so poorly that a radical change would not risk a great deal. Many parishes come out of the search process pleased with the rectors they select, yet along the way many clergy are unnecessarily abused. While this is unintentional, it is still a problem. What can be done so clergy won't shrink from being looked over, knowing they may be left with a bitter taste?

I hold no office that has to do with deployment, nor am I looking for another job, so I have no particular ax to grind. I may be ignorant of what the problems are and what

solutions have been tried. I do, however, know that the problems are many, that clergy egos are puffed up and then quickly deflated, that clergy families are left in the dark, not knowing whether they are going to be pulling up their roots and trying to plant them in some strange new place.

The problem of feedback to those not selected—or, for that matter, to those selected—is one of the most difficult. Perhaps some group (like CDO) or some individual can find a creative answer. Otherwise the hours of work and emotional involvement clergy invest every time they allow themselves to be considered for a vacant position will end with a nondescript form letter that signifies nothing.

John D. Lane



reluctant to let your name be considered for the next spot? The absence of significant feedback seems to be the missing link in our deployment process. In my 12 years since ordination, I must have been "actively considered," down-to-the-wire and all that, in approximately a dozen searches. In only one case, in which I knew the head of the search committee and specifically asked him, have I learned why I was chosen or not.

Our Church Deployment Office seems to receive most of the flak for the difficulties clergy and parishes experience in the search process. I suppose that's because the word "deployment" is part of their name. Rarely are the complaints correctly directed to CDO. In my opinion, they do a very good job in exchanging useful information. The breakdown comes at the di-



# Florida bishops issue letter on capital punishment

Episcopal Bishop Frank S. Cervený of Florida and Roman Catholic Bishop John J. Snyder of St. Augustine are circulating a "Letter to Christians in Florida" and seeking other endorsements for their capital punishment statement. The text follows.

This letter is intended to shed light, to stimulate discussion, and to encourage moral discourse among Christians.

We have the greatest respect for those attorneys, legislators, judges, criminologists, and social theorists who have written and spoken on the subject of capital punishment. Many of them are members of the religious communities we ourselves represent, and we have examined their findings with care and appreciation. Our own perspective is theological, scriptural, and pastoral in character.

A moral consensus in opposition to the death penalty has developed within the leadership of our communions. Statements of power and grace have been made by both the national and international leaders and governing bodies of the Churches for which we are profoundly grateful. Our responsibility is to bring to bear upon this problem of major consequence in Florida the moral teaching of the wider Christian community.

In this letter, we are especially mindful of the relatives and loved ones of the victims of murder, including those who seek relief in the execution of the perpetrator and those who have forgiven him or her. Also in our hearts are the families of the perpetrators, who also suffer the consequences of those crimes.

## Capital Punishment in Florida

The census on Florida's death row has, for the past several years, stood at well over 200 souls. Our state has placed more people on death row than any other state in the union. As of Oct. 1, 1984, seven executions have taken place at Florida State Prison this year. Between 1979 and Oct. 1, 1984, the state has attempted to execute more than 60 other persons.

The acute poverty of practically all death row inmates has necessitated the enlistment of volunteer attorneys to represent them in the appeals process. The high number of cases involved, the complexities of proceedings, and the inordinate demands upon the time and energy of attorneys have made qualified volunteers harder and harder to recruit.

Considerable national and international attention therefore has been directed to the state of Florida, which is seen by many as the regional focal point of a global issue of historical significance.

We urge the Christian people of Florida, and all other residents of Florida, to reflect with us on the moral consequences of the present course of action in our state. Everything set forth in this paper is offered in the spirit of our loving concern for Florida and for every Floridian.

## A Christian Perspective on Human Life, Violence, and Vengeance

We hold that capital punishment is not necessary to any legitimate goal of

the state and that its use threatens to undermine belief in the inherent worth of human life and the inalienable dignity of the human estate. Our belief in the value of human life stems from the worship we offer to the Creator of human life and from the teaching of Scripture that each human is created in the image of God.

We affirm that the value of human life is not contingent on the moral rectitude of human beings or human institutions. It is grounded in the sovereignty of God, who alone vests His creatures with the dignity of personhood. In our theological deliberations, we have come to the conclusion that the imposition of the death penalty is inconsistent with our efforts to promote respect for human life, to stem the tide of violence in our society, and to embody the message of God's redemptive love. In times when life is cheapened and threatened on all fronts,

the value and uniqueness of every human life merits profound respect, strong reaffirmation, and vigorous proclamation.

In time, the use of capital punishment will harden and debase our life together. It institutionalizes revenge and retribution, which are the enemies of peace. It gives official sanction to a climate of violence. It is precisely because of such longer-range concerns—especially our passionate concern for the brutalization and victimization of children and women and men—that we raise the question of whether the death penalty makes citizens safer.

Research suggests that the death penalty aggravates the level of violence in society instead of diminishing it. The abolition of capital punishment, which we favor, would nurture the public hope that the cycle of violence can be broken.

It is, after all, a part of our ministry to comfort those whose injury or whose bereavement is the result of violent crime.

It is in the midst of such tragic circumstances that we become aware of the moral trap in which we find ourselves: that a commitment to wrathful retribution compounds and extends the horror of human violence rather than subduing it.

## Scripture and Capital Punishment

The Old Testament prescribes the death penalty for a wide variety of offenses. Many of them have been committed by respected members of the citizenry: adultery (Lev. 20:10, Deut. 22:22 ff.), idolatry (Ex. 20:3-5, Deut. 13:1-10, 17:2-7), false prophecy in the name of God (Deut. 18:20-22), laboring on the Sabbath (Ex. 31:14-15, 35:2), striking or cursing or rebelling against a parent (Ex. 20:12 ff., 21:17, Lev. 19:3, 20:9, Deut. 21:18 ff.), prostitution, or harlotry, under certain circumstances

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## PROFESSIONAL PAGES

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# Is usefulness over at 65?

Not for Maude Copeland and others who have ministries of love and prayer.

BY MAUDE COPELAND

I am an 84-year-old woman, and this is the happiest phase of my life. Of course, there were many ecstasies in the past that are no longer available to me, but I know joys now I was incapable of then.

Some years ago, when I reached the age of 65 still in good health and with alert mind, I was faced with a dilemma: What should I *do*? My life had been changing so gradually that realization came as a shock when suddenly I knew I was no longer needed. I had no homemaking, no child-rearing, no wifely duties; even the civic work to which I had turned more and more was dwindling. I was too old; I should give way for younger workers with more modern ideas. My change of status was even more marked in my church as younger women, and rightly so, wanted to be responsible for programs that needed revamping and made more "relevant."

Yet the changes I could see in my aging body surely did not make me useless! My change of status seemed to be much on the minds of those around me. I saw with dismay that everyone seemed to consider the age of 65 a time to retire, that they all considered me "old." With love and kindness they wanted me to "rest," to "let others do it," and I was quietly pushed out of the activities I had loved and back upon my own resources.

"What should I *do*?" was my desperate question.

The early example of a Christian grandmother, who went to her Bible in times of trouble or sorrow or even small anxieties, had always helped me. And so, spurred by desperate need, I undertook a more thorough study of God's word for us and a more disciplined study and practice of prayer. I feared I might take a long time to get out of this unhappy state. And I did. But the time was good since it was invested with fresh purpose and a lot of learning.

Naturally, a host of new insights were sparked by the familiar words of the Bible and Prayer Book, but one thought seemed to be meant for my own particular key: "The kingdom of heaven is within you." So, in effect, responsibility for my life was up to me provided, of course, I depended upon God's grace.

That the responsibility was so largely mine made trying to fulfill the first great commandment, to love God with all my heart and all my soul and all my mind, and the second, to love my neighbor as myself, even harder.

The trouble with us all, I decided, is although we Christians have known these rules—that is, we've been taught them and have accepted them—we've been too busy, most of us, to devote ourselves completely to the task of obeying them. Yet the immensity of the task seems to demand just that. St. Paul's advice to the Colossians seems to spell it out: "Set your minds on things that are above, not on things that are on earth." This might seem impossible for the busy mother or responsible father or laboring parish priest, of course. But the old are more fortunate. We have been, to some extent, pushed out of the world, and as a consequence we have gained that great benison—time.

In this pilgrimage of study and prayer we find a lot written and preached about loving God and loving our neighbor and loving ourselves. Some of it is over the heads of many of us, some of it is puerile, some of it is downright false. But perseverance in study and prayer should surely lead us to better understanding and consequently to a clearer purpose to try to obey these great commandments.

One author defined love of neighbor as a willingness to extend ourselves for the neighbor's spiritual growth. That definition puts love in a much different light from our usual feeling about it. And it answers forever that oft-quoted complaint, "I simply cannot *like* him!" As soon as I had grasped the full meaning of this definition, I began to see love in action all around me.

An old woman in a retirement home tells marvelous stories to young people. Having been an adventurous person when young, she now enjoys stimulating children with the spirit of adventure. Her own adven-



ture is now in the realm of the Holy Spirit, and the hope and enthusiasm that shine out of her pale blue eyes invest her stories with this higher concept also and must influence her young listeners.

A retired cabinet maker volunteers his time to mend furniture for elderly friends. A visit to his shop always means a rewarding talk. A discussion of the news of the day, so overloaded with tragedies and treacheries, is more than a mere discussion. One leaves with renewed awareness of the struggle between good and evil and a consequent resolve to do something about it even if only in the realm of one's own life.

While on retreat at a convent, I asked for Sister Mary Elizabeth, the old nun who had always lived her life for her Lord in service to others. She was dying, one of the nuns said, and they were taking turns sitting beside her. Was this extra duty in the sisters' busy schedule very difficult?

"Oh, you should see her," the nun exclaimed with shining eyes. "She hasn't recognized any of us for a long time, yet she smiles so sweetly when we come in. And although she hasn't been able to see to read for many years, she picks up her Bible and says, 'Listen to this,' and then—sometimes she holds it upside down—she 'reads' us a passage. And it's really exciting—you know, she has known her Bible so well that she never makes a mistake in quoting it even though she's forgotten everything else! And she always ends by saying, 'Isn't that wonderful?' It must be her spirit that's remembering. And to her spirit, it's still new and exciting. She is such an inspiration to us all!"

As the pilgrimage goes on, we have this continuing discovery of shining jewels, as it were, in the setting of our sometimes unattractive workaday world.

And if out of this discipline of grueling study and hours of prayer comes the realization of the awesome power of prayer itself, we will suddenly enjoy exaltation like that of standing on a great mountain peak of discovery. Like Vasco de Balboa and other early adventurers facing for the first time the great expanse of the Pacific Ocean and unable to believe its majesty, so we, when we discover the power of prayer, know glory, too.

The analogy of the discovery of the Pacific to the discovery of prayer is an apt one. The Pacific itself is the very epitome of power, just as prayer is. In all that great ocean's manifestations—whether wild and tempestuous or playfully breaking wave upon wave or quietly peaceful—it is a miracle. So with prayer—whether it is a cry wrenched from a heart torn with grief or violently disturbed by injustice or cruelty or whether it is a quiet plea for guidance in everyday difficulties or the calm and grateful acceptance of God's blessings—it, too, is a miracle. To take the anal-

ogy still further, just as the Pacific touches shores beyond our knowledge, so prayer touches the outer reaches of our spirit of which we are unaware. And coming to know them, we can deal with them.

This pilgrimage, the greatest adventure of all, is open completely to the old for in large measure only the old have the time to pursue it. This adventure does not need youthful strength and inexperience and impatience. It can be undertaken by any life that has become what the world might consider useless, that is, too old for a career or marriage or motherhood or fatherhood. It can be pursued from a wheelchair or a sickbed or even by one who has become deaf or blind. It does not require costly equipment, only will. Through the years, since Christ showed us the way, groups of men and women have devoted their lives to God in prayer. They constantly work with prayer for a world where good will overcome evil, where people will love and help one another. Belonging to this brotherhood is a great ministry which is open to the old, whatever their condition may be.

I am old, and I am happy, and I am on a pilgrimage many Christians have been blessed to follow. But if I give the impression that such a pilgrimage will always lead to happiness, candor impels me to say this is not necessarily so.

A discipline as difficult as this pilgrimage can be persisted in only with the highest motive: to please God. We don't need a great and shining faith to set out, only a willingness to offer what little we have to Him. He will increase it and give us strength to persevere. Nor do we have to be "good" nor be able to pray splendid prayers. But we must be willing to try to follow St. Paul's advice to the Colossians: "... And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." We can ask the Holy Spirit to pray in us as promised, and then we can—limpingly, perhaps—move along that road that leads to Him. When we know we are at least *on* that road, happiness may come; but if it doesn't, it won't really matter much for we will know something better, "the peace that passeth understanding."



*Maude Copeland is a member of Christ Ascension Church and a resident of Westminster-Canterbury, Richmond, Va., which "has a wide range of activities on a professional level and both child and adult day care." She earned her degree in Christian education at the age of 79.*



## College chaplaincies

Continued from page A

the world than any previous generation. They appear, however, to be uninformed, almost illiterate, regarding even the most rudimentary levels of Christian education. In spite of this, interest in religious issues and a deeply felt hunger for spiritual guidance are becoming more and more evident in young adults on campus.

Students today are fearful about the future, about unemployment and nuclear holocaust. In order to continue working as hard as they do, they are forced to deny, or at least to distance themselves from, these fears and to place large areas of their lives on hold. Personal relationships, marriage, family, life style, political involvement, work for peace and justice, and even God will be attended to "when I have some time."

The students of the 1980's are living in a classic double-bind. On the one hand, tremendous sacrifices are being made in order to succeed and excel in the future. On the other hand, if the bombs do drop or the world economy collapses, they will not have any future to work for. When faced with an end-of-the-world situation, people typically respond with either hedonism or stoicism. Young adults today are apparently exploring the more stringent option.

This critical overview does not, of course, apply to every undergraduate. Nonetheless, these disturbing attitudes are certainly widespread on campus today and significantly affect the quality of student life around the country as well as inform the approach taken by the Church's ministry.

### Tension between Episcopal and Ecumenical

The chaplains I interviewed feel the uniqueness of their identity as Episcopalians is a source of genuine strength in their ministries. At the same time, since the entire religious enterprise is generally under great pressure on campus, most denominational competition is regarded as a waste of time or as counter-productive.

Many of the chaplains cited Anglicanism's historical cooperation with institutions of higher education and its respect for human reason as an avenue of God's revelation. Lack of a dogmatically rigid theology is an asset, enabling the Church to be open-ended as it engages in dialogue within the university. The stereotyp-

ical criticism of Episcopalians as vague or as accommodated to worldliness is being replaced by growing respect for an approach which takes seriously both definitive theological assumptions and the thorny problems posed by new knowledge and new moral dilemmas.

The chaplains affirmed the importance and centrality of liturgy, a traditional Episcopal strength. Everywhere I visited, the key elements were clarity of proclamation, genuine involvement of all the worshipers, simplicity and dignity in liturgical style, and a strong emphasis on connections between worship and daily life and work. Episcopal chaplains report they are being consulted by Protestant chaplains who wish to enrich their own liturgical practices.

The Church's decision to ordain women and its gradual move toward greater equality between the sexes have made powerful theological and cultural statements. These factors, coupled with a more open view of such matters as divorce, birth control, and human sexuality, have made the Episcopal Church a viable option for many people on campus.

Ecumenical connections nonetheless continue to be important. Ties are often closest with the Lutheran chaplaincies, and Jewish-Christian relations tend to be amiable and ongoing. Episcopal chaplains participate in cooperative ventures, such as issue-centered programs where ethical or moral dimensions are examined from a broadly defined religious point of view, and in ecumenical associations for chaplains.

Chaplains are sometimes frustrated at having to cope with myths about their mission, such as that their primary or even exclusive purpose is to prevent Episcopalians from leaving the Church and to win as many new members as possible. They tend to regard their presence on campus in a holistic and cooperative manner, a mission to the university as well as to the people within it, and are not likely to be comfortable with an aggressive style of evangelism.

Nor do chaplains believe young Episcopalians on campus should be regarded as the "future of the Church." The committed students feel they are already valuable, contributing members. Ministry among them therefore is a deep engagement of the Gospel with the current joys and pains of their lives as students.

Episcopal campus ministries are closely connected with diocesan structures on which they are directly dependent for funding, human resources, and other

forms of support. This places them in a vulnerable position and requires that chaplains periodically explain and defend their work.

Chaplains seen as political agitators is an inaccurate stereotype of the 1960's. Chaplains, who are observers of the culture, attempted to bring the perspective of Christian faith to bear on the situation on campus and tried to interpret the events and attitudes on campus to the Church for its reflection and growth. That many emerging issues of that period have subsequently shaped the Church is to the great credit of the Church and to the chaplains who persisted in prophesying. Because of the intellectually critical milieu of ministry in higher education and the fact campuses are often the testing ground of new cultural attitudes, this double role will always characterize our mission.

### Professional and Personal Identity

Of the 35 chaplains I visited, 32 are male and three are female. They range in age from 30 to 62, and the majority are aged 40 to 45. Most are married. Of the sample, 13 chaplains have earned additional degrees since seminary. Their work in campus ministry ranges between three and 26 years; almost two-thirds have served for more than 10 years.

While my respondents almost unanimously see chaplaincy as a lifelong possibility, they do not feel called to a special ministry, more accurately to ministry in a special setting. Their vocational choice, both as it was made initially and as it is continually reexamined, is clearly to the normative priesthood in the Episcopal Church.

The more experienced chaplains spoke of the challenging transitions caused by their maturing. Beginning campus ministry perhaps in the role of a close peer, a chaplain who continues in this ministry must be prepared to change to an elder brother or sister, then a parent surrogate, and ultimately a wise grandparent figure. They regarded longevity as an advantage, allowing them to acquire and refine particular skills. They commented on a dramatic change in their relationships with faculty and staff members after several years at the same institution, alliances and friendships deepening in commitment, candor, and intimacy. They reported a quantum leap in their ability to solve prob-

Continued on page F

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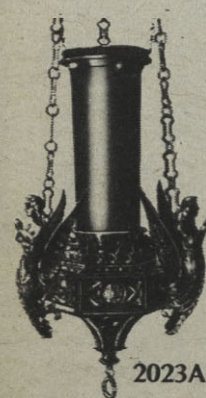
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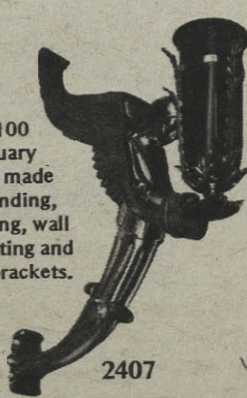
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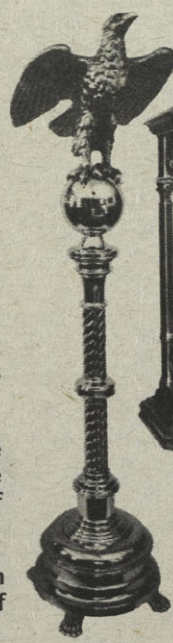
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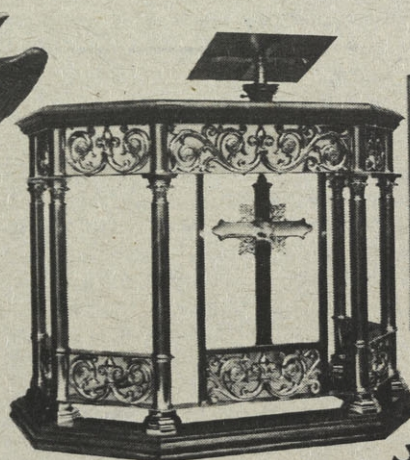
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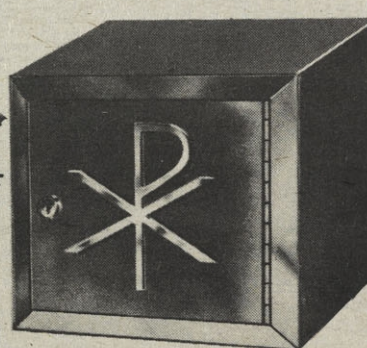
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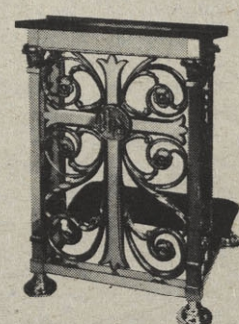


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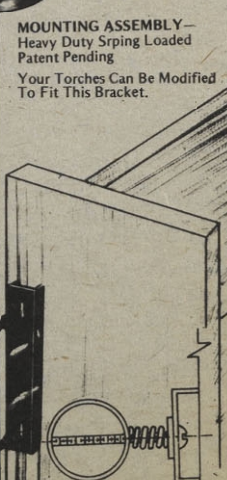


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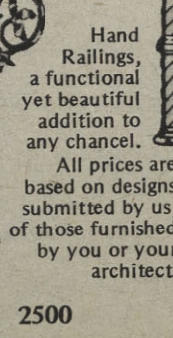


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# Clergy need time off, but how to get it?

BY ROBERT S. ERVIN

Like most clerics, I have sometimes felt overwhelmed by the needs, demands, expectations, and projections laid on me. They come from people, groups, causes, movements, and agencies. They sit on the doorstep, arrive in the mail, call on the telephone, carry in the wind. Often I think of myself as a triage officer, deciding whose wounds shall be treated and whose neglected. When I confess generally what is "left undone," I have no trouble calling to mind specifics.

Several years ago I began to keep daily records of time spent on my duties and to make monthly written reports to the senior warden. This was, in part, to justify my own self-worth and, in part, to protect myself from criticism I knew I deserved. I was demonstrably working hard; whether I was working smart or effectively was another matter.

At a recent gathering of diocesan clergy, we discussed vacations—when, how often, how long, and how we feel about them. In this, as in all things, was a great variety. My suggestion that the standard pattern for time off—one day per week and one month per year—is inadequate was met with raised eyebrows and voices, as though I had admitted to being a lazy, faithless priest.

Confused and angry, I returned home and, for the first time, added up the monthly reports—and began to reflect. Other clergy would have different categories and different figures. Nonetheless, I think my own are illustrative and typical.

	1981	1982	1983
Total hours	2,762	2,846	2,845
Parish work	2,435	2,462	2,502
Diocesan/ecumenical	234	257	292
Community	93	127	51
Evening commitments	179	168	172

These figures show an astonishing consistency, especially in that during the three-year period I made

some major changes to my non-parish activities. They suggest that I operate according to the principle that work expands to fill the time available. My work takes just about all the time left over after I give token attention to my responsibilities as husband and father. Obviously, I have compulsive tendencies which I've allowed to push me to the verge of, and sometimes over, the threshold of healthy stress. As yet I've not burned out; but like an overloaded electrical supply system, I have experienced symptoms of brownout.

Some physicians and surgeons, entrepreneurs, executives, and others may thrive at this pace or even one considerably faster. I do not. I observe that many parish clergy operate similarly and show similar signs of fatigue.

Tradition has institutionalized our inherited model for time off as one day per week, one month per year. The pattern comes from a pre-automobile, pre-telephone, and pre-committee era when clarity and consensus existed about goals and priorities of ministry. Now pastoral and administrative problems are brought to us more quickly and from a greater variety of sources. We are responding with less time for thought, prayer, and psyching-up and moving on to the next problem with little reflection, prayer, and winding-down. Some aspects of parish ministry have always been and always will be Sisyphean, Augean, or circular; but in the current fast-track context, with anxiety raised and energy vitiated, this can feel oppressive and cruel.

To work effectively and happily, one must be rested and centered. Why, then, do clergy work so frantically, so desperately? I conclude that we are driven by demons. One demon is idiosyncratic, internal, and intra-psychic; only as individuals can we each take responsibility for examining and exorcising it. The other demon is endemic, institutional, and professional; only together with other parish clergy and church leaders—bishops, wardens, and vestries—can we examine and rectify it.

With whom do parish clergy identify? With whom are comparisons valid? With corporate or gov-

ernment employees who normally work a five-day, 40-hour work week and have compensatory time off when schedules are thrown awry? With owners of small retail businesses who usually work six days a week? With self-employed professionals—legal, medical—for whom long hours and crises are also common but whose remuneration is very much higher, making possible expensive, rejuvenating time off? With artists and artisans for whom work is creative and self-renewing? With Jesus, who engaged and retreated according to the needs and promptings of His spirit? The fact that a reasonable case can be made for any of these suggests that clergy are in a singularly indeterminate situation. We cannot willy-nilly apply standards for other workers any more than we can continue those of pre-modern clergy. We must discover norms and practices appropriate to our current circumstances.

I advocate a new model for parish clergy: two full days off per week plus a one-month vacation. Depending on parish particulars, one's personality type, and other considerations, this might be accomplished in several variations:

- six weeks in the summer, one weekend in the fall, one week after Christmas, one week after Easter, and one-and-a-half days per week;
- two months in the summer, two other weeks at convenient times, and one day per week; or
- any other mutually-agreeable package.

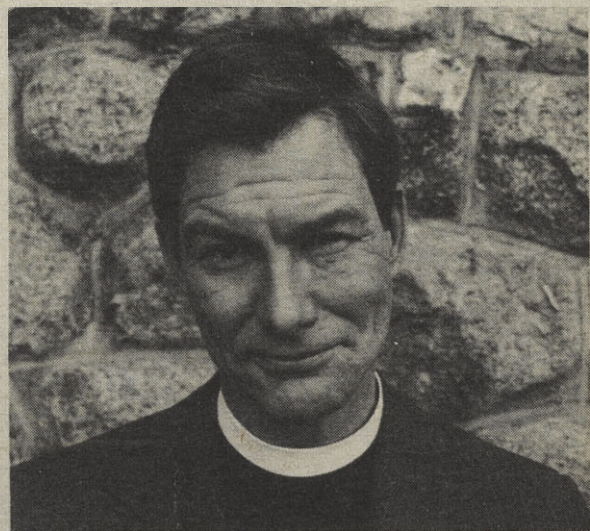
This might be reduced somewhat for younger clergy and expanded for those more experienced. In no case, though, should time off be confused with continuing education, conferences, or retreats.

Would your vestry consider this to be preposterously generous? Does it strike you as selfish? Then consider the following questions.

- How much of your free time is, in fact, invaded, stolen, or eaten away by weddings, crises, parish social activities?
- How many evenings do you abandon your family and go off to counsel or visit, attend meetings, write a sermon or newsletter?
- How much of your time on the job is just going through motions, running on fewer than all cylinders?

Of course, there's no free lunch. Everything costs except God's love. The price we must be willing to pay in order to obtain this kind of responsible, caring treatment by our parishes is to become more communicative about, and accountable for, what is done with our time while working; to cease operating like workaholic Lone Rangers and more in partnership with other parish leaders in setting goals, evaluating performance and results; to be more open, honest, and vulnerable.

I think it just may be worth it.



Robert S. Ervin, rector of St. Thomas' Church, Dover, N.H., serves as diocesan ecumenical officer, Provincial coordinator of the Episcopal Diocesan Ecumenical Officers, and co-chairman of an Episcopal-Roman Catholic study group preparing a paper on eucharistic sharing. In real life he is chauffeur for four daughters (ballet, swimming, gymnastics, music lessons, nursery school, etc.), but as yet he hasn't made lists of hours or miles. Susan, his wife, appreciates that he washes the family laundry and prepares dinner every other Wednesday; she does not appreciate that he still smokes and often sleeps late.

## College chaplaincies

Continued from page E

lems, elicit support, and refer people efficiently.

Boredom and burnout were occasionally mentioned, but in this regard, the four-year turnover cycle is an advantage. Chaplains do not need to move to be renewed because a fresh community is always moving into the chaplaincy.

Longevity also has a paradoxical effect. Just as campus ministries' successes will move on and bear fruit elsewhere, their mistakes do not stay around to haunt them. This affords chaplains the freedom to use new approaches, but for the same reason they feel a heavy responsibility and urgency about their work.

I asked the chaplains what activities they pursue for recreation and renewal. Since their work is focused on the ethical and spiritual dimensions of life, most engage in concrete and material activities for recreation. They spend so much of their time in interpersonal contact that they seem drawn to solitary activities, valuing their avocations as ends in themselves. A true spirit of play, described by one chaplain as "playing with God," is regarded as essential for their wholeness as persons.

Most chaplains are avid readers, their choices leaning heavily to the theology of liberation and, in an attempt to regain a sense of Christian roots, classics of Christian thought. Not a few confessed to a secret addiction to mystery and science fiction.

"Do you have a personal practice of prayer in addition to your public sacramental activities?" I asked. While some spoke of regular daily meditation, intercessory prayer, and even use of the Daily Offices, the typical response was an unequivocal, "No, I don't." The majority were dissatisfied about this.

Probing further, I rephrased the question: "Where in your life and work are those occasions in which you meet God or sense the clear presence of the Spirit of Christ?" The replies indicated a consistent and highly developed pattern of spiritual practice which typically included liturgical participation, pastoral encounters, moments of solitude, and encounters with Scripture.

The primary area of spiritual experience for the chaplains is connected with their sacramental role as priests. Almost without exception, the privilege of celebrating the Eucharist is a central factor, and many

spoke of powerful experiences of transcendence and mystery. Typically, the chaplains' encounters with God in pastoral relationships were experiences of the immanence of Christ. More rarely they reported the experience of Christ speaking or reaching out through them toward another person.

My findings in this crucial area indicate some directions for the larger Church as it attempts to recover a genuine style of spiritual practice. First, the chaplains have a rich and highly-developed form of spirituality. Second, in speaking of spiritual things in our lives and work, we need to become aware of where God is currently being met even if the experiences do not fit our preconceived ideas about traditional piety. Finally, we would do well to speak more openly and candidly about these matters to rescue our spiritual experiences from the sacrosanct and place them once more in the center of normative Christian practice.

### The State of Episcopal Chaplaincies

The 1980's are a time of return to basics, culturally and religiously. Even Episcopalians are looking toward the fundamentals of their faith in a return to the nourishing roots of Christian life. In the best sense, this is a time of radical Christianity.

I saw this sense of rootedness, of a renewed attitude of solidity and confidence on the part of our chaplaincies. I saw a wholesome, hopeful spirit at work in campus ministry where faithful remnants are agitating for, discovering, and building outposts of the Kingdom of God.

Although I returned home more optimistic about the Church's mission in higher education than when I set out, I don't want to paint too rosy a picture. The chaplains are deeply concerned by a lack of accurate understanding of the nature of their mission and by financial vulnerability. That they continue to minister so carefully and so well in positions of such limited security, relegated to the margins of both Church and university, can only mean their commitment to the mission far outweighs any limitations they perceive.

These excerpts are published in cooperation with the Office of Ministry in Higher Education. For a complete copy, write to the Rev. Mark Harris, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



# Risk reaching out in love

BY WILLIAM E. SWIFT

As a priest, as a human being, I struggle a lot with whether I have the responsibility or the right to reach out to other people.

On Sunday morning at the 11:15 service a woman comes to the Communion rail in tears. Can I let her know I notice? Do I have the right to find her after church and ask what is going on in her life? I hear from a fellow parishioner that a couple in the parish has decided to divorce. Neither of them has called me. Am I supposed to pretend I don't know? Is it any of my business? Is it just their private pain to deal with as they see fit? Do I have any ground to phone them?

A friend has been absent from church for the past three Sundays. What to do? Am I my brother's keeper? A man phones to say he is concerned about a mutual acquaintance, concerned that she has a drinking problem. He asks that I see this person. Do I have the right to invade this person's space? Do I really

have anything to offer her?

At times like these all sorts of different messages and admonitions fill my head, all sorts of good reasons why I should turn the other way and pretend not to notice: "Bill, mind your own business. It's not polite to let people know you notice they are crying or hurting. You shouldn't approach people, particularly when they are in trouble, unless they invite you to do so. Be polite. Keep your distance. Don't embarrass other people by telling them the truth. Furthermore, you'd better watch out. If you approach others without an invitation, they might tell you to butt out. They might say you are dead wrong. They might reject you."

Another voice says, "People are adults. They can take care of themselves. If they want something from you, they will ask for it. They will call and make an appointment. If they can't, that's their problem."

But, fortunately, I can also hear another voice that knows the truth: "In spite of their crustiness, people yearn to be noticed, to be reached out to. They

don't want to have to go through life on their own. They, like you, are often scared of seeking the truth for fear of being seen as less than perfect. Dare to be presumptuous!"

Our choice—and it is a choice—is to make the decision to reach out no matter what the cost. To seek people out, to let them know we notice, to speak the truth. Not because we have to, but because we choose to. Not because we have to have a certain kind of response from them, but because we are willing to see and to speak the truth in love, the truth we know in the bottom of our own spirits.

Empowered by the freedom of choice, by the energy of the Holy Spirit, and by at least a glimmer of God's truth, let us be brazen in taking the risk of reaching out.

*William E. Swift of All Saints' Church, Atlanta, Ga., is president of the Clergy of the Diocese of Atlanta, from whose newsletter this article is reprinted.*

## CLERGY CHANGES

BENEDICT, Richard A. D., from All Saints, Frederick, MD, to Christ, Bordentown, NJ  
BROWN, Dwight L., from Trinity, Arlington, VA, to St. Mary's, Berryville, and Grace, Berryville, VA  
DRAESEL, Herbert G., Jr., from Grace, White Plains, NY, to Holy Trinity, New York, NY  
FISHBURNE, Donald A., from St. Michael's, Charleston, SC, to St. Matthew's, Darlington, SC  
KATER, John L., Jr., from Christ, Poughkeepsie, NY, to education officer, Diocese of Panama, Balboa, Panama  
KELLER, John S., from Holy Communion, University City, MO, to St. Luke's, Gladstone, NJ  
MCLENNAN, K. Robert, from Our Saviour, Trenton, SC, to St. Helena's, Beaufort, SC  
OUSLEY, John D., from St. Paul's within the Walls, Rome, Italy, to Incarnation, New York, NY  
PADEN-TRAVERS, Christine, to St. James, Richmond, VA  
POLLOCK, Bette, from St. John's, Worthington, OH, to St. George's, York Harbor, ME  
SABUNE, Petero, to Sts. John, Paul, and Clement, Mt. Vernon, NY  
SCOGIN, Alfred F., Jr., from St. Alban's, Kingstree, SC, to St. Alban's, Monroe, GA  
SHERFICK, Kenneth L., from chapelain, North Carolina Memorial Hospital, Chapel Hill, NC, to St. Mark's, Coldwater, MI  
TRUMBORE, Frederick R., from Our Saviour, Okeechobee, FL, to Christ, Luray, VA  
WAVE, John E., from St. Agnes, Franklin, NC, to non-parochial

### NEW DEACONS

BRENNER, Carl F., to St. Mark's, Chicago, IL  
HAWKINS, Linda W., to non-parochial  
ISIDORI, Joseph M., to Grace, White Plains, NY  
JONES, Glyn, to St. Thomas, McLean, VA

### RETIREMENTS

BOWMAN, Harwood C., Jr., from Our Saviour, Silver Spring, MD, on Dec. 31, 1984. His address is: 2113 Walsh View Terr., Apt. 302, Silver Spring, MD 20902  
BOYD, William D., from Aquia Church, Stafford, VA, on Sept. 1, 1984. His address is: 15804 NE 67th Pl., Redmond, WA 98052

### CORRECTION

We regret that in "Clergy Changes" in November, we incorrectly listed the death of Granville H. Hamilton. The Rev. Charles Granville HAMILTON of Aberdeen, MS, died June 20, 1984, at the age of 78.

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Bishop E. Paul Haynes  
Diocese of Southwest Florida

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J.H. Carpenter, the retired president of Colgate-Palmolive, International.

The Rev. John Shanahan, a Roman Catholic priest and lecturer in church history at the San Francisco Theological Seminary and the Graduate Theological Seminary in Berkeley.

Admiral John Hoefer, retired chairman of the board of a major West Coast advertising agency.

Dr. Massey H. Shepherd, Jr., visiting professor at CDSP where he retired as Hodges Professor of Liturgics.

The Rev. Bart Serjeant, Rector of St. John's Episcopal Church in Ross, Calif.

The Rev. Antoninus Wall, Dominican priest and President of the Dominican School of Theology in Berkeley.

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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(Lev. 21:9, Deut. 22:20-21), sorcery (Ex. 22:18, Lev. 20:27), cursing God (Ex. 22:28), incest (Deut. 27:20 ff.), sodomy and bestiality (Lev. 18:22 ff., 20:13 ff.), disobedience of religious authority (Deut. 17:8-13), and, of course, murder (Ex. 21:31, Num. 35:16 ff., Deut. 19:11 ff.), among others.

These offenses should be regarded with the utter seriousness which their gravity demands. But the prescription of stoning (or, in some cases, burning) the offender to death must be seen in historical and theological perspective. Rabbis have concluded that the Law, the Torah, leaves open the possibility of more appropriate punishment in new historical circumstances.

The fact that we speak from a distinctly Christian commitment and perspective in no way lessens our gratitude for the wisdom of our Jewish colleagues on the subject of capital punishment. We remain in dialogue and harmony with them.

For Christians, however, there are significant insights to be gained from the Gospels on the subject.

At the time of His own execution, Jesus spoke words of forgiveness, imputing to His executioners a lack of knowledge, of understanding (Luke 23:24). There can be no doubt that the execution was unfair, but the forgiveness prayed for by our Lord extended beyond that to the violence of the act itself. Instead, Jesus offered His disciples an alternative to violence, a new way: "You have heard the commandment, 'An eye for an eye, a tooth for a tooth.' But what I say to you is: offer no resistance to injury. When a person strikes you on the right cheek, turn and offer him the other." (Matt. 5:38-40)

Jesus enunciated another theme of relevance to the present discussion: God's boundless love for every person, regardless of human merit or worthiness. This love was especially visible in His ministry to outcasts, in His acceptance of sinners, and in His parables. In His parables of the workers in the vineyard (Matt. 20:1-14) and the prodigal son (Luke 15:11-32), God deals with

undeserving people not out of strict justice, but out of limitless love and mercy.

Another emphasis of the Gospels is the imperative of reconciliation. Reconciliation, in Matthew 5, becomes the point of connection between ethics and worship. "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled to your brother, and then come and offer your gift." (Matt. 5:23-26)

In John 8:3-11 there is a remarkable story that conveys the force of Jesus' attitude toward what was, in His day, a capital crime. A woman was about to be stoned to death in the Temple courtyard for adultery. Jesus asked her religiously orthodox accusers which of *them* was without sin and invited that one to cast the first stone.

The seventh chapter of Matthew opens with a warning that we ourselves are subject to a judgment as severe as the judgment we impose upon others. The point is not that there is no final judgment on human sin and error, but that the ultimate judgment rests with God. (Matt. 25:31-46). St. Paul warns, "Ven-

geance is mine, says the Lord. I will repay." (Rom. 12:19)

Jesus was not casual about iniquity nor "soft on crime." What He did was to shift the focus of judgment in these matters to a higher court: a court where there is absolute knowledge of the evidence, of good deeds and of evil, of faith and of the works of faith, of things private and things public—a court in which there is both wrath and tenderness, both Law and grace.

## A Concern for Healing and a Responsibility to Victims

The state bears responsibility for the protection of its citizens and merits our full support in the exercise of that function. The complexities and ambiguities of violent criminal behavior, especially its psychological and sociological origins, lie beyond our present capacity to understand them. Nonetheless, we believe that society has the right and the duty to prevent such behavior, including, in some cases, the right to impose terms of lifetime imprisonment.

A belief in God's love as redemptive and restorative compels us to seek even for those who have taken a life the opportunity for a personal transaction of penitence, restoration, and a new beginning—even though imprisoned. The institutionalized taking of human life prevents, eclipses, and foreshortens the potential fulfillment of the commitment on our part to seek the redemption and reconciliation of the offender.

The wrong-doer bears responsibility to God for the infinitely valuable life of the victim and for the suffering of the family and friends of the victim. The term of indebtedness on the part of a convicted offender is lifelong. During imprisonment the offender has certain duties to God, among them to seek religious counsel and the grace of the sacraments; to participate willingly in therapeutic and rehabilitative activities; to pray regularly for those against whom the offense has been an injury; to practice constructive attitudes of community life; and to practice restitution, however inadequate or symbolic, as a serious attempt toward reconciliation with the person to whom he has caused a life of suffering.

The fundamental issue here is the restoration of peace: peace in the hearts of the broken, peace in the hearts of the violent, peace in the hearts of all members of the community. This peace rests in the confidence that God will judge fairly and mercifully. It removes from the hands of those who govern the stain of what is at best a morally ambiguous death policy. It constitutes, in our opinion, a constructive venture in faith toward that peace which surpasses all human understanding and which the world can neither give nor take away.

## Conclusion

The use of capital punishment in Florida must be discontinued. We seriously question that it does any good, and we are deeply convinced that it does a great deal of harm. Our principal objection to it lies in what we believe to be its immorality. Just as the state has its rights and duties, we believe we have the right and duty to speak, after careful deliberation, on that which we believe to be immoral.

With a reverent and humble intention, we submit this conclusion to the Churches of Florida for their consideration. We speak out of love for all people. We do not "un-church" those who disagree with us. We do not here argue statistics or deterrent effects or ideology. We have written you as Christian brothers and sisters to speak our mind in Christ.

The response for which we hope is one of dialogue and study in the light of the Faith and in the light of our common discipleship. May God bless and illuminate our minds as we reconsider our witness as Christians on this crucial moral issue for our state and for all its people.

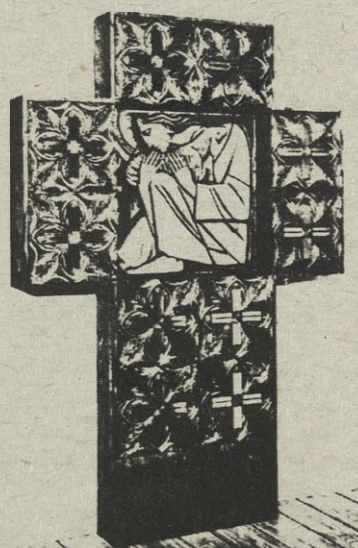
## A creative revival of an ancient tradition:

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

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



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The Rev. Dr. Charles A. Peek  
Rector  
St. Luke's Episcopal Church  
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A recent trip to England has reminded me that our columbarium isn't a new notion but just a modern means to an old end — burial in the surroundings which we loved in life as people of the Church.

Our columbarium has been installed from memorial funds, and has already attracted much interest, all favorable. Our units are located just adjacent to our baptismal font, and we will pass by them as we lead the newly baptized before the congregation to be welcomed. The columbarium will serve as a constant reminder that we are baptized into Christ's death and raised with Him to new life.

Since it will be such an important focal point for us, we are grateful that Armento Liturgical Arts has made it so attractive and well constructed. It is a well crafted work of art.  
Fr. Charles A. Peek, Rector

- The Columbarium in the living Church revives an ancient and revered tradition of Christian burial within the church itself.
- In the gathering place of the Christian community, burial of the cremated remains of the faithful of the parish, restores the community of the living and the dead.
- The Columbarium provides mobility in the event that it is necessary to expand or to relocate. Additional units can easily be added as needed.
- The Columbarium can also be useful as an added source of income to the local congregation.
- The Armento Columbarium is unique, not only that it is modular, easily installed, maintenance free and reasonably priced, but it is also beautifully designed so that it becomes an aesthetically appropriate enrichment of any liturgical environment.
- This Columbarium does not require government permits as many outdoor units do.

## TO BE BURIED IN THE CHURCH . . .

by Pam Nussbaum  
St. Andrew's 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.

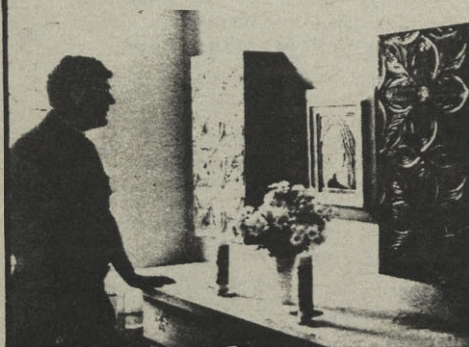
Cremation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

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.



The Rev. Harry J. Walsh, Jr., Rector  
St. Andrew's Episcopal Church  
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Two 8 niche starter sets on  
each side of terra cotta Madonna.

Photo by Jane Cluver, El Paso Record

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# Partners meet in Havana

"Our call is to be here and to do the best we can," a Cuban layperson said in November at the Partners in Mission Consultation in Havana, Cuba. The consultation included 30 churchpeople—nine from England, Canada, Mexico, and the U.S.

Before the Cuban revolution, the Episcopal Church in Cuba had some 30 clergy; it now has 11 (shown at right), including Bishop Emilio Hernandez (second from left in front). This small group, assisted by lay readers, continues to minister as Christians in an officially atheistic society.

In 1966, the Episcopal Church in Cuba was granted autonomy from the Church in the U.S. for political reasons and placed under the jurisdiction of the Primate of the Anglican Church of Canada, Archbishop of the West Indies, and president of Province IX of the Episcopal Church.

The Partners in Mission group, shown at right on the steps of the diocesan center in Havana, discussed work and ministry in Cuba. Bishop Frank Cervený of Florida,

Cuba's companion diocese, asked, "How do you witness to Christ in this society?" Answers to that question revealed facts of Christian life in Cuba. The Cuban constitution allows freedom of worship but reaffirms materialism as the official doctrine of the state and asserts that to oppose the revolution on religious grounds is punishable by law. Just to attend church services is a powerful witness, and many people choose not to, fearing discrimination in work and housing. "Many members of my parish contribute," said a young priest, "although they only come occasionally."

Cuba has 120,000 baptized Episcopalians, some 3,000 of whom are communicants. Currently eight people, including three women, want to study for the priesthood. The number of new vocations was one sign of optimism mentioned during the consultation.

Some 100 young people attend Sunday schools in four buildings with eight teachers. Below, youngsters gather at the deanery in Havana to do their homework.

Visitors to Cuba came home "awestruck by the faith, loyalty, and conviction of the Cuban clergy and their families."



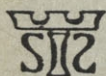
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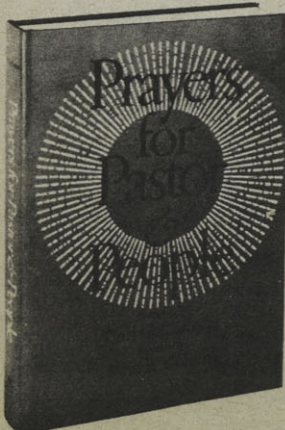
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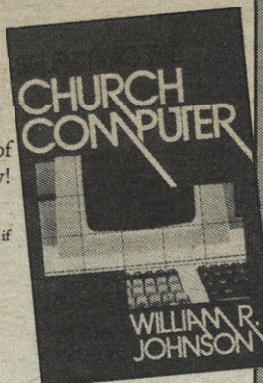


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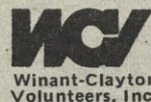
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## He wants to make sure no one's a stranger

by Jennifer Greer

St. Andrew's Episcopal Church in Birmingham, Ala., is "high church," strong on liturgy and the sprinkling of holy water. Its cool sanctuary has a faint aroma of incense.

The formality of St. Andrew's worship suits the Rev. James Fidelis Tuohy, associate rector. Church ritual has been a source of constancy in his life. It set the pace for his childhood in a Roman Catholic cathedral town in Ireland where "religion was part of the landscape, the life style." It created the environment in which he was called at age 14 to the Roman Catholic priesthood. Years later it eased his transition into the Episcopal Church after he had left the Roman priesthood to marry.

Outside the sanctuary, though, Tuohy, 46, eschews formality and often wears no clerical collar. "Sometimes it's helpful, for instance when I'm visiting the hospital or the jail," he explains with a soft chuckle behind his graying red beard. "Sometimes it's an obstacle, like when I'm in the university setting."

Jim Tuohy walks like he talks—with a sense of controlled urgency. Still he pauses to greet a stranger who is reading a paperback on the church steps while waiting for St. Andrew's soup kitchen—The Red Door—to open.

Tuohy's brogue has a way of capturing folks' attention. His warmth does the rest. The young man looks up, smiles, and asks the time. The two exchange pleasantries, and then Tuohy heads for his office.

"I was always happy being a priest, and I still am. This is where I belong." And he seems to be at home singing Irish ballads and playing his accordion with the soup kitchen crowd, or rapping about politics and foreign films with students at the nearby University of Alabama cafeteria where he's known as "Jim," or participating in a community candlelight peace vigil to halt the nuclear arms race.

"He is one of the most caring people I know. He really is a priest," says Veda Langworthy, a soup kitchen volunteer. "He's a busy person, but he never puts people off."

His heritage is in Tipperary in the Republic of Ireland, and his wife Elma is Irish. "When I touch Irish soil, I feel at home," says Tuohy, now a naturalized U.S. citizen, "but I prefer the political and religious climate here. Life can get pretty restrictive on a tiny island half the size of Alabama."

On his cluttered desk are photos of his children—Fergus, 5, and Niamh, 12. A question about his family brings his thoughts to the dilemma of celibacy. "I



James Fidelis Tuohy

think the Catholic Church made a mistake when it institutionalized celibacy. Up until the 11th century, Irish monks and priests routinely married and had families."

Tuohy, who came to St. Andrew's four years ago to assist the rector, the Rev. Maurice Branscomb, and serve as director of Southside Ministries, a community outreach program, is an experienced social worker. He initiated a Commission on Peace within the parish and sponsors educational programs, some of which are controversial. Several Japanese Buddhist monks who came to talk about Hiroshima and Nagasaki were threatened outside the church by a man throwing rocks.

Usually soft-spoken, Tuohy can become angry when people say the arms race is none of the clergy's business or when they use the Bible to argue for a weapons buildup. In a letter to a Birmingham paper, he recently called the Rev. Jerry Falwell a "religious charlatan" who puts forth "theologically unsound and biblically groundless commentaries. People such as he give Christianity a bad name."

"All of us are hostages," he muses, rubbing his beard. "The real theological dilemma is: Will God allow us to destroy ourselves? All I know is that we have to live the Gospel values as we see them in the spirit of hope and joy—and leave the rest to God."

With that he's off to the kitchen to greet people who are beginning to file in for lunch. As they enter, they pass an icon. It quotes from Hebrews: "Do not neglect to show hospitality to strangers for thereby some have entertained angels unawares."

It's the formal version of a casual expression that passes Tuohy's lips more often than he realizes. "Oh, don't be a stranger to us, you hear? I mean it. Now that you know where we are. . ."

Jennifer Greer, a feature writer, works for Creative Ideas, Birmingham, Ala.

### CHURCH PERIODICAL CLUB MAKES GRANTS

During its fall meeting, the Church Periodical Club (CPC) allocated more than \$11,000 for its ministry of the printed word. All the grants came from parish and diocesan gifts to CPC.

The two largest grants—\$1,500 each—went to the Diocese of Eau Claire for Prayer Books and Lectionaries and to magazine subscriptions for clergy and missionaries around the world. A \$1,000 grant went for books for the chapel and library of St. Bede's College, Johannesburg, South Africa. St. Bede's trains black clergy in the segregated black "homelands."

Several grants of \$500 were also made: to Forward Movement for sending the Anglican Cycle of Prayer booklet to 50 overseas dioceses; to the Council for Women's Ministries for publication of the *Journal of Women's Ministries*; to St. Paul's College in Lawrenceville, Va., for its library; to Iglesia de Santa Maria in Reading,

Pa., for Spanish-language literature; and to the Adult Learning Center in Newport, Vt., for material for teaching illiterate adults.

CPC also sent as a Christmas present one of the Church's Teaching Series to each of the Church's missionaries and volunteers throughout the world.

Small grants went to the Philippines, the Bahamas, the Dominican Republic, Belize, Honduras, Chile, Mexico, Uganda, and Liberia as well as to California, Nebraska, Texas, Arizona, Oklahoma, and Wisconsin.

### POETRY WANTED

A publisher of contemporary poetry seeks contributions to a memorial anthology of poetry to commemorate the 100th anniversary of the birth of D. H. Lawrence. Do not submit poetry until you receive guidelines which are available from Wyndham Hall Press, D. H. Lawrence Anthology, P.O. Box 877, Bristol, Ind. 46507. All types of poetry considered. No entry fee. Deadline is Jan. 15, 1985.





# Oregon farm ministry teaches return to land

by Alan Conner

*"May the meadows cover themselves with flocks, and the valleys cloak themselves with grain; let them shout for joy and sing." (Ps. 65:14)*

The Rev. John S. Thornton left a thriving suburban parish in Belvedere, Calif., two-and-a-half years ago to begin farming in the bountiful Willamette Valley of western Oregon and to call the Church's attention to a much-neglected ministry in America's rural areas.

This priest and his wife Janylee shared a common heritage as children of the corn country of Iowa and Illinois and were convinced the largely-macadamized Episcopal Church must turn its head toward the surrounding land and the people who produce the nation's food.

Of all major denominations, fewer Episcopalians live in rural areas, but the Church's presence among farmers, farm workers, orchardists, and ranchers is important, Thornton believes, because "we



## Roman Catholics approve ARCIC

Roman Catholic bishops of the United States have unanimously approved a positive evaluation of conclusions reached by the first Anglican-Roman Catholic International Commission (ARCIC I). The Vatican had asked for the evaluation. A similar process is underway in member Churches of the Anglican Communion.

ARCIC I's report presents agreements reached on Eucharist, ministry, and authority in the Church. ARCIC II, already appointed, will discuss other still unre-

all live on the second biggest, but most productive, farm in the world, the United States. [The Soviet Union is the largest.] What happens in and to and because of U.S. agriculture happens to all of us. Take the problem of soil erosion, for instance. Soil erosion is crop erosion is food erosion is health erosion is life erosion."

On Easter Day, 1982, John Thornton celebrated the Eucharist for the last time at St. Stephen's in Belvedere and left to become a farmer on an idle 70 acres on

*The Thorntons, left, believe Episcopalians must recapture a sense of life on the land—in their case, Taucross Farm, below.*

the eastern edge of the Willamette. The beautiful spot at the foothills of the Cascade Range is watered by a trout stream called Crabtree Creek but is at the center of an economically blighted area formerly dependent on the lumber industry and on a canning/freezing industry which is having a hard time making rapid adjustments to the current world economy.

Thornton, who had a double major in English and Greek, studied theology at Yale Divinity School as a Danforth Fellow—rather odd disciplines for an agriculturist. His father, however, had taught vocational agriculture in high schools, and Thornton, who had spent his summers on a farm, began his education at the College of Agriculture of the University of Arkansas and tried to break into ranching before his ordination. Now as director of the Taucross Farm Foundation and vicar of Christ the King on the Santiam Mission in nearby Stayton, Ore., he trains interns in agriculture and rural ministry with the help of an \$8,700 grant from the Episcopal Church Foundation.

Seminarians live at the farm for three months where they experience the routines and demands of farming each morning. In the afternoons they work among the people of the parish, up and down the North Santiam Canyon from Mill City to Salem. Each officiates at Morning Prayer and Compline in the chapel at the eastern end of the sheep and machinery barn, and each shares responsibility for teaching and preaching in the mission in Stayton.

To date, four students from Church Divinity School of the Pacific in Berkeley, Calif., and two from San Francisco Theological Seminary (Presbyterian) in San Anselmo have been interns at Taucross Farm which has a "new" 9-room farmhouse used by the Taucross Foundation.

To share the beauty and peace of the farm with others, the Thorntons also provide space for individual and group retreats.

David Hacker, last summer's intern, a middler at Church Divinity School, says, "Quietly, hidden away, the Gospel is being proclaimed here, and I am beginning to see what the land is all about. It is a sacrament."

"Taucross is one of those inspired ministries which are all too rare," says Bishop Matthew Bigliardi of Oregon. "I am grateful to Father and Mrs. Thornton for bringing this interplay of community and reverence for the earth, of theology and work, to Oregon."

Those interested in internships or retreats may write to the Thorntons at Taucross Farm, 41211 Oupor Rd., Scio, Ore. 97374, or call (503) 258-2300.

solved points.

While much of the Roman Catholic evaluation is highly technical, it clearly approves use of new language to formulate agreement when traditional language presents problems. It also offers positive suggestions for further exploration of points the bishops found ambiguous or inadequate. The evaluation suggests the Vatican call a synod of bishops to consider Anglican-Roman Catholic reunion.

Archbishop John Whealon of Hartford, Conn., head of the ad hoc evaluation committee, said this was the first time the American bishops had, as a body, responded to any dialogue statement.

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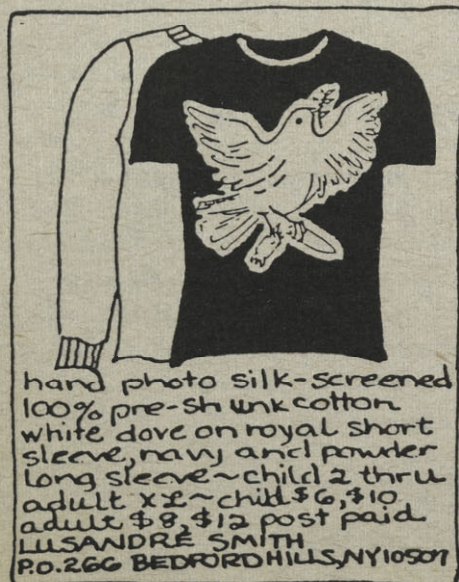
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Commentary on Roman Bishops' Pastoral

# Bishops set terms for debate about economy and justice

Participation is key to unlocking alternatives to solve problems

by Charles W. Rawlings

In predictable times, conventional wisdom serves the human condition well enough. But inject uncertainty, and yesterday's comfortable knowledge gives way to critical reexamination. The first draft of the American Roman Catholic bishops' pastoral on "Catholic Social Teaching and the U.S. Economy" appears at just such a moment.

In one decade, a series of economic shock waves has rocked the world community. In French and Belgian steel mills, on Minnesota's iron range, in the Pacific Northwest's timber industry and the Great Lakes' manufacturing centers, a sweeping deindustrialization has devastated countless families and communities.

The United States is virtually alone in replacing lost jobs with new ones. But these often fall into the low-skilled, low-wage category of service employment that forces both husband and wife to work. New technology fills the future with portents of more uncertainty. By 1986, technology will have eliminated 120,000 auto worker jobs, according to a General Motors memorandum. Large-scale mobility of capital can now transfer productivity from the Pittsburghs to the Singapores of this world almost overnight.

The international dream of Third World industrialization through easy investment earnings from wealthy nations has turned into a sword of Damocles in which real interest rates make all but impossible payment by countries such as Brazil, Mexico, and Argentina of the debt service on loans totaling almost \$300 billion. If they can't pay, the sword falls on the rich nations' banking systems.

As if this were not enough, the American domestic economy suffers because the swollen American dollar not only attracts foreign investors, but kills export markets for domestic companies. U. S. companies must try to recapture their costs paid in expensive American dollars against foreign competition manufacturing with a cheaper currency. A sales executive for a struggling American metals company lamented, "I've performed sales miracles this fall, and my company still lost \$1 million last month."

Into the teeth of this gale the Roman Catholic bishops sail. Using 2,000-year-old sources of biblical witness and a church history of many councils and papal documents, they devote half their letter to a sensitive and profoundly beautiful meditation that makes a major contribution to the shape of all future Christian discussions of our common economic life.

The bishops review the world poverty picture—2.6 billion persons living below an annual per capita income of \$400 and 800 million of those condemned to absolute poverty—and add to that America's sharply rising poverty rates. They call for the increasingly familiar "preferential option for the poor." Sounding a theme first heard in 1982 from Canadian Roman Catholic bishops, this letter says the needs of the poor are "a priority over the preservation of privileged concentrations of power and wealth."

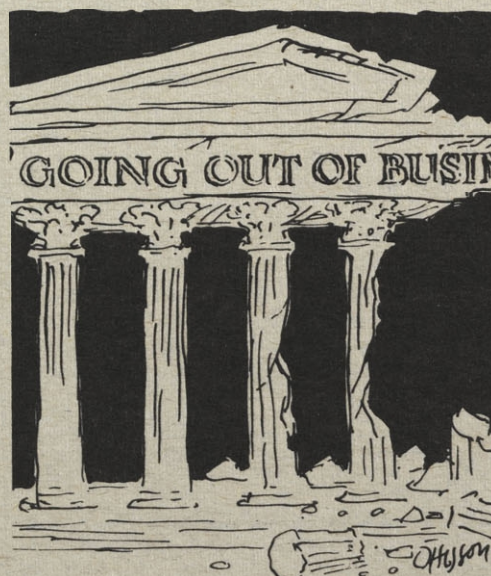
In setting forth their theological framework, the bishops link biblical teachings about creation, covenant, and community. Work confers the essential quality of dignity upon every person, who, in Roman Catholic thought, is a co-creator with God and as such is also covenanted with humankind. Work should therefore be designed and performed to serve the community and its common needs.

Adding to the debate, a Roman Catholic lay commission headed by William E. Simon and Michael Novak (see December issue) offered its own triad of ideas—liberty, justice, peace—and its belief that marketplace freedom provides the best possible way to achieve expanding productivity and wealth with which to satisfy the preferential option for the poor.

Two hundred years of free-market capitalism has "vastly improved" life for "the poor, the weak, and the vulnerable," says the lay commission, citing the work of other neo-conservatives such as Ernest Lefever and Paul Johnson to claim that industrial capitalism won the approval of the masses who voted with their feet. "The poorest [person] values... the freedom to sell his labor and skill in the open market."

A reading of both the bishops' and the lay commission's documents suggests that this crisis does not respond to ideological treatments. Instead, the questions are practical ones.

Just where will the several million Americans dropped from solid, highly skilled manufacturing jobs walk with their



feet to sell their labor? Where will the young sell theirs? As industrial restructuring continues worldwide and investment remains a freely-moving world traveler, we have no clear historical experience to mark a path for the growing numbers of unemployed and the dark human tragedy their indignity represents.

One hopes that a future draft of the bishops' pastoral will address this subject in a more pointed way. The current draft barely mentions the present shape of the economic crisis in the U.S. One suspects the bishops' committee and staff spent most of their time setting forth a strong

theological foundation. The lay commission's report stands as a sign of the coming debate on economic policy, a debate between neighbors who have become strangers.

Both the qualitative and physical separation of workers from owners in the cities and small towns of America in an industrialized economy means the two seldom share a community. When the Eaton Corporation terminated the jobs of several thousand workers, its board met in Cleveland, Ohio, to decide the fate of a major neighborhood in Philadelphia, Pa. In 1977, the first alarm of this new crisis sounded in Youngstown, Ohio, where a steel company long owned locally had passed 10 years earlier into the hands of the Lykes Company; Lykes' board met in New Orleans, La., to decide the economic health of an entire city 1,200 miles away.

Even if they do not share a common community, conservatives, liberals, and radicals now share a common problem for which none has yet developed a clear set of policy alternatives—nor have the Roman Catholic bishops at this state in their drafting. Partly because of their efforts, we can now more easily put this search for alternatives in the context of such biblical values as justice.

Both the bishops and the lay commission use biblical sources of justice. The bishops move justice beyond its distributional implications, a development conservatives might welcome. Building on their theology of covenant and community, they focus on the relational character of biblical righteousness and judgment. What counts in Jer. 22:13 ("Woe to him who builds his house by unrighteousness, ... who makes his neighbor serve him for nothing") and in Jesus' parable of the Last Judgment in Matthew 25 is the relationships among people. A just community cannot exist without a loving and caring responsibility by its members for each other.

The bishops further define justice in the special sense of participation, calling for "the establishment of minimum levels of participation by all persons in the life of the human community." This idea is neither Utopian nor essentially radical.

Many business leaders are turning to the idea of employee-ownership or ownership-sharing in order to transform an adversarial workplace into a more unified operation. While new sources of cash rather than participation and sharing is frequently the prime motivation for some managers to consider Employee Stock Ownership Plans (ESOP), the fact is modification of relations between workers and owners in the American workplace is now a priority.

The ESOP design originally developed by an ecumenical coalition in Youngstown, Ohio, was used to convert a Weirton, W.Va., steel plant into a worker-owned company. While more a fresh source of cash than a participatory model, it is, nevertheless, a strong sign from Wall Street—where investment banker Felix Rohatyn wired together the Weirton plan—to or-

Continued on page 13



## COCU adopts theological statement on unity

by William Norgren

In what was described as a "critical" meeting of the Consultation on Church Union (COCU), held November 26-30 in Baltimore, Md., 90 representatives of nine U.S. Churches unanimously voted to send a theological statement to their parent bodies, including the Episcopal Church, for evaluation and decision on whether it is "sufficient" theological basis for taking next steps toward unity. "In Quest of a Church of Christ Uniting" has been under development for 20 years.

Also sent to the Churches, but only for study and initial response, is the report of the COCU Commission on Church Order which recommends a "covenanting process" to implement "Quest" juridically. A report of the COCU Commission on Worship to implement it liturgically will be sent in outline form to Churches for discussion. Other continuing COCU committees are the Women's Task Force and a Commission on Racism.

The key "Quest" statement explains reasons for church unity and continues with a description of the characteristics of the community being sought. The third section explains what is meant by a "uniting Church" which is "truly catholic, truly evangelical, and truly reformed"—the three guiding principles adopted long ago in COCU.

Turning to some specific issues, the fourth part takes up membership in the Body of Christ and in the Church. Confessing the faith is the burden of the fifth section, describing Scripture, tradition, creeds, and other forms of confession. The sixth section on worship includes descriptions of baptism and Eucharist. The lay and ordained ministry—including bishop, presbyter, and deacon—is covered in the seventh part. This text will be available early in 1985 from COCU, 228 Alexander St., Princeton, N.J. 08540.

The Commission on Church Order's

tentative suggestions are only beginning to be discussed. However difficult they may be to agree on and implement, the seven "elements of covenanting under consideration are clear enough. The first element was already achieved in the 1970's when the participating communions, including the Episcopal Church, recognized one another's baptisms. The other six elements are mutual recognition of one another as Churches; claiming "Quest"; recognition and reconciliation of ordained ministries; establishing regular eucharistic fellowship; engaging together in mission and evangelism; and formation of "councils of oversight" in each communion.

Both "Quest" and this report carefully avoid saying what might follow the covenanting period, preferring to allow any later steps to be the product of later decisions by the communions in light of the knowledge and experience they gain from one another.

The report of the Worship Commission suggests a liturgy in outline form for covenanting of the participating communions, recognition of one another and their ministries, ordaining bishops for the covenanting Churches, and celebration of the Eucharist. An outline liturgy will also be suggested for regional services to ordain covenanting bishops, recognize and reconcile the other ministries of the Churches, and celebrate the Eucharist.

The usual practice of the Episcopal Church would be for the 1985 General Convention to ask dioceses and their congregations to study and evaluate "Quest" together as well as with churches of other participating communions. They would report their findings so the 1988 General Convention could make a decision. Even if the participating Churches were to give immediate and overwhelming approval, the fact that the national bodies of some communions meet infrequently means the earliest that actual covenanting could take place would be 12 to 16 years from now. The time may be needed, however, for the communions to test "Quest" as well as to be tested by it.

William Norgren is the Episcopal Church's ecumenical officer.

## Service helps heal political wounds in Laramie

The morning after the U.S. Presidential election, three ministers met in Laramie, Wyo., to plan a prayer service to help heal the "strongly divisive ideals, loyalties, and commitments that have been expressed on all sides throughout this election year."

At the University Common Ministry center in Laramie, 34 men, women, and children of many faiths heard a prayer of confession by the Rev. Ben Somerville, deputy to the Episcopal Bishop of Wyoming; a meditation by Dr. Raymond Hearn, a Presbyterian minister; a statement of unity by Dr. James Vuocolo, executive director of Wyoming Ministries in Higher Education; and a blessing by Episcopal Bishop Bob G. Jones.

In prayer, the congregation admitted "our lack of oneness... due to the ideological and political disagreements."

Each wrote his sins on papers which were burned as a minister said a prayer of absolution.

In his meditation, Hearn reminded people that "they" did not elect Ronald Reagan, "we" did and "we" have the responsibility to repent if the President's policies prove to be fair and just for Americans and the nations of the world."

A symbolic offering of \$22.20 was given to the Internal Revenue Service to reduce the national debt which "adversely affects and oppresses all of God's children who live, move, and have their being as dual citizens of heaven and of the United States of America."

Bishop Jones dismissed the congregation with a prayer of hope and blessing.

"The Scriptures and prayers mingled with the spoken Word so as to assure us that the Spirit of God was indeed present," said Vuocolo of the service.

## Commentary on Roman Bishops' Pastoral

Continued from page 12

ganized labor that both conservatives and progressive liberals are beginning to walk on the same ground.

What the Roman Catholic bishops and their hopefully loyal opposition on the lay commission have done is provide a careful theological ground for the policy debate and also the idea that a matrix of institutions must now cooperate if new economic policies are to stabilize and renew American and world economic life. The bishops call managers, investors, businesses, banks, citizens, government leaders, consumers, and the underemployed and unemployed to engage in the search for those alternatives.

In subsequent discussions of economic problems that must be solved and the practical public policy alternatives needed to solve them, we can begin a new journey toward justice for communities and the human family.

On that journey, the holding high of justice-as-participation will be crucial in order for everyone to share in the responsibilities and risks of building a new world that Christians envision as a metaphor for the coming Kingdom of God. It is a vision St. Augustine saw molding and shaping the present moments of our common life together as God's beloved creation.

Charles W. Rawlings, a Presbyterian minister, is a staff writer for the Episcopal Urban Bishops' Coalition which issued a Labor Day Pastoral on the economy in 1982. A member of the staff of the Diocese of Ohio, Rawlings is completing a doctorate on economic justice.



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## MEET "FEASTS" AUTHOR VIRGINIA RICHARDSON



Not long ago, readers who said they thoroughly enjoy our *Feasts for Feast Days* feature asked for information about the author, Virginia Richardson. Not a bad idea, we thought, and here it is.

Virginia Richardson was born in Norfolk, Va., began cooking at the age of 5, and was doing family meals when a pre-teen. She first catered for student activities while an undergraduate at San Diego State University.

She says, "When it came to food, I was doubly lucky. The women in my family were all great cooks who married naval officers, and as they followed the fleet, making homes from Boston to China, they collected prize recipes from other navy wives who had been stationed all over the world."

In her family, "home cooking" was anything from Indian curry to a New England boiled dinner—her father was Boston Irish—to southern fried chicken, a specialty of her Colonial Dame mother who grew up in Delaware and points south. Grits and greens were as much favorites as raspberry bang-belly or colcannon.

A teacher with a master's degree in speech pathology, Virginia married Allen Richardson in 1953 and left teaching but continued her interest in cooking. Active in church work, she cooked for men's groups and was a constant contributor to parish dinners. She stopped most outside activities during her husband's long illness but catalogued her extensive recipe files and a library of some 200 cookbooks, "a modest collection by professional standards."

Widowed in 1980, she looked for a way to share her love of good food and interest in history in a way that might be of interest and help to others.

Today Virginia Richardson lives in San Diego, Calif., where she is a communicant of St. Mark's Church and a member of the Altar Guild.

"My research is my hobby," she says, but she does needlepoint, dresses dolls for friends' grandchildren, and is a "soft touch" for lost or stray animals. Her two cats are descended from a homeless tabby she befriended.

COMING UP in the February issue, St. Matthias and his feast.

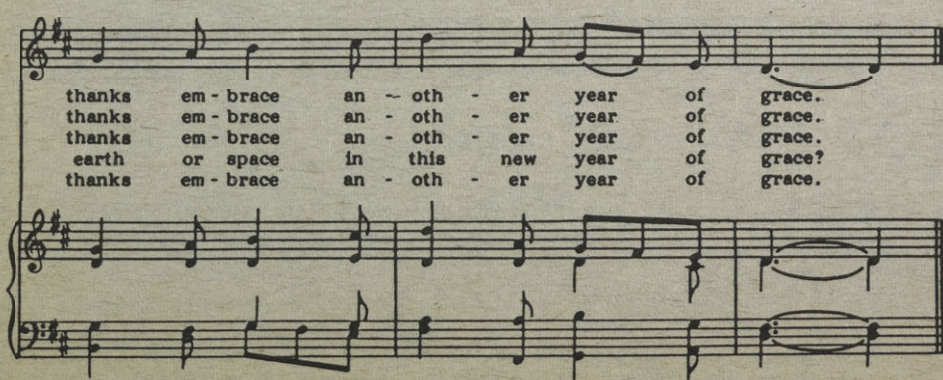
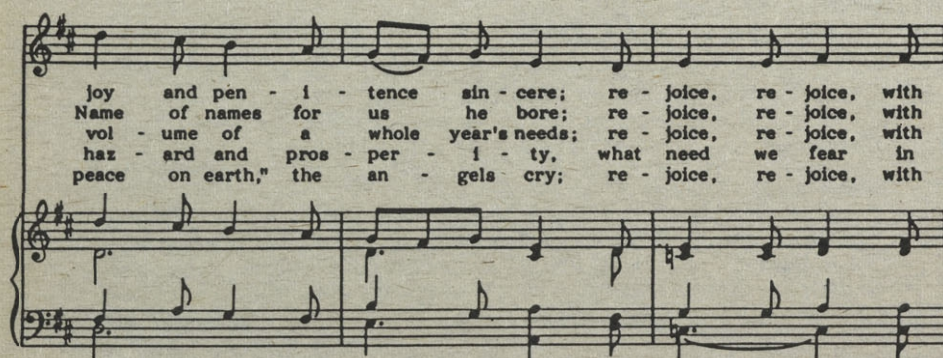
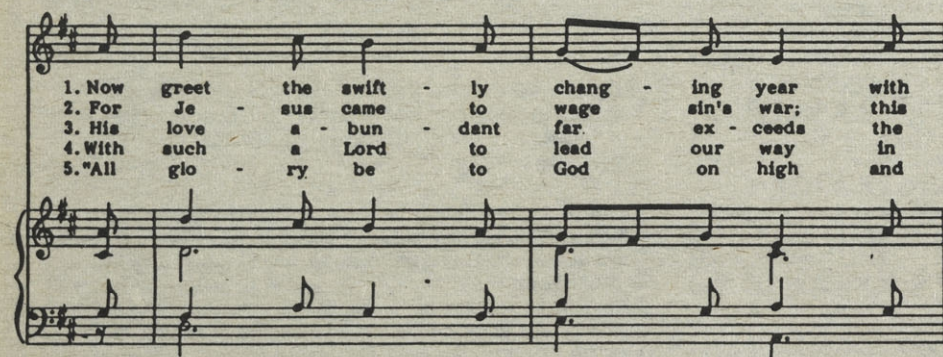


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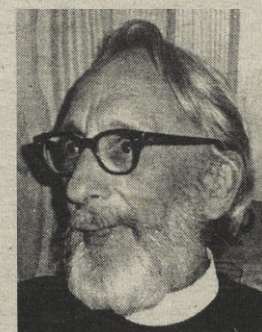


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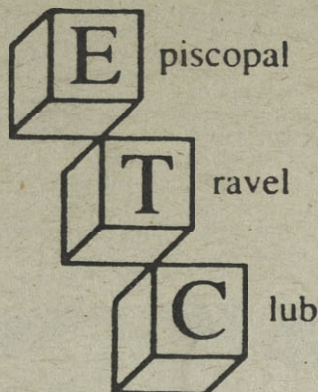
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Coming next issue

HERE I STAND

The February issue ushers in a new monthly guest column which takes its title from Martin Luther's: "Here I stand. I cannot do otherwise. God help me. Amen." H. Boone Porter, editor of *The Living Church*, writes in February.