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EPISCOPALIAN

Now for some good news

Church giving rises well above previous year totals

by Janette Pierce

Is your parish treasurer arriving late at coffee hour or missing the first part of the Adult Forum? That may be because these days parish treasurers have more money to count. A recent study shows that Episcopalians increased their giving by 12.68 percent in 1983, the latest year for which figures are available.

The National Council of Churches' (NCC) study of nine main-line denominations reveals that the Episcopal Church had an increase double most of the other denominations surveyed. Among reasons for the increase the study cited were the continuing success of Venture in Mission and the 1982 General Convention's adoption of the principle of the modern tithe.

The Rev. Thomas Carson, executive for stewardship at the Episcopal Church Center in New York City, agreed both had "had a profound impact on giving." In 1974 the Episcopal Church ranked eighth of 11 major denominations in giving, moved to sixth in 1979, and topped the list in 1983.

Carson also attributes the steady rise to Episcopalians' increased interest in and awareness of stewardship concerns and to establishment of a stewardship office at the Church Center in 1979. Among the office's accomplishments, he said, are development of educational material "for Episcopalians by Episcopalians" and a network of trained stewardship educators in every diocese who work with both clergy and laity.

A General Convention Standing Commission on Stewardship has also helped the Church articulate its mission goals and has raised its "mission consciousness."

Carson warns, however, that the Church still has much work to do. "Convention passed the tithing resolution with little debate. Now it is being debated as it is being lived out. Even with the latest rise in giving, Episcopalians still only give 1.9 percent of their gross income to the Church. Think what resources for mission the Church would have if this could be raised even to 5 percent!"

The National Council of Churches' study shows the average increase in giving in the nine denominations surveyed was 7.5 percent, well above the 3.2 percent inflation of 1983. "This bodes well for the financial well-being of the Churches," commented Constant Jacquet of the NCC research and planning unit which, with the stewardship unit, did the study.

Made available to the Churches late in December, the study also includes membership statistics. Membership of the nine denominations dropped an average of less than one-half of 1 percent.

Three bodies—the Lutheran Church in America, the American Baptist Churches, and the Lutheran Church-Missouri Synod—had gains of under 1 percent while the newly merged Presbyterian Church (USA) and the Christian Church (Disciples of Christ) lost just over 1 percent. The Episcopal, American Lutheran, and United Methodist Churches and the United Church of Christ posted losses of less than 1 percent.

Continued on page 15

SAVOR LENT'S SANITY

During Lent "I can luxuriate in the isolation of the cold" and attend to "who I am and what I value and why I'm here," says Phyllis Tickle on page 8.

STATIONS OF THE CROSS

Florida sculptor Nancy Reynolds brings the Passion to life in cypress, page 16.

REALITY IN A SHIMMERING WELL

Herbert O'Driscoll, in the second of three autobiographical pieces, reflects on a procession of saints and Celtic spirituality on page 12.

HERE I STAND

Bishop Wesley Frensdorff questions the wisdom and efficacy of "Jews for Jesus" on page 4.

DELBENE IN MONTANA

God's will is neither a 10-ton elephant nor a gift-wrapped package, says Ron DelBene on page 10. He urges use of a Breath Prayer to remember God's presence.

SEMINARIES AND SANCTUARY

Churchpeople explore the purposes for which seminaries exist, and parishes face legal action for offering sanctuary to refugees, both on page 6.

PROFILES IN SERVICE

In California, Audrey Foster helps ease the pain of adoption through a program at St. Paul's, Modesto, page 12. In North Pole, Alaska, Jean Dementi finishes a life of nursing, preaching the Gospel, and courage, page 14.

WATCH FOR TV MOVIE

A.D. bills itself as a "sweeping drama of events in the Mediterranean world" that began Christianity. In a preview, Leonard Freeman says *A.D.* may not live up to its billing, but has promise, page 9.

Switchboard, page 4
Have You Heard, page 18
Hymnal Preview, page 19

Observe a holy Lent by self-examination and repentance, by prayer, fasting, and self-denial, and by reading and meditating on God's holy Word.

Photo by Paul Meister

inside

Verna Dozier:
'Who is going to stand
against idolatry?'

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World News Briefs



NASHVILLE, TN

The continuing Diocese of Tennessee, organizing after the state's division into three dioceses, elected a Minnesota rector to be its ninth bishop. On the 38th ballot, members of an electing convention chose the Rev. George Lazenby Reynolds of St. Stephen's Church, Edina, to succeed Bishop William E. Sanders, who became bishop of the new Diocese of East Tennessee on January 1. Reynolds, 57, is a native of Alabama. He attended the University of the South and Virginia Theological Seminary. He has served churches in Pennsylvania and Ohio, was chaplain at Sewanee Military Academy, and was a member of the Episcopal Church Center staff in New York City.

SIGUATEPEQUE, HONDURAS

During their annual diocesan convention, Episcopalians of Honduras commended the government and people of Honduras for their peacekeeping efforts and for the reception of refugees from El Salvador, Nicaragua, and Guatemala. Honduras is one of the few peaceful countries in Central America. The convention also called upon the Church at large to be cautious in making declarations about Central America and to consult with Honduras when such statements would affect the life of the diocese and country. The diocese headed by Bishop Leo Frade will ask General Convention to make October 16 officially World Food Day and to set aside the previous Sunday for prayer and study on the problem of world hunger.

NEW YORK, NY

A scaled-down, revised proposal for a 48-story office tower on the Park Avenue property of St. Bartholomew's Church met heavy opposition from preservationists during a public hearing here. Architects said plans for a 59-story tower were changed to meet the major objections raised by the earlier proposal. Opponents claim the addition of an office tower to the existing landmark property would compete with rather than enhance the present church, community house, and garden. The Rev. Thomas Bowers says the church "is in a desperate [financial] situation" and if the present application is denied, it will apply for a zoning exception or go to court to challenge the Landmarks Preservation Commission's authority to regulate church property.

SAN FRANCISCO, CA

Author, educator, and theologian Alan Jones will become dean of Grace Cathedral here July 1 and be formally installed September 29. Jones, 44, is currently Stephen F. Bayne Professor of Ascetical Theology at General Theological Seminary in New York City as well as founder and director of the Center for Christian Spirituality there. A native of England, he has been a U.S. citizen since 1975.

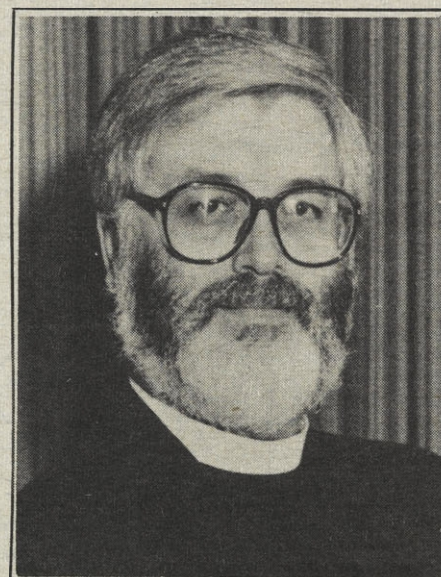
LONDON, ENGLAND

The House of Bishops has called for a mas-

sive drive to reverse the drop in the number of men training for the Anglican priesthood. A packet of educational materials has been sent to all parish clergy and chaplains to stimulate interest in all forms of ministry with particular emphasis on vocations to the full-time stipendiary priesthood. The acute shortage of male candidates for ordination has heightened tensions between supporters and opponents of women in the priesthood.

DENVER, CO

On January 30, Bishop William Frey suspended the Rev. Louis Tarsitano for six months. The suspension is not just the result of Tarsitano's refusal to use the 1979 *Book of Common Prayer*, but because he removed a loyalty phrase from the constitution of his parish which Frey has dis-



SEE SAN FRANCISCO

solved. Tarsitano has called the bishop and others satan worshipers, has not heeded the bishop's direction, and has refused mediation. Tarsitano says he remains loyal to the Church and is only acting to protect it "from wanton revision and changes" in the Prayer Book which he claims change basic Anglican beliefs. The Rev. Thomas K. Turnbull, standing committee president, says he hopes Tarsitano will come back "into the communion of the Church."

TORONTO, CANADA

A bomb threat during Bishop Desmond Tutu's visit to the national offices of the Anglican Church of Canada here delayed a planned Eucharist for the staff while the building was searched. No bomb was found.

CHICAGO, IL

Presiding Bishop John Allin has named the Rev. Peter Golden to the new position of staff officer for Jubilee Ministry. Golden, who was canon to the ordinary for metropolitan affairs here, has served parishes in Philadelphia, Pa., and Detroit, Mich., as well as in Chicago. He has served on committees for ethnic, urban, and peace ministries and is a member of the Episcopal

Urban Caucus, the Union of Black Episcopalians, and the Society of the Oblates of Mount Calvary.

WASHINGTON, DC

The Rev. Myron Bloy, chaplain and associate professor of religion at Sweet Briar College in Virginia, died in his sleep here at the College of Preachers where he was leading a conference. An author and civil rights activist, Bloy, 58, was founder and director of the Annual Consultation for Associates for Religion and Intellectual Life and edited its journal. He was the first Episcopal chaplain at Massachusetts Institute of Technology where he developed the Seminar on Technology and Culture. Bloy is survived by his wife Caroline, two sons, and a daughter.

TRIPOLI, LIBYA

Anglican diplomacy conducted by Terry Waite, special envoy of the Archbishop of Canterbury, secured the release early in February of four Britons who had been incarcerated here for eight months. The four—Robin Plummer, Michael Berdinner, Alan Russell, and Malcolm Anderson—were arrested here following a dispute over the death of a policewoman, on duty outside the Libyan Embassy in London, who was killed by a shot fired from the embassy. The men returned to England after being released. Waite, 45, had previously negotiated the release of three English missionaries held in Iran.

PEORIA, IL

St. Paul's Cathedral here is scheduled to host the festival celebration March 9 of the 150th anniversary of the Diocese of Illinois. Bishops of the state's three dioceses—Donald Parsons of Quincy, Donald Hultstrand of Springfield, and James Montgomery of Chicago—will concelebrate the Eucharist.

RICHMOND, VA

Religious leaders, including the bishops of Virginia's three Episcopal dioceses, have met with Gov. Charles Robb, also an Episcopalian, in efforts to avert the execution of Morris Odell Mason. Their concern goes beyond routine opposition to the death penalty: Mason, 31, has such a low I.Q. that the leaders doubt he understands he is going to die. Bishop Charles Vache of the Diocese of Southern Virginia said his opposition to Morris' execution angered some local Episcopalians because the man's victim, Margaret Hand, 71, was a "very active" Episcopalian in his diocese. But Vache said vengeance and retribution are not "what our religion stands for."

RENO, NV

Bishop Wesley Frensdorff of Nevada will resign September 30 and move to Tucson to be assistant to Bishop Joseph Heistand of Arizona. Bishop of Nevada since 1972, Frensdorff is the diocese's seventh bishop but the first elected by the diocese. During his tenure the diocese has become financially self-sufficient.

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Indianapolis woos Episcopal Church Center

Last year Indianapolis, Ind., rustled the Colts professional football team from Baltimore, Md., in the middle of the night. Now, late in January, the city is trying to corral four major denominations. Despite the fact Episcopal Church officials have "not had so much as a postcard or a phone call," Indianapolis' Mayor William Hudnut, III, has issued a public invitation to Episcopalians, merging Lutherans, reuniting Presbyterians, and members of the United Church of Christ to relocate their headquarters.

The mayor and an informal group of officials of both the city and the locally-based Lilly Foundation have reportedly raised some \$50 million in pledges to help the Churches move their headquarters and build an ecumenical complex that would also include the Christian Church (Disciples of Christ), which is based in Indianapolis.

Hudnut, a Presbyterian minister, says

he doesn't want to "duplicate 475 Riverside Drive [New York's interdenominational church center], . . . but to have out here in the heartland an ecumenical expression of that shared life with others."

Hudnut hailed the city's central location—within a day's drive of half the population of the United States—and its low cost of living as principal attractions. One Episcopal spokesman, however, cited its relative isolation in terms of air travel and customs services for overseas visitors.

Any decision on a site for the Episcopal Church Center will be made by General Convention. Executive Council's Committee on Future Facilities is still assessing possible models for a headquarters facility. These range from campus to office/hotel configurations.

The church spokesman said the Church Center's future location would not be determined by financial inducement alone, "any more than a diocese would be induced to accept land for a mission church in an area that did not meet the diocese's mission needs."

Celebrate Bach's 300th!

Johann Sebastian Bach, the greatest of Lutheran composers, is the focus for writers and musicians as both celebrate the 300th anniversary of his birth, including a concert March 10 at Washington Cathedral.

Bach was born into an extensive and illustrious musical family on March 21, 1685. The family believed that music is a gift of God, a creation of God, and should be used to the praise of God. That concept ruled their thoughts and activities, even their annual family reunions at which the amusements were entirely musical.

Trained at home and in the choir schools of Ohrdruf and Luneburg, Bach sang and played the clavier, violin, harpsichord, and organ. He became the outstanding organist of his time, holding positions in both Church and court. An avid student, he studied French and Italian forms, religious and secular music, orchestral works and opera. And he creatively incorporated elements from all into his style.

He was a teacher, a good one who, like a good gardener, "cultivated the soil without damaging the roots." To help his students, he wrote pieces which, when collected, became *The Well-Tempered Clavier*.

Bach's *B-Minor Mass*, the settings of the Passion according to St. John and St. Matthew, and the *Brandenburg Concertos* are masterpieces. He composed some 200 cantatas adapted to the liturgy of the church year. According to Goethe, Bach's music resembled eternal harmony communing with itself on "what God felt in His bosom shortly before the creation of the world."

Beyond the major works, Episcopalians are familiar with Bach's arrangements for such hymns as the Christmas "Break forth, O beauteous heav'nly light," the Easter "At the Lamb's high feast," and the eucharistic "Come with us, O blessed Jesus."

But whether composing for Church or court, Bach never wavered from the belief that his music was an act of worship. He initialed each composition—sacred or secular—*J.J. (Jesu Juva)* at the beginning and *S.D.G. (Soli Deo Gloria)* at the end.

Bach's contribution to music is so great that Hannsdieter Wohlfarth in his beautifully illustrated profile, *Johann Sebastian Bach* (\$14.95, Fortress Press), says "without Bach, 20th-century music would have taken on a quite different appearance."

by three daughters—Barbara Ann and Alice Elizabeth Rodenmayer of Lincoln, Mass., and Catherine Bowman of Andover, Mass.

COMING UP: CAMPS AND CONCERTS

In June and July the Appalachian People's Service Organization (APSO) will sponsor three work camps for young people. From June 9-16 volunteers will build a community root cellar and work on a water system in Barnes Mountain, Ky. From June 30-July 7 the project will be winterizing elderly people's homes in Cullowhee, N.C. Winterization work in Tennessee in both rural and urban settings is also the subject of the July 21-28 work camp.

Each camp is limited to 15 persons over 15 years of age at a cost of \$100 per person. For information, write to Cathy Wilson, P.O. Box 1007, Blacksburg, Va. 24060, or call (703) 552-3795.

● "An Evening with Rosalind Runcie" is a concert sponsored by the Church Periodical Club. It will be held September 6 during the General Convention in Anaheim, Calif. Tickets to hear the Archbishop of Canterbury's wife—a concert pianist—are available at \$10 each. Make reservations with Jennifer Ladefoged, 2111 Kress St., Los Angeles, Calif. 90046. Send checks with reservations.

Betsy Rodenmayer dies



The Episcopal Church lost one of its leading laywomen with the death January 14 of Betsy Rodenmayer. A noted Christian educator, Rodenmayer served as head of the Church's Department of Professional Leadership Development from 1968 to 1973. From 1979 she was active in founding and developing the Episcopal Women's History Project, serving as its vice-president. Throughout her career she was an advocate and exemplar of women's ministries in the Church.

Rodenmayer, who was married to the late Rev. Robert Rodenmayer, is survived

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Switchboard

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

THE WORD ACCORDING TO...

A question to Mr. Dauenhauer (January Switchboard): What does God think about our changing His words? If we change all the masculine references to God in the Bible, then what would prevent us from tearing the rest of it apart as well? Once we start doing this, we destroy the foundations of our faith. If this be the case, then as St. Paul says, "Your faith is futile; you are still in your sins." (I Cor. 15:17)

Who has given the National Council of Churches the power to make such decisions? Certainly not God. He said, "All scripture is God-breathed," meaning He is the author of Holy Scripture.

Robert Kirschner, Jr.
Lakeville, Mass.

WORDS—PLOWSHARES

Once upon a time, it was believed that the Protestant Reformation had ended the black night of aristocracy and ushered in a new age of enlightenment, . . . but would any reader of the January issue understand that we had Good News to share with all men?

On page 12, you solemnly report that the Church of Rome has no "ideological treatment" for the problems of the economy, i.e., we Protestants have, apparently, no complaint against neighbors who disclaim any intention of defending their, and our, liberty. On page 2, we learn that the Diocese of Florida objects to killing persons without their consent, but on page 8 a contributor who admits that we are required to "snap every yoke and set free those who have been crushed" seems to want us to do this without bombs or rockets. Do we not see a difference between using bombs, rockets, bullets, or

swords in the cause of justice and using them otherwise?

Nothing could be more unstabilizing than the socialists having a doubt whether their prospective victims intend to defend themselves except, I suppose, an avowal of non-intervention.

Brian W. Firth
Inglewood, Calif.

QUALITY/QUANTITY

The Wattenberg article concerning religious fundamentalists, "Faith is not eroding" (January issue), is dismaying.

Religion, like most anything else, is more a matter of quality and content than of quantity and intensity.

Also, I doubt if there is any valid relationship between moral degeneration and religious activity. So many causes and aspects of the one may not be at all related to the other.

Liberalism may be Wattenberg's bete noire, but his progressive social force is most certainly a historic and powerful contributor to our quality of life. Do we now measure denominational quality on a scale of popular participation?

Social concerns and a search for profound solutions to people problems—worldwide—most certainly do not limit the role of God in our Churches.

Religious fundamentalism, now combined with a rising political right, is a deep and disturbing concern to institutional Churches like our own.

Ralph C. Williams
Brevard, N.C.

FORCE/COUNTERFORCE

So Howard Webber believes that "In preparing for nuclear war, we have sinned"?

I assume his message is directed to Episcopalians in the United States since I doubt *The Episcopalian* is read by those whose Marxist-Leninist beliefs dictate the eventual demise of western society.

I suggest a different conclusion from Mr. Webber's. Nuclear war has been deterred by the fact that western nations, having learned from events immediately preceding World War II, allied themselves to prevent aggression.

Unless Mr. Webber believes western society is so odious that it has no right to defend itself, thereby earning God's wrath in the form of Soviet imperialism, I can see no justification for his view that we sin by counterforce. Mr. Webber is free, of course, to draw his own conclusions about what Christ demands of us. And so, too, are those of us who believe that while pacifism may be a valid option for an individual Christian, it is neither a practical nor moral policy for society as a whole.

David Apker
Monona, Wis.

YOU'RE WELCOME

The Episcopalian has been coming to me for years and has been informative and helpful in my ministry. Thank you for letting me express my gratitude.

James B. Copanut
Bontoc, The Philippines

The Episcopalian does not arrive too regularly (I suspect postal problems), however when it does come, I am thrilled and feel a part of the wider Anglican/Episcopal family. Thanks for a great magazine.

Abner L. Powell
Kingston, Jamaica

TRANSLATIONS?

In re: Switchboard, January issue.

Corollary to the "translations" by God of Enoch and Elijah is the demise of Moses (Deut. 34:5-7, especially verse 6): "... but no man knoweth of his sepulcher unto this day."

Although it is admitted in text that Moses died, still it was God who buried Moses somewhere above the "plains of Moab, in the mountain of Nebo atop of Pisgah."

It appears from all these biblical references (Enoch, Elijah, and Moses) that famous persons were shielded by historians from usual death by ascribing to them demises of a more or less miraculous kind. In the case of Moses, his death is recorded together with his burial area in such a way that his body can't be found and descendants must conclude his burial (wherever it took place) was performed by God since no one else knew the location of the grave.

Robert L. Seekins, Jr.
Jeffersonville, N.Y.

Exchange

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

DO YOU NEED...

Cottas? St. Mary's Church has five adult (small) and 30 size 10, all new, to give to a church that needs them. Please write to Mrs. Morgan C. Rulon, St. Mary's Church, E. Lancaster Pike and Louella, Wayne, Pa. 19087, or call (215) 688-1313.

Two altar editions of *The Book of Common Prayer* in good condition? Write to the Rev. Michael Hartney, St. Matthias' Church, 374 Main St., East Aurora, N.Y. 14052.

Here I Stand

'Jews for Jesus' is not the right way for us to approach evangelism



BY WESLEY FRENSDORFF

"Jews for Jesus." The name and idea make me uncomfortable. "Completed Jews" sounds like a put-down. Who likes to be incomplete? Star of David in the center of the cross strikes me as insensitive! Why?

It may seem odd that someone of Jewish ancestry, though not of upbringing, should express such feelings and concerns regarding well-intentioned evangelistic efforts among Jews.

It is impossible for Gentiles fully to comprehend how much anti-semitism has been exercised by Christians, even in the name of Jesus, during our 2,000-year history. Such expressions can even be detected in the New Testament and very early church history.

Even more subtly, there is virtually no way to proclaim or even share Christ with Jews without the implication that their faith is incomplete and that they must accept Jesus the Messiah. Better late than never! I recognize that most evangelistic efforts do not *intend* to be this blatant, but I believe most Jews would hear it this way, given their understandable sensitivity and distrust.

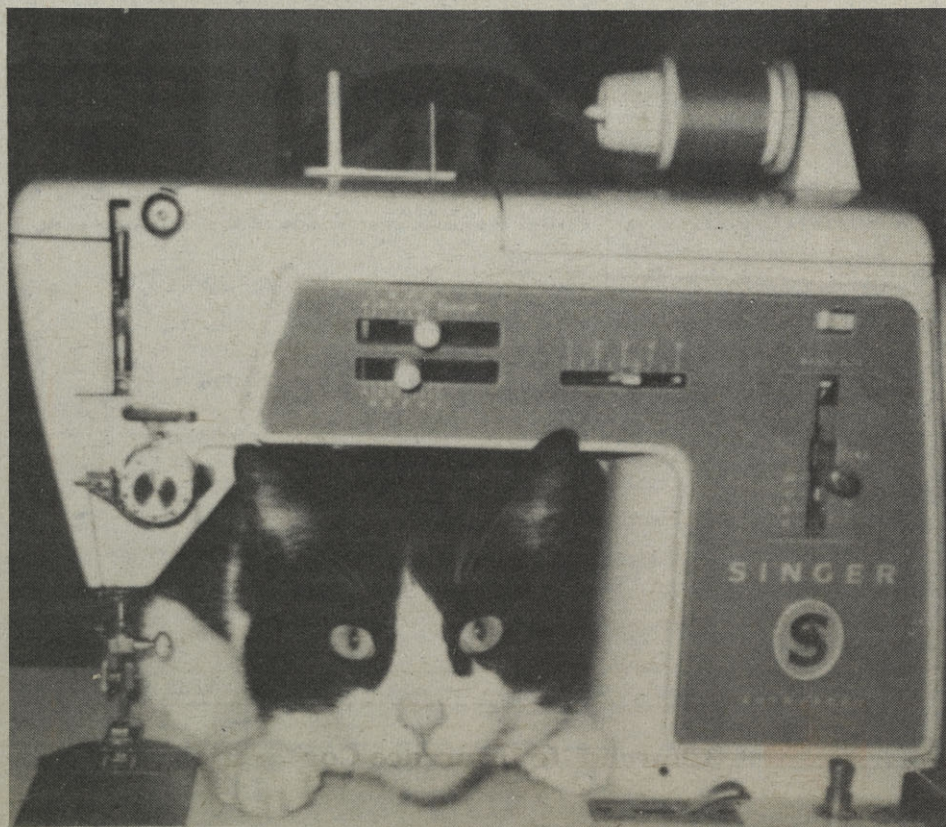
It is indeed most difficult to share the love of God in Christ with Jews without the implication of incompleteness since for us Jesus is the unique disclosure of God's nature. But on balance, perhaps ours is the greater incompleteness. Christianity, as a whole, has been far too dislodged from its Hebrew roots. Most Christians have little comprehension of Judaism and how deeply Christian faith is rooted in Hebrew soil. Herein lies our incompleteness, and its recognition might open us up to some fruitful dialogue.

We may give thanks for those converts from Judaism who have found new faith and new life through Christ. Judaism, as does Christianity, has many nominal adherents. It is a joy when they discover God's love for them in Christ. But practicing Jews are seeking to live out the same faith in, and service of, God to which Jesus calls us. His judgment during His earthly ministry was *not* on the heart of Israel's religion as expressed in the Law and the Prophets, but on its corruption by the religious authorities. (Bishops, beware!)

Given the incomprehensible and reprehensible history of anti-semitism in the Christian west, and given the incompleteness of much of de-rooted Christianity, how can a healing dialogue take place? For starters, we might say to Jews: "Teach us your faith and life so we may better know our roots." We may then discover our Lord right there and also establish the kind of relationship in which healing and sharing can take place. That, I believe, might bring some joy to the broken heart of Jesus!

Wesley Frensdorff, Bishop of Nevada since 1972, has just announced his resignation for "purposes of missionary strategy." He has accepted a call to become Assistant Bishop of Arizona and will continue to serve part-time as Bishop of Navajoland, as he has done for the last two years.

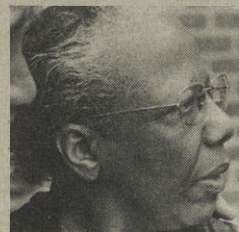
The Episcocats



"Help with mission sewing? I can scarcely thread a needle!"

Who is going to stand against idolatry?

VERNA DOZIER



"Sail on, sail on, O Ship of State. Sail on, O Union strong and great. Humanity with all its fears, with all its hopes of future years is hanging breath-

less on thy fate." The poet who wrote those words wrote in a dark hour of American history. And as far as I am concerned, he was on the right side.

But the words trouble me because they tremble on the verge of idolatry. The prophets understood that the kingdoms of this world always tremble on the verge

of idolatry. And who is going to stand against them?

Who is going to speak for God if the people of God identify the kingdoms of this world with the Kingdom of God? Or if they take the other equally dangerous tack of identifying the Kingdom of God as an other-worldly reality that has little relevance for what we do on earth, how can we be leaven if we have no separate identity from dough? Or how can we be leaven if we take ourselves out of the dough? We shall be like salt that has lost its saltiness.

Kramer, in his profound little book, *A Theology of the Laity*, says the world sees the Church largely as a reservation for people with "spiritual needs." And the Church has to a great extent accepted that domestication. The kingdoms of this world are winning. Ministry is seen as something separate from the world, set apart, reserved for people who have those needs.

It is hard for us to deal with what happened in the fourth century when the Church made accommodation to Constantine. Surely the Church got a breathing space from persecution. Swords drawn to punish were now raised to protect. The Church which had been tried by fire was now to be tried by favor.

But the price the Church paid was high. We try to put a good face on what happened with Constantine, but in our deepest hearts we know it's whistling in the dark. In our deepest hearts we know that limiting the idea of ministry to the institutionally ordained weakens the power of the Kingdom of God to confront the kingdoms of this world. We need to reclaim ministry as the response in discipleship of all people. We need to reject the division between the sacred and the secular.

The God we worship is the Lord of all life. "Have ye not known? Have ye not heard? Has it not been told to you from

Reflections

the beginning? Have you not understood the foundations of the earth? It is he that sitteth upon the circle of the earth that raised the princes to nothing. He maketh the judges of the earth as vanity. Why sayest thou, O Jacob, and speakest, O Israel. My way is hid from the Lord, and my judgment is passed over from my God."

That is the God whose ambassadors we are. There are no special places to represent that God. In fact, the sacred has meaning only in its secular manifestations. "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Take thou away from me the noise of thy songs, and I will not hear the melody of thy songs. But justice run down as water and righteousness as an overflowing stream."

Verna Dozier is a popular Bible teacher. This is a portion of a commencement address she gave at Virginia Theological Seminary.

In Context

Is there a way to see past the new kitchen?



BY DICK CRAWFORD

We hear a lot about parochialism. Nobody seems to like it, but everyone seems to see it.

It's true. It's there—just about anywhere you look, in one form or another.

The narrowness of vision that says "me first," really "us first" in the parish or parish organization, is the problem. It even infects dioceses.

Parochialism comes in many forms, too many to identify in this short space. A couple of examples are such things as the parish that just paid off its debt and decided to incur a new debt rather than pay a higher diocesan assessment. Or the attitude that church programs don't suit everyone's idea of ministry or outreach so "we won't pay our full share."

Sometimes parochialism comes in subtly: "We've raised money year after year for the greatest projects. One year we painted the Sunday school rooms, then we bought a new cross and candle holders for the church. Last year we paved the parking lot, and next year we'll redo the kitchen in the parish hall."

Maybe this is not just narrowness of vision, rather lack of vision. It's easy not to see what goes on around us unless it is so bad and so big that it can't be missed.

The famine in Ethiopia probably has done more to awaken a sense of compassion in people around the world than any other event in recent years. The response to the people of Ethiopia and their tragedy continues to spread and bring joy to all who respond with love and care.

The response has a unifying element to it, too. People who otherwise would never get together socially or ideologically have found a common concern that knocks "me-first" and "us-first" thinking dead.

Parochialism is nothing new to the Church. St. Paul knew it, and he knew how to cure it. He ended his first letter to the Corinthians with an appeal for the poor.

It always feels good to be a giver. Why is it so hard to do? And why does it become harder the more of us there are to do it together?

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Seminaries get together to discuss 'Why are we here?'

by Thomas L. Ehrich

A changing religious environment will require significant shifts in theological education and more cooperation among seminaries, dioceses, and parishes.

That was the conclusion of a first-ever consultation of Episcopal seminaries that Episcopal Divinity School, Cambridge, Mass., and the Board for Theological Education (BTE) sponsored January 20-22. The three-day consultation drew deans, faculty, trustees, and students from the 10 accredited Episcopal seminaries as well as from Trinity School for Ministry, Ambridge, Pa.

"We see this as one of the first fruits of the '1 Percent Resolution,'" said the Rev. Preston T. Kelsey, III, BTE executive director. He referred to a resolution passed at General Convention in 1982 which calls on parishes to allocate annually 1 percent of their operating budgets to seminary support.

The consultation reflected a growing conviction that the seminaries' future mission will emerge not from isolated decisions by isolated seminaries, but from continuing dialogue involving the entire Church and from new perceptions of ministry.

The 75 participants, who had never met before in this kind of setting, heard six addresses and engaged in small-group discussions. Participants later remarked on the "spirit of openness and cooperation," "a frank, non-defensive facing of new facts," surprisingly free of the "judgmental and distrustful language" sometimes heard in earlier seminary/church gatherings.

"There have been some sharp critiques of seminary education but a notable lack of defensiveness," said Barbara Wheeler, president of Auburn Theological Seminary, a Presbyterian institution in New York, who gave the opening address. "I am impressed with how well people have treated each other."

Wheeler said a critical factor in future theological education will be "the changing religious climate in this country, especially the steady decline of main-line Protestant denominations. Increasingly we aren't in the mainstream. We are on the margins."

In response to this new position, she said, seminaries and their denominations must work together by ending "the border wars between seminaries and the rest of the Church," by seeking new language for



Deans James Fenhagen of General Theological Seminary and Durston McDonald of the Episcopal Theological Seminary of the Southwest listen as Bishop Robert Anderson of Minnesota makes a point.

the "new social situation," and by recognizing "potential allies," especially the laity.

A prominent lay theologian, Verna Dozier of Washington, D.C., said seminaries have "new constituencies," including "women, blacks, and other outcasts," and must make new responses to them. She urged "new ways of teaching" and said the "changes in student population," especially the growing proportion of women seeking ordination, should be reflected when hiring seminary faculty and administrators.

Asked to assess the seminaries' responsibility for the Church's "theological fiber," the Rev. Robert C. Gregg of Duke Divinity School, Durham, N.C., said seminaries and parishes seem to have a "working misunderstanding" about the theological enterprise. Seminaries stress "substantial theological understanding and sophisticated ethical and pastoral analysis and application" in their preparation of ordinands. In their hiring, however, parishes say they want a "solid, substantial, and sophisticated leader in ministry," by which they mean "personal steadiness, integrity, pastoral and social sensitivity."

Gregg encouraged seminaries to reconsider their "trickle down" approach to transmitting traditional theology from faculty to seminarians to laity and instead to consider adapting their programs to the "lived religious realities of churchgoers." This will require a "careful hearing of voices," which might begin with seminary

faculties' listening to the faith experiences students bring with them.

Addressing the subject of theological fiber, Barbara Hall of General Theological Seminary in New York City cited Episcopal seminaries' "liabilities," such as understaffing and under-financing. Seminaries also serve a Church that "neither respects nor rewards theological learning" and function largely as "priest mills," she said. Seminarians tend to be squeezed by diocesan pressures, which force seminary faculties to "produce instant relevance" in course work.

"The Episcopal Church is profoundly acculturated" to a white, male, upper-middle-class society that is "increasingly ineffective and alienated from reality," Hall continued. "We are captive to a dying culture." On the other hand, being an "acculturated Church" is the "right problem to have" in service to an "incarnational God."

Hall urged seminaries to let go of "bankrupt patterns of thought and organization" that no longer "nourish the theological enterprise" and to see themselves as "communities of common inquiry and discovery" where all voices are heard.

Addressing the seminaries' role in promoting peace and justice, Bishop Arthur E. Walmsley of Connecticut said the "mission of the Church is to prepare martyrs, that is, witnesses," for ministry in a "bleak period of human history" characterized by a widening gap between rich and poor, steadily increasing violence, and attacks

everywhere on "liberal, humanistic, democratic structures."

Walmsley said the Church needs a new "model for understanding," one that is "based on faith in Jesus Christ." The seminaries' task is the "formation [of] apostolic leaders" who are "grounded in prayer, Bible study, corporate worship, and Christian community." He said seminary faculties need to take a lead role in testifying "to the present power of God's love and mercy in their own lives."

Asked to address the issue of "accountability," Dean Frederick H. Borsch offered a vision of "interdependence" among seminaries and the Church.

Formerly dean of the Church Divinity School of the Pacific and currently dean of the Chapel at Princeton University, Borsch suggested that seminary faculty members "spend more time in parish settings" where they can both teach and learn. He suggested more frequent rotation of faculty and urged "more theological discourse among the faculty" and less dependence on a "university model" that fragments theological disciplines and promotes competition rather than teamwork.

He urged the 11 seminaries to abandon the tendency toward "sameness" and instead to carve out distinctive missions. If they're all the same, Borsch said, then the Episcopal Church probably doesn't need 11 seminaries. But instead of closing any, he suggested "we give them permission to change—for example, to specialize, to do experimental things." In addition to the normal three years of on-campus study, Borsch suggested seminarians engage in as much as four years of practical field work.

"I go back," said Dean James C. Fenhagen of General Theological Seminary, "with a greater sense that the time is now, a time of real possibility" for seminaries to work together.

The six addresses and detailed reports on the responses and discussions will be published later this year by Forward Movement Publications.

Financial support for the consultation came from the Board for Theological Education; the Episcopal Church Foundation; Trinity Parish, New York, N.Y.; St. Peter's Church, Morristown, N.J.; the Wise, War-meling, Way Fund of Trinity Cathedral, Cleveland, Ohio; and All Saints' Church, Pasadena, Calif.

Thomas Ehrich is rector of St. Francis-in-the-Fields, Zionsville, Ind.

Officials move on churches offering sanctuary

by Janette Pierce

The U.S. government's crackdown on the sanctuary movement early in January resulted in the indictment of 16 church workers and the arrest of some 60 Central American refugees the government contends are fleeing poverty, not persecution, and thus do not qualify for political asylum.

Some 200 churches nationwide, including two Episcopal congregations, currently provide sanctuary and are supported by members of some 1,500 churches and synagogues. Church leaders are concerned that the arrests were made on information from undercover agents who attended sanctuary movement meetings in a Tucson, Ariz., church wearing hidden recording equipment.

Three leading Lutheran bishops have protested "the monitoring of church activities" and warned of the "beginning of a confrontation between sanctuary church-

es, firm in the faith that theirs is a biblical mandate, and the government in its questionable interpretation of the law."

In questioning the government's position, which they say is based more on political concerns than awareness of the refugees' danger, sanctuary advocates point to a U.N. protocol signed by the U.S. which defines refugees as those outside their country of nationality who hold a "well-founded fear" of racial, political, or religious persecution. Despite the U.S. Refugee Act of 1980 which further states such fear need not be documented, just reasonable, only a tiny percentage of Central American refugees are granted political asylum.

Sanctuary advocates also contend the U.S. has a moral responsibility to care for Central American refugees since U.S. policies contribute to the unrest in their countries which forces them to flee.

The first wave of arrests missed the Salvadoran family in sanctuary at St. Michael's Chapel at the Episcopal Student Center at Rutgers University in New Jersey. But on January 28, Immigration and

Naturalization Service (INS) officials asked the chaplain, the Rev. Henry Atkins, to surrender the family.

After consulting with the family and with lawyers, the congregation decided not to surrender the father, mother, three young children, and the father's brother. In El Salvador, the parents had been arrested, tortured, and jailed separately. The children had been taken away and put up for adoption. Only chance allowed an aunt to learn of these "abandoned" children and reclaim them.

In discussing the decision not to cooperate, Atkins pointed out that if the family's request for asylum were denied, they would be deported immediately. "Since the INS only grants 3 percent of the asylum requests of Central Americans, we felt we couldn't put the family in a situation with a 97 percent chance of deportation."

In fact, St. Michael's went on the offensive. In a press conference, Atkins called on the INS to stop harassing sanctuary workers and requested INS workers who are churchpeople to refuse to obey orders "in the name of a higher morality."

Atkins also asked citizens to write their elected officials, urging them to enact legislation which will allow Central Americans to stay in the U.S. until they can return home safely. Bishop Mellick Belshaw of New Jersey has already written in support of sanctuary, saying those in the movement "should be praised, not harassed."

In Wisconsin, Bishop Coadjutor Roger White of Milwaukee reaffirmed his diocese's support for St. Francis' House in Madison, an Episcopal campus ministry which provides sanctuary: "We believe the churches and church workers involved in the sanctuary movement are not violating the law; they are keeping it."

The Rev. Thomas Woodward and Tom Waselchuk of St. Francis' House recently attended a sanctuary seminar and returned more convinced than ever that "the INS, along with the Justice Department, is subverting the laws in regard to refugees from Central America." As a result of the recent arrests, however, "sanctuary workers are even more dedicated and committed than before."

New tax plan would increase clergy share

by Janette Pierce

Clergy family budgets may take a severe beating if a U.S. Treasury tax reform proposal becomes law.

The proposal would strip ordained people of the current tax exemption on their housing allowances. For those living in church-owned rectories, it would add the fair rental value of those facilities to their incomes.

The proposal overturns a long tradition that permitted congregations to supply housing without cost to their ordained ministers. In the past this most often took the form of rectories adjacent to the church. In recent years, however, many rectories have been considered white elephants, and a current practice is to sell them, investing the proceeds and applying the interest to a housing allowance. The housing allowance was also considered a pastoral way to allow clergy to own their own homes.

In 1921, after the U.S. Constitution was amended to allow taxation of income, the Internal Revenue Service (IRS) specifically excluded the rental value of rectories from taxable income. The exclusion was reaffirmed in 1939 and again in 1954.

Even more recently, the tax-exempt status of the housing allowance was reaffirmed when in 1983 the IRS stated that clergy who purchased homes with housing allowances would not be permitted to deduct mortgage interest and taxes since these were being paid with tax-exempt funds. The impact of this decision has been somewhat softened by delay of its full implementation until Jan. 1, 1986. The new proposal, if accepted, would supersede the 1983 regulation.

For clergy who receive housing allowances, the immediate effect of the newest proposal would be to increase their incomes by the amount of the allowance. While their tax base would be higher, they would be able to deduct interest and taxes as other homeowners can.

Clergy who live in church-owned houses would have greater difficulty. A clergy family serving a small congregation in a pleasant suburb, for example, might live in a \$150,000 rectory. The rental value, often 1 percent a month of market value (\$1,500), would add \$18,000 a year to the rector's salary. And if utilities, furnishings, and maintenance are considered as income, they might add several thousand dollars more.

"Small congregations located in good neighborhoods will be the most severely affected," says Peter Wilmerding, the Diocese of Pennsylvania's controller. "And that's the Episcopal Church, isn't it?"

If a parish paid a modest cash salary in the \$20,000 to \$25,000 range, the addition of housing allowance or rental value of the rectory plus furnishings and utilities could double the taxable salary. Since most Episcopal clergy are considered self-employed and pay their entire Social Security tax, an amount which can run over \$4,000, a disproportionate share of available cash would thus be required for city, state, and federal income tax and Social Security.

Retired clergy, who are currently able to deduct their housing costs before reporting their retirement income, would be hard hit by the proposed plan.

Presiding Bishop John Allin wrote both the House of Representatives and the Senate, protesting the tax reform proposals and asking for a more equitable approach.

The Church Pension Fund's president, Robert A. Robinson, wrote all dioceses, urging opposition to the proposed changes. He included a sample resolution for diocesan conventions to consider.

The resolution says "ordained ministers of all faiths would suffer irreparable financial hardship as a result of the repeal of this tax exclusion" and calls the ability of churches to provide their clergy with cost-free living quarters "one of America's oldest and proudest traditions, rich in religious significance."

The resolution urges all communicants to contact their senators and representatives to express concern and solicit the officials' support for maintaining the tax exclusion.

For further information on the tax proposal or the sample resolution, Episcopal Church Center officials request that you write, not call, the Executive for Administration, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



Members who attended a recent meeting of the Episcopal Church's Commission for Black Ministries visited St. Vincent's School for the Handicapped in Port-au-Prince, Haiti. The Rev. Orris J. Walker of Detroit, Mich., Commission chairman (kneeling), presented, on behalf of the Commission, five Braille writers and four wheelchairs to Sister Joan Margaret, SSM, founder and director of the facility, the only one of its kind in Haiti. The Commission members were welcomed to Haiti by Bishop Luc Garnier, who cited the diocese's founding by James Theodore Holly, an American priest who in 1874 was consecrated Haiti's first bishop and the first black Episcopal bishop. "Black Americans have always been part of our life so I welcome you back," Garnier said.

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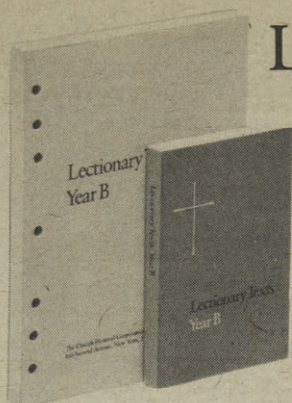
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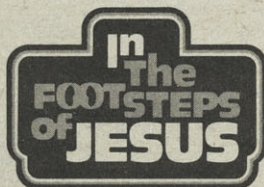
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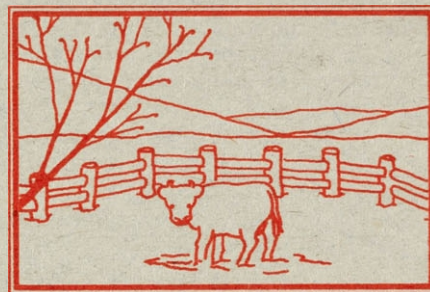
FOR LENTEN REFLECTION

Savor this final sanity before spring bursts

by Phyllis Tickle

Last night we had a storm, a cold front shifting suddenly and dropping onto us with ferocity and winds that bent down the pine trees along the fence line.

Sometime after I went to bed, it tore open the pasture gate so we awoke this morning to bitter cold and a scattered herd—two pregnant heifers in the front yard, six more in the garden eating up what was left of the turnip greens, and seven others, mostly yearlings, playing at some kind of heifer tag in the windy orchard. The mud from last month's snow was three inches thick. Even frozen, it came laughing up to suck off our boots. We slopped and fell and prodded swollen bellies until, ourselves covered with the ooze, we fell onto the



Jacqueline Duci

broken gate and laughed our laugh to the gray dawn skies and the startled blackbirds.

We drove the last ones through finally, my son and I, and repaired the gate right enough, coming in out of the cold with feet so wet and frozen that we couldn't feel them and with our night clothes covered in half-thawed manure. We stank up the kitchen with the good stench of late winter and of the earth when it is resisting one last cold front with the heat of coming fertility.

Later I stood at the spigot and washed the mud from our boots and felt again, as I do every year at this season, a grief for the passing cold. Looking across the pasture to the pond below, I knew it had indeed been the last storm before the spring, and I wanted to run backward toward the early morning, toward the winds and breaking limbs of last night.

Lenzin, our German ancestors used to call this season. And since then we have called it Lent. It is a time when Christians decorate stone churches with the sea's color and wrap their priests in the mollusk's purple. It was once a time when all things passed through the natural depression of seclusion, short food supplies, and inactivity, a time when body and land both rested.

It is still, in the country, a final sanity before the absurd wastefulness of spring.

Every year at this time it is harder for me to desire butterflies and lilies, even to wish for resurrection. Each year I come a little closer to needing the dullness of the sky and the rarity of a single redheaded woodpecker knocking for grubs in my pine bark. Each year also I come a little closer to the singlemindedness of the drake who, muddy underside showing, waddles now across the ice to the cold center water to wash himself for his mate, all in the hope of ducklings later on.

Through the thin, sharp air I can hear the younger children in the barn. They are building tunnels again, making forts from

the dried bales of hay. From the yapping I know that even the dogs can join in the intricacies which imagination has contrived. The 5-year-old chases field mice as her brothers build. She will catch another soon and drown it in the water trough with unsullied sadism, feeling only the accomplishment that comes from having helped to keep her part of the world in balance.

In summer the mice will leave, going back to the fields again, and she will take to pulling everything that blooms instead, bringing them all in to me indiscriminately. The tin-roofed barn will be stifling, and the forts will have all been eaten. The boys will be picking beans and complaining of the itch from the okra leaves, being themselves too hot and tired to desire anything except nightfall and bed. The drake will have a family, which he will abandon to the mate he so much desires now, and the woodpecker's carmine head will burn out to tired tan.

The farm in the summer becomes like the city is all year—too much color, too much noise, too much growing, too much hurry to stave off loss and destruction, too little natural death and gentle ending, too little time for play, too little pointless imagination.

I can remember many summers now, the singular advantage of years. And I remember that once summer comes, I spend it wallowing in the easiness of it, the excess of its fruits and vegetables, the companionship of its constant sounds as the hum of the insects and of the roto-tillers gives way in the evening to the creaking of frogs and the raucousness of the katy-



dids. I remember also that I begin early, in that green time of Trinity, to dread the stillness of the coming cold, to fear the weariness of winter menus, the bitterness of breaking open pond water for thirsty cattle, and of packing lunches—interminable lunches—for reluctant children on their way to school.

But for right now, the season is Lent and for one more snow I can luxuriate in the isolation of the cold, attend laconically to who I am and what I value and why I'm here. Religion has always kept earth time. Liturgy only gives sanction to what the heart already knows.

Phyllis Tickle, a member of St. Ann's, Millington, Tenn., is a former college dean and now senior editor of St. Luke's Press, Memphis. This essay first appeared in *The Tennessee Churchman*, from which it is reprinted with permission.

CONTRIBUTIONS TO CWS USED FOR FOOD ONLY

Every penny donated to Church World Service for Ethiopian famine victims is used for that purpose, according to a spokesman for the agency which is part of the National Council of Churches in New York. Costs of fund raising and administration (12.7 percent of CWS's 1983 budget) are paid by other sources, including donations from some of CWS's 31 Protestant, Anglican, and Orthodox member church bodies.

More than half of the \$2.8 million raised by mid-January had reached Ethiopia late in January.



Holy Week TV film tries to offer something for all

by Leonard Freeman

Is it biblical epic, traditionalist history, or swords and sex with a dash of covering piety? The full truth about television's *A.D.* will not be known until it airs Holy Week as a five-part NBC mini-series.

Produced in segments of three, two, two, two, and three hours each, the series' previews project different faces depending on the perceived biases of the preview audiences. Clergy have seen excerpts portraying biblical scenes and figures carefully excised from their wider context. Prime-time football-watching audiences have been presented with a vision of gladiators and semi-bare-breasted maidens with nary a biblical quote to obscure the view.

Someone could be disappointed.

Or will the product, despite the carefully orchestrated, market-segmented promotions, just possibly be universal enough to tell the story of both Jewish and Christian struggles against Roman decadence in a manner that will please all palates?

That would be a mighty feat. If NBC successfully achieves the feat even partially, it will deserve our hearty applause. NBC will need considerable resources to deliver "the sweeping drama of events in the Mediterranean world of the first century between 30 and 68 as a small band of the followers of Jesus of Nazareth spread his name throughout the Roman Empire."

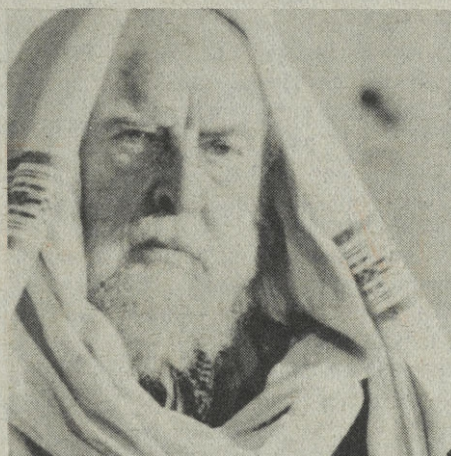
The title, *A.D.*, is calendar shorthand for *anno Domini*, the year of our Lord, the end of B.C. and the inception of Chris-

tianity. For a medium whose watchword in a pluralistic society is "least objectionable programming," to tackle the start of the Christian era is volatile stuff indeed.

Early signs augur well, however. The pictures are pretty, the sets and accouterments authentic, and the people involved seasoned professionals: Colleen Dewhurst as a Roman matron, John Houseman as Gamaliel, the late James Mason as Tiberius Caesar, and Anthony Andrews wonderfully malignant as Nero working out his own urban renewal plan. Vincenzo Labela, who produced the mini-series, *Marco Polo*, and the widely acclaimed *Jesus of Nazareth*, is producer and co-writer with Anthony Burgess. Proctor and Gamble is putting up the cash.

NBC's commitment to try to do the story at all bespeaks a commendable courage and recognizes the return of the importance of religion in American life.

Undoubtedly, viewers will find much to criticize. Some will feel the series gives the Church too much credit, others not enough. Some will see it as a trivialization of the religious for commercial purposes, still others will wait for Peter and Paul to be out of the way so they can get on with



John Houseman, above, plays Gamaliel, and Davyd Harries, left above, is Doubting Thomas in the *A.D.* mini-series cast.

the "good" parts—the slave girl and her lover.

Clearly, one can't please everybody with "religious" entertainment on American television. But the time has come when television can no longer ignore the religious story in its attempt to deal with America's diversified interests.

However *A.D.* turns out—whether it's a classic to be rerun or a dog for the ash-can—I, for one, am glad to see it scheduled.

Air time for *A.D.* is March 31 through April 4. Check NBC's local listings for times.

Leonard Freeman, director of communications for Trinity Parish, New York, N.Y., often reviews movies for *The Episcopalian*.

New hunger coalition forms

Two Episcopal bishops and a priest representing a third bishop joined forces with Jewish, Roman Catholic, Orthodox, and Protestant denominational leaders in an interfaith coalition to attack hunger in Virginia through a joint lobbying effort of the state's General Assembly.

Bishops A. Heath Light of Southwestern Virginia and Charles Vache of Southern Virginia and the Rev. J. Fletcher Lowe, pastor of Richmond's Church of the Holy Comforter, representing Bishop Robert Hall of Virginia, appeared with other coalition members at a news conference in January to announce the Interfaith Hunger Coalition of Virginia. The news conference took place at a Roman Catholic church in Richmond which runs a meals program.

The coalition wants to make people aware of hunger and malnutrition in Virginia, to confirm the commitment of the religious community to the poor, and to urge the state to pass legislation to help alleviate hunger.

Specifically, the coalition wants the legislature to remove the 4 percent state sales tax which grocery stores and food wholesalers must pay on any food they give to charity. It also wants the state to grant an income tax deduction to farmers who allow their unharvested crops to be gleaned for use in feeding programs.

The clerics asked for additional legislative action to appropriate part of the state's \$150 million fiscal surplus to support social service programs. The list includes:

- providing a \$750,000 "cushion" in the Women, Infants and Children Program (WIC) to insure that more federal funds are used to help "nutritionally at risk" low-income pregnant women and children under 5 who are in the federal supplemental food program;
- appropriating \$50,000 to fund state participation in the National Center for Disease Control's nutrition surveillance program;
- doubling the state's annual \$1.4 million contribution to food programs for the elderly; and
- committing part of the fiscal surplus to "address the gross inadequacies" of the state's Aid to Dependent Children program.

Coalition member Bishop Virgil A. Moyer, Jr., of the Virginia Synod of the Lutheran Church in America, said Virginia has the resources to diminish hunger and malnutrition. "The question is: 'Do we have the will?'" He concluded, "We in the religious community believe we do if we work together."

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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.

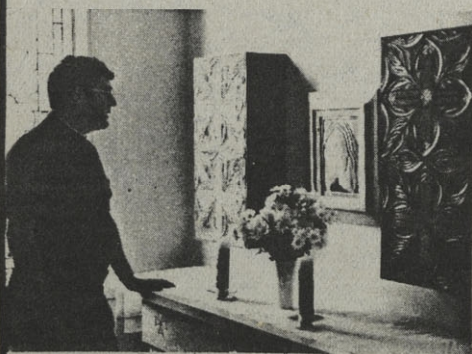
Bishop Montgomery blessed and dedicated the Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

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

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Photo by Jane Cluver, El Passo Record

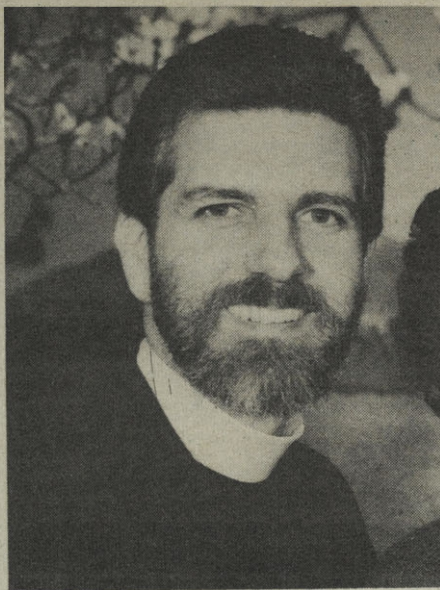
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In Montana, Ron DelBene explains his Breath Prayer

by Joanne Maynard

"Prayer and Hungry Hearts" was the title of a workshop the Rev. Ron DelBene gave late last year for some 50 persons in the Diocese of Montana.

DelBene, rector of Church of the Holy Cross, Trussville, Ala., began by saying he hoped the time had come that the Spirit is calling us to a deeper life of prayer. Sometimes we are caught in a rut, and "God in His infinite humor has chosen us."

We came to this workshop, each carrying as baggage his or her preconceived ideas and feelings about prayer. DelBene said some of us carry attache cases, some suitcases, and some trunks full of ideas and experiences about prayer. When he asked us to think of the first time we'd prayed, most of us mentioned table and nighttime prayers.

When he asked us to remember the first time we'd really prayed, one woman remembered praying as a child for God to help her put back a typewriter ribbon she'd pulled out of her father's typewriter.

My first remembrance of real prayer was when I prayed that a certain boy would ask me to dance. He didn't, and I told the group that that had "affected my future prayer life!"

DelBene said that was his point—that first experiences of prayer color our future ideas about it.

DelBene shared his ideas about bedtime prayers with children. Pray your own prayers with the children, he said. If you only pray the children's prayers, they think praying is for children, that adults don't need to pray.

Citing the old axiom that "there are no atheists in foxholes," DelBene said we all pray in crises, whatever our definition of "pray" and whatever our definition of "crisis."

"In my Father's house are many rooms," Jesus said. DelBene said the word "rooms" should really be translated "caravanserai," a tent, an oasis, a stopping place for those along the way. Jesus is always going ahead to prepare a place for those on the way. No final resting place exists, said DelBene, no place to "get to," only a life to live. Life is a process.

Some people speak of God's will as if it were a "10-ton elephant hanging over their heads, ready to drop on them. God's will," said DelBene, is neither that nor a gift-wrapped package cleverly hidden away so we have difficulty finding it. God's will is His yearning for us. He yearns for us the way lovers yearn for each other. We are apprehensive about responding to the yearning love of God, DelBene said.

DelBene compared the bark of a living tree—cracked by the growing, expanding inner life—to people's lives. We cannot expect to stay smooth, intact, and uncracked. Growth brings sometimes uncomfortable cracking, stretching, and changing. It reminded me of the difference between a living tree and a non-living, smooth telephone pole.

Deuteronomy tells us God is in our midst and that we are never to forget this.

How can we keep this reality always in our consciousness? The Jewish people wrote it on little bits of paper they tied on their bodies and hung by their doorways. Even those reminders can cease to remind us as we grow accustomed to them, DelBene said.

DelBene's method of remembering comes in the Breath Prayer in which one thinks of a name for God: Lord, Father, Jesus, Holy Spirit. Then think of what you would ask of God if He were standing in front of you, yearning to give you His love—as indeed He is. Use just one short phrase. An example might be, "God, grant me serenity." This is your personal Breath Prayer meant to fit between your other times of prayer.

Use it, DelBene said, while waiting for a green light or in a shopping line. Lay readers can pray it several times before beginning to read the lesson and after it to make a little quiet space before "The Word of the Lord."

DelBene recommended using the prayer over a period of time, concentrating on it and relaxing and getting in touch with one's inner self and with God. The group tried this for five minutes.

Visitors to shut-ins and to people in hospitals can pray the Breath Prayer as well as help the people they visit create their own prayers. A sick person might say, "Lord, restore my health." To suggest instead, "Lord, give me your joy," a prayer that avoids concentrating on what is wrong, would be helpful.

DelBene told of assuring a woman about to undergo surgery he would pray her Breath Prayer as she went through the operation. Share this prayer, too, he said, with dying people.

At the end of the workshop we celebrated the Eucharist. DelBene invited us to bring our hungry hearts as an offering to God and to do an act of kindness for someone

as our thanksgiving after Communion.

Joanne Maynard is editor of *The Episcopal Evangelist*, the paper of the Diocese of Montana, from which this is excerpted with permission.

PRAYER AND HUNGRY HEARTS are subjects of DelBene books. *The Hunger of the Heart* (\$4.95) and *The Breath of Life* (\$3.95) detail the prayer thoughts DelBene explored at this workshop. *Alone with God* (\$4.95) is a guide for a personal retreat. The three books written with Herb Montgomery, a Minneapolis, Minn., writer and editor, are available through your local bookstore or from Winston Press, 430 Oak Grove, Minneapolis, Minn. 55403. Add \$2 per book for shipping.



Mabel Allen, editor of *Jubilee*, the quarterly journal produced for the Jubilee Ministry program, talks over the first year's issues with Canon Edward Geyer, executive for National Mission for Church and Society at the Episcopal Church Center. If you are not receiving the publication, you may request a free subscription from the Public Issues Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

PUBLIC SERVICE SPOTS AVAILABLE ON RECORD

The Diocese of Southern Ohio has a 33-1/3 rpm record which contains 12 30-second public service spots for radio on such subjects as child abuse, domestic violence, computerized living, and self-esteem. The spots were made not to advertise for church attendance, but to "reach persons with a message of caring and love." To receive the record free, write to: David Sumner, Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, Ohio 45202.

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An instructional videotape on baptism, produced by the Video Task Force of the Diocese of Colorado, features Bishop William C. Frey and offers answers to questions frequently asked about baptism, baptism in the early Church, and the 1979 Prayer Book liturgy for baptism as well as a discussion of the "new humanity," a fellowship of baptized persons.

Rental costs are \$20 and purchase price is \$40 from the Video Task Force, Box 18-M, Capitol Hill Station, Denver, Colo. 80218. Phone: (303) 837-1173.

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BY RICHARD H. SCHMIDT

I have never placed a cross or plus sign after my signature as a number of my ordained friends sometimes do. It is, I suppose, a helpful custom when it conveys information about the signer as the letters M.D., Jr., or M.P. might do.

Only bishops, I gather, place the plus sign before their names. This helps one keep abreast of who's a bishop and who isn't, which it never hurts to know.

But in most cases, I know perfectly well who is writing to me and what the status of his or her ordination is. The cross therefore seems superfluous except when my correspondent is a stranger of

whom I have never heard.

I've often wondered about the origin and purpose of these little adornments to clerical signatures. Are they intended to remind the signer of his or her sacred calling? If so, then well and good. Are they a way to make a statement about something, like churchmanship or pedigree? Unnecessary but harmless if that's the case.

The only thing that really bothers me about this is not that so many clergy sign their names with a cross, but that so many other Christians apparently never even think to do so.

The sign of the cross is customarily

made upon a person's forehead when he is baptized, not when he is ordained. Baptism is what incorporates us into the Body of Christ, marks us as Christ's own forever, and obligates us to confess the faith of Christ crucified. Ordination, on the other hand, is a lesser sacrament which serves to designate a particular function within the Body for certain of those who have already been baptized into it.

So let's invite the laity to join us, and we'll all sign in with the cross. Let every Christian place one next to his signature and ponder the meaning of his baptism every time he signs his name!

PROFESSIONAL PAGES

Is the rector happily married?

BY DAVID J. ROLFE

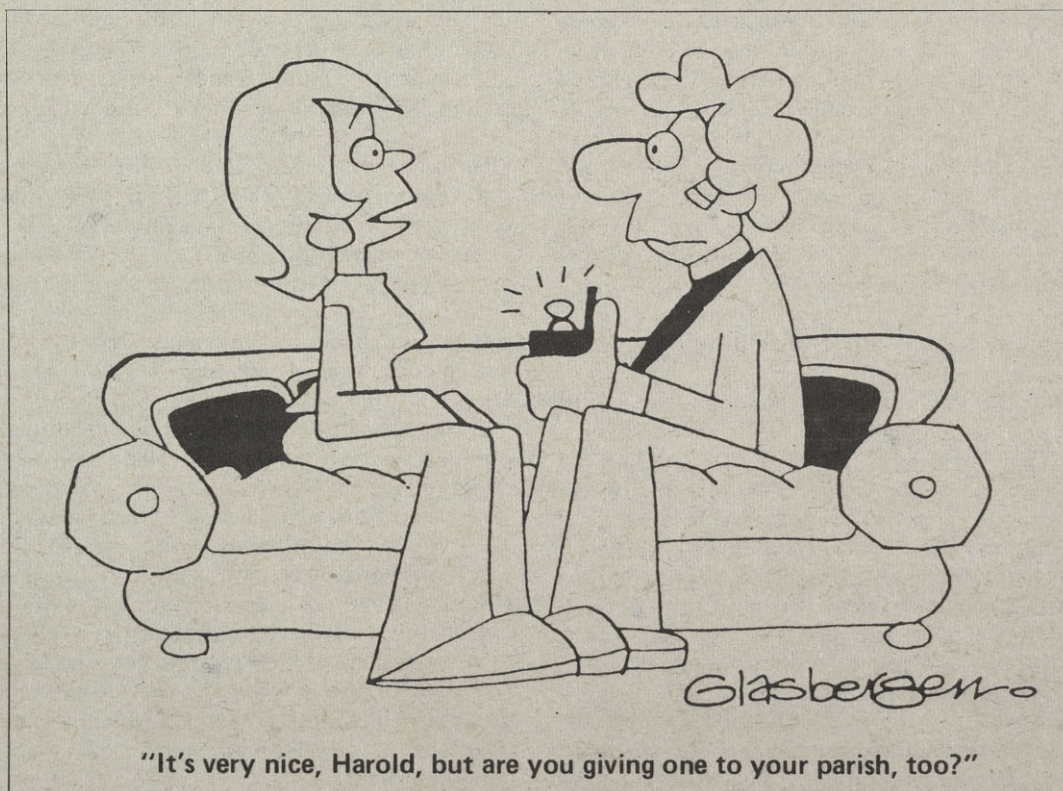
What a rude question! What an appropriate question. Marital problems in the rectory are coming into the open with the divorce of more priests than ever before. Are clergy marriages different from the marriages of other people in terms of proneness to divorce? Are clergy more or less likely to divorce than members of other helping professions?

Recent studies have suggested that family therapists divorce about as often as anyone else. Doctors do a lot better: Their divorce rate is 41 percent lower than the rest of us. The Alban Institute surveyed 114 church executives early in 1984. From the 47 who responded, the incidence of divorce among clergy became clear. The divorce rate over the last four years is 49 percent higher than the rate of the U.S. population at large.

In reality, many of us have felt this crisis—if not in our lives, then in fellow clergy who divorce, live passively in arid marriages, overwork, exude burnout bitterness, and so forth. In one diocese recently, 31 percent of the parish clergy were in counseling. As one priest in the midwest noted: "There were 10 couples in our housing unit at seminary. I graduated seven years ago. My wife and I are the only couple still married." The crisis is obvious on one level, but many of us have kept up a front of "I'm all right, Jack."

The question is, given the stress on clergy marriages, is the Episcopal Church doing anything to nurture them? As several bishops have noted, clergy with marital difficulties tend to suffer quietly until the marriage is often beyond the reach of remedial help. Those in a helping profession have difficulty requesting assistance.

To learn what the Church is doing for clergy marriages, all bishops and seminary deans were mailed a brief questionnaire early in 1984. They were asked about program offerings in three areas: marriage preparation for clergy couples, marriage enrichment, and marriage counseling. Typical response to mailed questionnaires is minimal. In this instance the response was incredibly good: 81 percent of the bishops and 64 percent of the deans. Their responses, often accompanied by additional notes and letters of appreciation for even raising the questions, provided a comprehensive picture of programs. The high rate of response suggests the degree of concern for married clergy and a willingness to help meet needs.



The seminary scene

Since up to 80 percent of seminarians are married prior to starting their training, one is not surprised to find that seminaries offer minimal marriage preparation programs. As regards marital difficulties, however, several seminaries provide substantial help. In other words, we could describe the situation as being one of passive support which gives way to intervention if problems become blatant. Of course, among the seminaries are noteworthy exceptions, some having excellent programs for preparation and nurture of marriage. The general picture, however, is one of leaving relationships alone, without intentional nurture, but stamping out problems if they can no longer remain hidden.

The difficulty for clergy is such a foundation tends to de-emphasize the importance of personal relationships. One should ask oneself: How many of one's colleagues actively avoid marriage enrichment, pleading perhaps that they are too busy with parish matters just now? How many become defensive when

asked to join a group for clergy couples—unless they can stay on the edge or be in charge? How many clerics do we know who find a reason to leave a meeting if marriage or sexuality is discussed frankly? By the time a priest has been ordained, he or she has learned how to appear self-contained.

What is the diocese doing for clergy marriages?

As one might expect, some dioceses do nothing in terms of marriage preparation since the vast majority of clergy are already married by the time they arrive in the diocese. (Preparation for second marriage is a real issue but one that was beyond the scope of the 1984 study.) Where marriage preparation is offered, two-thirds of the offerings are informal. One wonders if this is similar to that provided for a Church of England curate who, upon becoming engaged, told his rector the happy news. The rector responded with congratulations and the remark that since the curate

Continued on page F

Tax law changes would affect clergy income

BY A. THOMAS BLACKMON

Recent IRS actions are having a significant financial impact on ordained ministers. As self-employed persons, they must pay 100 percent of their Social Security taxes. And they must also consider housing allowances (if they are homeowners) and fair rental value (if they live in rectories) as part of their taxable income. Here Tom Blackmon discusses the case of the homeowner. (See related story, page 7.)

On Jan. 1, 1986, a long-standing policy on taxing clergy who own their homes comes to an end. This policy, mandated by an elected Congress in 1954, was reversed by unelected officials of the IRS through Revenue Ruling 83-3 announced in January, 1983.

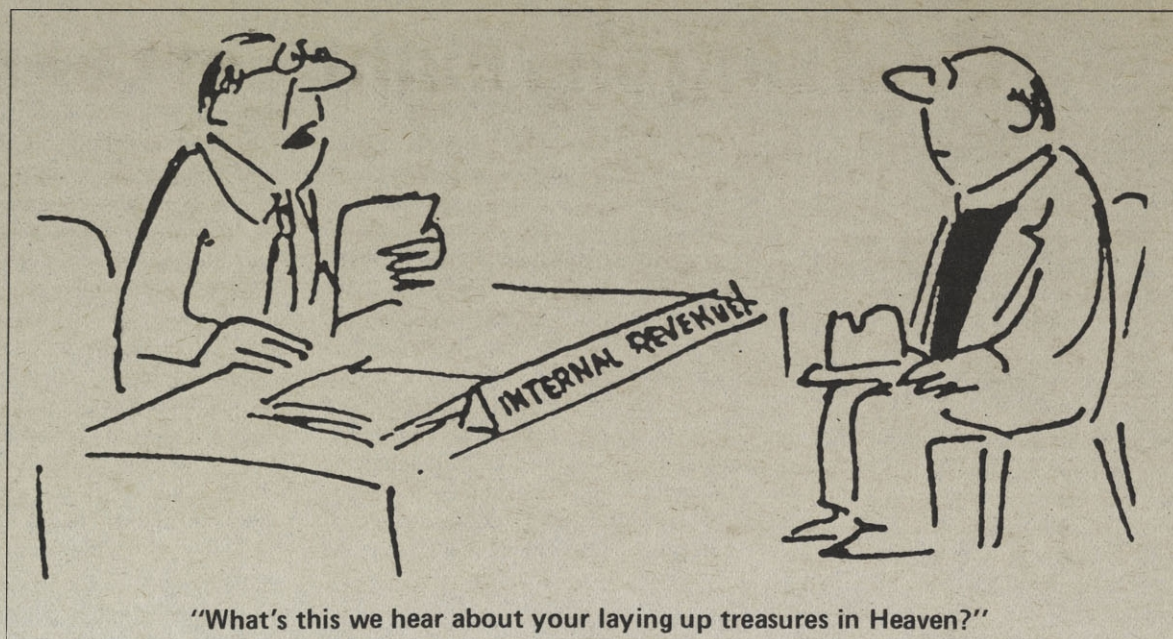
Until now, clergy, military personnel, and certain other people (such as college professors) who were paid "at need" received an additional housing allowance. Those who owned their homes have been allowed to exclude that housing allowance from taxable income for income tax purposes. In addition, they have also been permitted to deduct mortgage interest and property taxes on Schedule A of their Form 1040 just like any other home-owning taxpayer who itemizes deductions. Upon the protest of clergy who already had financed mortgages under the previous policy, the effective date of Ruling 83-3 was delayed from July 1, 1983, to Jan. 1, 1986, affecting all those who own or wish to buy homes.

The IRS says it took this action in the name of "tax equity" and a "profession-blind" tax system. Is it this simple? Is the IRS on target? Although I am not a homeowner, I believe emphatically that the IRS has missed the mark in several ways. Let me explain.

First, the IRS has arbitrarily singled out clergy. While others who benefit from a tax-exempt housing allowance have been threatened with similar treatment, only clergy are specified in Ruling 83-3. This is inequitable on its face and "profession-specific" rather than "profession-blind."

Second, the manner in which this 30-year tradition was reversed allowed for no arguments about the merits of the new or old policy. The IRS announced the ruling without prior notice and without attaching any computation of the revenue impact on clergy taxpayers or on the U.S. Treasury—on both counts contrary to standard IRS procedure. The IRS did not go to Congress and say, "Thirty years ago you legislated tax policy this way. We believe that in today's world you should change it for reasons X, Y, and Z." If that had been done, the proposal could have been debated fairly by our elected representatives and, if they thought wise, modified. In this instance, all we as clergy have been able to do is react to something imposed on us as a *fait accompli*. I believe we deserve a more open, fairer due process from our government on such an important change.

Third, the IRS tax staff has conceded (responding to an inquiry from a congressman) that the dollar benefit of this change to the U.S. Treasury is miniscule. In contrast, the new financial burden on clergy homeowners is far from miniscule! In a year when clergy already must pay self-employment tax at a higher rate and on a higher ceiling, this extra load may well force a number of clergy to give up their homes, borrow heavily, etc. It seems to me that the damage done



to a small, vulnerable group is way out of proportion to the gain by the Treasury.

Fourth, the effect of this ruling by the IRS and its parent, the Treasury Department, is a message contradictory to the one Churches and clergy are hearing from everyone else in government these days. That message is more and more of the charitable and development services in our communities need to be provided by "the private sector"—profit and especially non-profit institutions. Government can do less; Churches must do more. Yet if Churches increasingly have to tie up assets in housing properties or spend more to assist clergy in retaining their homes, less money will be available for the very sort of work we are being called upon to do. Treasury's tax policy is in conflict with White House social policy.

Fifth, the ruling takes no account of the social benefits associated with the historic policy. Any tax system has three functions: generating revenue, shaping economic investment, and influencing social organization. Many provisions of the current tax code are "inequitable" if only the first function is considered. When seen in the light of all three functions, however, the apparent inequities are judged to have social "benefits" that outweigh strictly economic "costs." I believe that helping people such as clergy, the military, and college faculties to put down some roots in their communities, to provide security for their families, and to insure a place to live upon retirement are basic and important benefits to society as a whole. Clergy are paid "at need" and enter the priesthood knowing that. But it does not follow that to provide a method through the tax system that helps them maintain homes of their own, with the personal and social advantages that brings, is "wrong." What can we do?

We as clergy must do what any other citizens would do: write, telephone, and visit our senators and representatives. Congressman Stan Parris of Virginia has for two years been very supportive of clergy (and others who might be affected), and he has already introduced HR-385 which would provide protection for clergy and the military. Similar legislation is about to be offered in the Senate by Senators John Warner and John Danforth.

Members of Congress, like all of us, respond to squeaky wheels. They need to know how badly Ruling 83-3 will hurt clergy and church institutions. Urge your bishops to write, urge your vestries to write, urge clergy of other denominations and local councils of Churches to write. And when you write, be specific. Talk

concretely about the financial impact on you and your community and diocese. Urge your representatives in Congress to support HR-385 and similar legislation in the Senate. If they respond they cannot, ask them why not. Keep some pressure on so they know we are serious and well-informed. And write the White House, IRS Commissioner Roscoe Eggers, our new Treasury Secretary and Assistant Secretary for Tax Ronald Perlman. Write Robert A. Robinson and the Rev. Craig W. Casey at the Church Pension Fund as well for they should be able to be powerful advocates for us on this issue.

That members of the House Ways and Means and Senate Finance Committees hear from those of you who are their constituents is especially important because without their support, we cannot have Ruling 83-3 reversed. Representative Dan Rostenkowski and Senator Robert Packwood, who chair these committees, are even more critical. They need not necessarily be enthusiastic for our cause, though that would be ideal, but they must at least be neutral. Your voice and your willingness to organize others are needed to achieve success through the political process.

I realize a lot of conventional wisdom says we as clergy and Churches do not have the clout to affect something complex, arcane, and not overtly "religious" such as income tax policy. My seven years as a parish priest in Washington, serving and working with a number of members of Congress, convinces me otherwise. I know how Capitol Hill works. I believe the relief we seek is fair, therefore I believe that if we put our case vigorously to many people, we can be successful.

The National Network of Episcopal Clergy Associations has made this a priority in 1985. Through its Board on which I serve, we are directly bringing our case to Congress—going to Washington, visiting members and their staffs, testifying at hearings, looking especially for champions and friends among Episcopalians. Those friends exist, and they are helping. But others are unaware or remain to be convinced, and that is where we need your help. If you have questions to ask or opinions to express, please contact me or NNECA's president, the Very Rev. Robert Dodwell, St. Anna's Episcopal Church, 1313 Esplanade Ave., New Orleans, La. 70116.

A. Thomas Blackmon served on the staff of St. Alban's Parish in Washington, D.C., and is currently on the staff of St. Michael and All Angels' Church, 8011 Douglas, Dallas, Texas 75225.

SENATE FINANCE COMMITTEE members, below

HOUSE WAYS AND MEANS COMMITTEE members, right

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Drafting the right Letter of Agreement

BY KENNETH L. PRICE, JR.

Much has been written lately in *Professional Pages* and other clergy publications on the subject of deployment. While this is certainly a vital issue since today most jobs have far more applicants than ever before, I believe some attention ought also to be given to the next step in the employment process: writing a good working agreement once the position is actually offered.

From my position as chairman of the diocesan commission on ministry, I have been concerned with this issue for many years. Time and time again, I have witnessed priests who were called to new parishes and who arrived with all the anticipation of a long and happy pastorate only to find things going sour in all too short a time. Suddenly, last year, this subject no longer was academic for me.

I had served my former parish for 10 years. I was happy there and felt I still had ministry to do. The bishop, however, asked if I would consider talking with another parish in the diocese which had some special needs. This parish had had interim presence for over a year, had completed a rudimentary profile, and he felt it was now ready to interview. The process from that point was a whirlwind which included an interview, a visit to my parish, and finally an offer of position. My concerns about making new pastorates work was no longer academic. The job was squarely upon me to do all I could to insure this would be a happy and positive move both for my potentially new parish and for me.

My first step was to ask what had made the last 10 years go so well. Some concrete things surfaced—open communication, an active and involved lay ministry, my regular continuing education and contacts with sources outside my parish, and, most importantly, a true sense of shared ministry with the vestry and lay leaders.

Next I carefully studied my new parish—its needs, the things which seemed to have failed there in the past, and the successes, the things which were revered and respected, and, of course, the people. I also looked at the community with its trends and directions.

Next I took what I believe was my most valuable step. I asked the senior warden if, before I accepted the call or the parish even made me an offer, I could draw up a Letter of Agreement in which I would state what I believed would be the direction of ministry I would bring to bear to that parish. It would also spell out what the parish might agree to provide for me.

The drafting of this document took many nights and a lot of prayer and research. I found nothing (at least in our diocese) to go by. I did receive some help from a colleague in Washington, D.C., whose new parish had recently done a "contract" for him. Although a fine document, it was one-sided and showed only what the parish promised for him. While this is, of course, important and, since it came from the parish, valuable, I felt such a document coming from me to a new parish would appear arrogant and grabby. What would be more important for the parish to hear from me was what I honestly believed I could do for it. With this attitude, then, my document was born.

What I sent to the vestry a week later was a seven-page brief which was divided into two distinct sections: first, what the parish could and should reasonably expect from me and, second, what it might offer in response for me. Any specific dollar figures I left blank.

The second section was easy. I used my friend's contract as a guideline and coupled that with some of the standard expectations such as days off, vacation, sabbatical time, and housing. Much more intriguing to me and ultimately impressive to my new parish, though, was the first section which stated what I pledged in the way of ministry and defined what support I would

expect in sharing the actual doing of ministry.

This section was, of course, designed around the specific needs identified for that parish. These needs were then matched with skills and expertise that I already knew I possessed. The statement included the elements of skills I wished to develop and saw potential for in this parish.

One important section in the Letter of Agreement was that of evaluation. The wardens would, on the anniversary of my employment, annually conduct an evaluation of my performance and allow me to state my assessment of the parish's performance in support of me. This would, by design, be six months away from any salary adjustments which would come at the beginning of the year and thus would not carry overtones of reward. Likewise I pledged to carry out a similar performance evaluation of each of the other employees in the parish.

In six months, stewardship and attendance have both increased substantially, and an outreach ministry has been initiated in the form of a food pantry that has fed 476 people in two months. But the best news is both the stewardship program and the food pantry are totally staffed by lay volunteers who now have a pride of ownership that has made over 100 of us share a vested interest in the success instead of one lone rector. Although initially things were being done because they were in a Letter of Agreement, now they are being done because they are exciting and fulfilling to us all.

This is not to say all has been easy. Replacing a non-productive employee and reducing the membership of the parish (on the books) by removing over half the stated communicants who had long ago left the church or community were wrenching tasks. Now a new phase is about to be entered, a visitation pro-

Continued on page F

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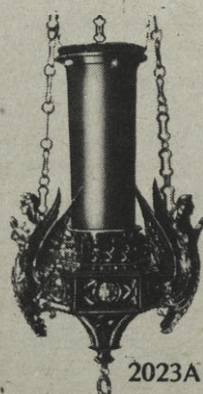
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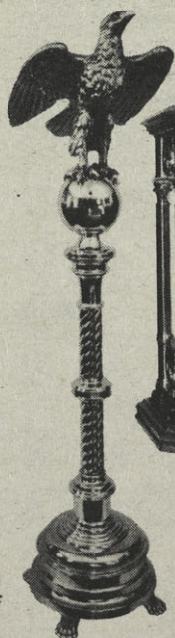
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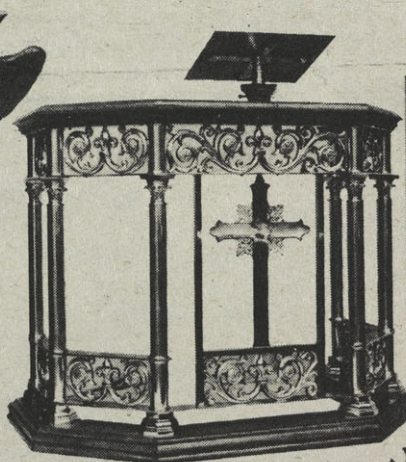
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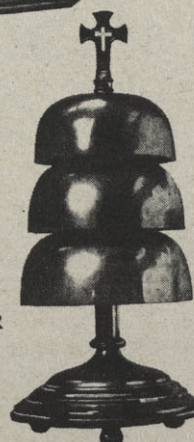
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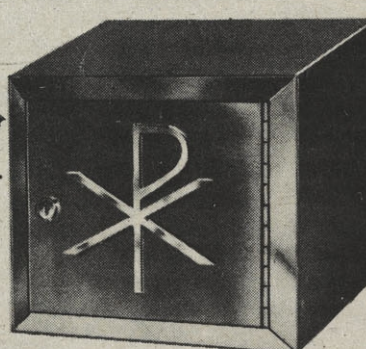
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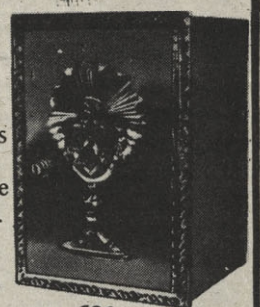
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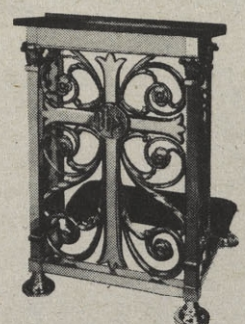
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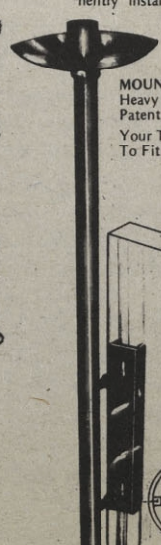


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Weakness is the strength of the priesthood

BY MICHAEL J. BUCKLEY, SJ

We Americans have a practice, common and obvious enough, in estimating a man's aptitude for a profession and a career. We list his strengths. Peter is a good speaker, possesses an able mind, exhibits genuine talent for leadership and debate. He would make an excellent lawyer. Steve has good judgment, a scientific bent, obvious manual dexterity, and human concerns. He would make a splendid surgeon.

Now the tendency is to transfer this method of evaluation to the priesthood, to line up all the pluses—socially adept, intellectually perceptive, characterized by interior integrity, sound common sense, and habits of prayer—and to judge that such a man would make a fine priest.

I think this transfer is disastrous. I would ask a further pressing question, one proper to the priesthood if not uniquely proper to it. Is this man weak enough to be a priest? Let me spell out what I mean. Is this man deficient enough so he can't ward off significant suffering from his life, so he lives with a certain amount of failure, so he feels what it is to be an average man? Because in this deficiency, in this lack, in this weakness, maintains Hebrews, is the efficacy of the ministry and priesthood of Christ.

"For because He himself has suffered and been tempted, He is able to help those who are tempted. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in ev-

fect what we have wanted or with the success we would have wanted; an inability to secure one's own future, to protect oneself, to live with clarity and assurance or to ward off shame and suffering.

If one is clever enough or devious enough or poised enough, he can limit his horizons and expectations and accomplish pretty much what he would want. He can secure his perimeters and live without a sense of failure or inadequacy or shame before what might have been. But if one cannot, either because of his history or his temperament or his situation, then one experiences weakness at the heart of his life. And this experience, rather than militating against one's priesthood, is part of its essential structure.

A classic comparison runs through contemporary philosophy between Socrates and Christ, a judgment between them in human excellence. Socrates went to his death with calmness and poise. He accepted the

Socrates went to his death with calmness and poise.

Jesus was almost hysterical with terror and fear.

Jesus was a more profoundly weak man than Socrates.

So also us. The priest must be liable to suffering, weak as a man, because he must become like what he touches—the body of Christ.

Socrates, one of the greatest men who ever existed, a paradigm of what humanity can achieve within the individual, Socrates was a philosopher. And for these reasons, Jesus of Nazareth was a priest, ambiguous, suffering, mysterious, and salvific.

So also us. The priest must also be liable to suffering, weak as a man, because he must become like what he touches—the body of Christ. Obviously the ordinary Roman Catholic so understands the priest primarily or imaginatively through the Eucharist within the Church. And what is the Eucharist? The body of Christ certainly, but how understood? Psychologists tell us that a man understands himself in terms of spontaneous body image; what he feels about his body and its worth is what he feels about himself.

And how did Christ understand this, His body? A body which was broken for us, a blood which was shed for us, a sacrificed self effective only through its destruction? What is more, in our ritual the Eucharist only achieves its graced entrance into our lives if broken and distributed to men. Thus Christ's liability to suffering, His ability to be broken and shed, both makes His priesthood effective and His Eucharist possible. How paradoxical this mystery is: The strength of our priesthood lies precisely in and through the weakness of our humanity.

Why? For two reasons, I think. Weakness relates us profoundly with men; it allows us to feel with them the human condition, the human struggle and darkness and anguish which call out for salvation. Further, weakness relates us profoundly and apostolically with God because it provides the arena in which His power is made manifest in weakness.

And so Paul: "I will all the more gladly glory in my weakness that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weakness, insults, hardships, persecutions, and calamities for when I am weak, then I am strong." (II Cor. 12:9-10)

A collective consequence follows from all of this. Our communities must make such a life possible; we must support one another in weakness, forgiving one another daily faults and carrying one another's burdens. We would be absurd to maintain weakness as part of the essential priestly vocation and then to belittle those who are deficient or to resent those who are insensitive or clumsy or to allow disagreements to become hostilities or to continue battles and angers because of personal feelings.

The commandment and judgment upon our lives is we should love one another as He has loved us, as He cared out of His weakness. . . for our weakness and so became our Eucharist. This is the foundation of our lives together, the deep mystery of our mutual priestly presence, and so let us always be reconciled with one another.

May God grace you in the priestly lives which lie before you: "For He is not weak in dealing with you, but is powerful in you. For He was crucified in weakness but lives by the power of God. For we are weak in Him, but in dealing with you, we shall live with Him by the power of God." (II Cor. 13:3-4)

Michael J. Buckley, SJ, is associate professor of theology and spirituality at the Jesuit School of Theology, Berkeley, Calif.



ery respect has been tempted as we, but without sinning. . . . He can deal gently with the ignorant and wayward since He himself is beset with weakness."

How terribly important for us to enter into the seriousness of this revelation, of this conjunction between priesthood and weakness, that we dwell upon deficiency as part of our vocation! Otherwise we can secularize our lives into an amalgam of desires and talents, and we can feel our weakness as a threat to our priesthood, as indicative that we were never genuinely called, that the resources are not ours to complete what we once thought was our destiny and which spoke to our generosity and fidelity.

What do I mean by weakness? Not the experience of sin, though it may contextualize sin, but the experience of a peculiar liability to suffering. A profound sense of inability both to do and protect; an inability even after great effort to author, perform, ef-

judgment of the court, discoursed on the two alternatives suggested by death and on the dialectical indications of immortality. He found no cause for fear, drank the poison, and died.

Jesus—how much the contrary. Jesus was almost hysterical with terror and fear. He looked for comfort from friends and an escape from death and found neither. He finally controlled himself and accepted His death in silence and lonely isolation. I once thought this was because they died a different sort of death. But now I think that this hypothesis, though correct, is secondary.

Now I believe that Jesus was a more profoundly weak man than Socrates. Socrates never wept over Athens. Socrates never expressed sorrow and pain at the betrayal of friends. He was possessed and integral, never over-extended, convinced that the just man could never suffer genuine hurt. And for this reason

Retiring clergy need a rite of passage

BY JOHN PAUL BOUCHER

In a voice that shook with deep emotion, Bishop Gray Temple, retired of South Carolina, repeated his message three times at the festivities surrounding the retirement of another bishop of the Episcopal Church. "Please remember," he said, "we're not dead, . . . we're just retired."

Temple's words serve as a poignant reminder of what confronts increasing numbers of clergy—retirement. In the September, 1984, issue of *Professional Pages*, Bishop Gerald Burrill, retired of Chicago, noted that a "priest of the Episcopal Church retiring at age 65 will live for 18 more years." Such an expectation is nothing short of phenomenal given the fact that in

of his impending retirement by his Father Provincial. At age 65, with 30 years of professional work behind him, the newly-retired priest attempted to work part-time in a parish. Not finding that work totally satisfactory, he returned to his professional duties on a part-time basis. Masse writes:

"When last heard of, Father X was playing ball in two leagues, in both cases more as a relief pitcher than a regular starter. He was complementing his part-time professional work with part-time duty in a parish. How long he would be able to continue his dual role, he did not know. Of this he felt certain."

Due precisely to such vagueness surrounding retirement, that we in the Church address this issue in a

as contained in the ordination service, substituting phrases and tenses as appropriate to the event. The Litany for Ordinations would then be read, followed by a Collect for Retirement. We might even borrow the prayer used in *The Lutheran Book of Occasional Services*! The service would continue with the Liturgy of the Word, and a sermon would be delivered following the Gospel. A special post-Communion prayer would be said, giving thanks for the retiree's words and deeds.

Having concluded the liturgy, those present might wish to share in a meal with the retiree. If this is the case, a committee should be appointed well in advance to plan the event. The retiree should be contacted and consulted by committee members regarding his/her wishes, desires, etc. Two Masters of Ceremony should be appointed: One would oversee the liturgical functions and consult with the retiree regarding selection of lectors, presenters, psalmist, litanist, homilist, acolytes, chalice administrators, and the choice of hymns. The other Master of Ceremony would insure a smooth flow to the festivities which follow the Eucharist. The committee should also see as part of its responsibility the inclusion of the retiree at future functions which may interest him/her.

Finally, anniversary dates are important to those who have retired. I suggest that the retiree be acknowledged in a suitable manner—perhaps through a prayer—during a service on the Sunday closest to the anniversary of retirement.

I believe we in the Episcopal Church need to develop a ritual as soon as possible. A carefully planned and executed liturgy and festivities at the time of retirement provide immense ease in the transition from active work status to that of retirement. Such an event would also allow others to give thanks to God for the retiree's life and service in a fitting and suitable manner.

John Paul Boucher is rector of St. Philip's Church, Nashville, Tenn.

**Eternal God, we give you thanks for your servant, N.,
and for his/her ministry in your Church. Give him/her the grace
to remain faithful in your service now and evermore;
and grant that those deeds begun in your name may, by the power
of your Holy Spirit, grow and flourish; through Jesus Christ our Lord.**

The Lutheran Book of Occasional Offices

1935, when the Social Security system was established, average life expectancy was 62 years of age.

Our increased life spans have created an ever-clearer distinction between retirement and death. Unlike the recent past, we have little reason to assume that a clergyperson will face death shortly after retirement. In fact, the later stages of the 20th century will become known among anthropologists who follow us as the time when humankind added another "rite of passage"—i.e., retirement—to go along with passages such as birth, puberty, marriage, and death.

How we clergy treat such a rite of passage is extremely important. We already know, thanks to the field of gerontology, some of the major physical and psychological factors surrounding retirement. What is now needed is for us in the Church to develop a ritual which gives dignity and support to those who approach retirement. Such an event needs to be properly acknowledged, celebrated, and blessed by the Body of Christ.

Unfortunately, no formalized ritual now exists in any mainline Christian denomination. The closest one comes to even a prayer for retirement is *The Lutheran Book of Occasional Services*, 1982. Such a discovery, however, should come as no real surprise. In addition to the already-mentioned increased life-span phenomenon, at least two more reasons can account for little material on retirement rituals in the Church:

(1) We have no real, expressed biblical models for retirement. In attempting to develop a ritual for retirement, one is hard pressed to select appropriate biblical readings which differentiate between retirement and death. This is especially true in the Old Testament although Eccles. 3:1-8 ("There is a time for everything. . .") and Psalm 128 ("May you see your children's children. . .") hold some possibilities.

(2) Throughout the history of the Church, the terminal point for one's ministry has been seen as death. A calling or vocation into the ordained ministry was viewed as a lifelong commitment. Only weakness or illness forced clergy out of the active ministry. Some church historians do more than attribute this practice to the Protestant work ethic. Indeed, they trace it to Plato and Aristotle, who extolled serious work as intrinsically better than leisure activity. The early writers of the Church seem to have sanctioned this philosophy and viewed leisure as having no place of honor in the pursuit of perfection. Hard work and devotion to God were always considered compatible—and retirement, which has usually been associated with idleness, was seen as a threat to one's continued spiritual odyssey.

As a result, much confusion and ambivalence exist for ordained clergypersons facing retirement in our day and age. Some look forward with eagerness to it while others wait until the last possible moment. Benjamin Masse, SJ, writes movingly of the experience of a retired Roman Catholic priest who was informed

clear and caring manner becomes all the more imperative. I believe a well-developed ritual can provide just such an avenue. What is more, the starting point for a retirement ritual already exists for those who have been ordained deacons, priests, or bishops in the Episcopal Church. It lies in our own ordination service(s).

What I should like to suggest is any ritual for retirement which we develop and use complement, bless, and celebrate the vows and promises we made at ordination. Such a ritual would follow the basic format of an ordination. It would include the Presentation of the retiring clergyperson by representatives of the retiree's parish (or diocese) before either the bishop of a diocese or the Presiding Bishop (in the case of a retiring bishop). The chief celebrant at these occasions would then ask the retiree the same series of questions

Do we have a log in our eye?

BY GENE GEROMEL

The bishop was in such a happy mood, one would have thought he had just converted the Ayatollah Khomeini to Christianity. His secretary, who had a copy of *The Journal* on her desk, knew why he was elated.

"Did you see *The Journal*?" she asked. "It has an article on the first page of the second section."

"It does?"

"It's headlined, 'Bishop Speaks to Industry. New York: 'Industry has a moral responsibility to her workers!'' This was the central theme of the keynote address of the Rt. Rev. Merrill L. Oppenheimer to the Association of American Industrialists. 'American industry can no longer discard unwanted employees as if they were Handiwipes!' he said. Using the analogy of the family, the bishop said all members of a family are important. 'The children of a family are entitled to education and training just as every worker must be offered the opportunity to become all he or she can. You cannot abandon workers whose jobs no longer meet your economic needs!' The bishop reminded the association that workers cannot be expected to produce if they are kept on subsistence wages and constantly under the threat of layoff.'"

"Sounds good. Any calls?"

"Several nearby priests called to congratulate you. Father Jones called again wondering if he might see you soon. He called last Wednesday, but you were leaving for the convention."

"Tell him I can see him Thursday at 9 a.m. Anyone else?"

"Yes. I had a call a few minutes ago from a Mr. J. E. Wainwright, senior warden of St. Swithin's, asking to see you today."

"Isn't that the president of Wainwright International? Tell him I can see him at his earliest convenience."

"Please sit down, Mr. Wainwright. It's a pleasure to meet you!"

"Yes. I'm sorry we haven't met before, but I seem to be away on business the years you visit St. Swithin's. I asked for this appointment for two reasons. First, I heard your speech Friday night. You really challenged your audience!"

"The Church must speak to these important issues."

"I brought some things to show you." The president took several loose-leaf notebooks out of his briefcase.

"This is our personnel policy for retraining our employees in fields for which we cannot provide jobs in the future. In short, it gives them two years of education in whatever field they wish while they still work for us in their old jobs. We do this hoping we can place them elsewhere in the company, but at least we know they will have skills that can be used in industry. Other companies do the same."

"The second folder contains our retirement policy. In '77 the economy was tight, and we were faced with a decision. We could lay off our younger workers, or we could offer early retirement to our other workers. My assistant retired at 60. He was given a year's salary, plus retirement benefits based on what he would have made had he worked to 65."

"The next folder contains our employee assistance program policy. Each plant has a counselor or a coordinator whose job is to help a person troubled by alcohol, marital, or emotional problems find the help he or she needs. Employees are salaried while in treatment."

"All these policies are in writing. Each employee knows where he or she stands and what our obligation is."

"I'm glad to hear all this and would like to read

Continued on page F

The Episcopalian/Professional Edition March, 1985 E

Clergy marriage

Continued from page A

was already a priest and hence knew all about marriage, the rector had nothing to tell him. The curate was furious.

About a quarter of U.S. dioceses have definite programs which variously include premarriage assessment of the couple, education or encounter for the couple, and orientation for the new clergy spouse. The dioceses also try to encourage clergy couples to participate in marriage enrichment which consists mostly of informal meetings. Forty percent of the dioceses hold regular retreats for clergy and spouses, have active clergy support networks, and schedule marriage enrichment or marriage encounter weekends. The really heavy emphasis in programming comes in the area of response to clergy in marital difficulty: 92 percent of the bishops' responses indicated that deliberate procedures have been established in this area.

Important as remedial services are, we can construe that we are reacting to symptoms instead of rearranging the milieu to prevent problems in the first place.

This is not to be misread as a capricious attack on the Church. A generation ago we did not have to supply these services or even ask the question raised in this article. The clergy role was much clearer, and marriages in all sections of the population were subject far less to divorce. Quite naturally, the Church responded by helping first those in most obvious pain.

One unintentional end-product of this response has been to concentrate on remedial counseling and basically ignore problem prevention and enrichment skills for clergy in *their own* lives. At this point, the reader can probably count the priests in the diocese who will vociferously resist all attempts to provide such learning opportunities that are intended to be applied to us—clergy and spouses.

Do clergy deserve to be happily married?

This sounds like a stupid question, but it needs to be asked and answered in all seriousness.

As those of us who counsel Christian couples in the parish well know, we often enough meet likable people who feel somewhat uneasy about looking at personal and marital strengths, uncomfortable with having too much fun with their spouses, embarrassed to accept genuine praise, and inhibited with affection.

In this context, we have to look at our own marriages and the way we enjoy—or evade—the pleasures of marriage. We need to challenge the type of training for ministry which, in the past, encouraged a priest to put parish *work* (vocation narrowly conceived) ahead of family nurture. We can all too easily let parish work, as we are driven by a guilty commitment to be ever available, somehow become labeled as God's work. We allow this compulsive work pattern to take precedence over relationships with those near and dear to us.

As the Bishop of Bradford, England, emphasized at a recent retreat, when the family comes first in the short run, the parish benefits in the long run. If the priest reverses this emphasis, everyone suffers. An affirmative, living commitment to excellence in marriage in the rectory will have its impact on parishioners.

What did seminary do for you?

One of the impressive survey findings was some very good programs exist in several dioceses and seminaries. Following is a composite of seminary offerings. What did you receive in seminary compared with this?

- A course for both partners (engaged and married couples) designed to orient them to a married priesthood.
- Assessment of a couple's relationship (engaged and married couples) to locate strengths and goals for growth (done best by an off-campus professional).
- Training in marital communication skills.
- Course work on marital and family dynamics.
- Enrichment or encounter experience. (Clergy need to be comfortable about having an excellent marriage, and about nurturing it, even if their extended family members and parishioners are not doing so well. This is not one-upmanship. Clergy deserve to make their marriages as rewarding as they can.)
- Evaluation. (Husband, wife, and tutor need to assess what the couple is gaining from the seminary educational experience and decide how seminary could be

of more benefit to them.)

- Active encouragement of the non-seminarian spouse to attend all seminary lectures and activities.
- Definite assistance in the transition from seminary to parish.
- Follow-up and continuing contact with liaison person or regional representative during the first year in the parish. This recognizes that a pastor (clergy couple) needs a pastor, especially when new in the vocation.

What about the diocese?

- Does your diocese have an active Family Life Commission?
- Does your diocese sponsor regular marriage and family enrichment or marriage encounter workshops for clergy families?
- Do you strongly encourage your bishop and his wife to be personally involved in these programs? (The dioceses where bishops and wives are involved, particularly when the involvement is personal rather than administrative, seem to have a more pastoral openness and a better response from clergy.)
- Does your Family Life Commission aggressively provide programs for clergy families despite cost or enrollment levels?
- How much backing does your diocese give clergy support networks? (Or have the isolationists, the self-contained, vetoed such networks?)
- Do Episcopal clergy share support networks with clergy having similar backgrounds, such as Lutherans, Roman Catholics, Methodists, and so forth?
- How much do you deliberately invest and take from these programs?

Agreement Letter

Continued from page C

gram to lapsed members which the vestry has pledged to share. But the parish has a new confidence and pride that I believe will make this as productive as what has already been done.

I am well aware that this may sound too much like tooting a horn. However, a lesson and a principle are here that I believe are important and universally applicable. When I began this new pastorate, I did so not just on the note of what the parish promised to me in the written Letter of Agreement, but first and foremost I made clear what it could and should reasonably expect *from* me. With that attitude, the ministry of the parish quickly moved from a position of "their offer" and "my performance" to what we can and are doing together. That's why stewardship and outreach have been so successful. Had responsibility for these rested with me alone, risk of failure would have been much higher.

In my situation, I had to develop both parts of

Is my marriage worth the effort?

We clergy of the 1980's are at high risk for marital breakdown. We can be angry at the statistics, plead self-sufficiency, or deny that we ever could be at risk. We still have privately to answer and face our answer to the following question: "How happy and healthy is my marriage?"

Openly we need to ask what our diocese is doing to nurture clergy marriages. More and more dioceses are providing good programs. We can help this trend actively, knowing full well that we will receive nothing through sullen silence, passive griping, or isolationism. Yes, we need courage today to stand up in a clergy group and press for better diocesan support of our marriages. Then we have to commit the time and energy to back up our requests with responsive involvement.

We so easily beat parishioners over the head with such phrases as "the parish community," "the family of God," "the parish family." Do we remember and then live the fact that this means rector and spouse, too—intentionally, loudly, and positively? Our task is reminiscent of the slogan in the dentist's office: "You only need to floss the teeth you want to keep!" We only need to nurture actively the marriage we want to flourish.

This article has summarized the findings in A Report on the Nurture of Clergy Families, which was written by Dr. David J. Rolfe and is available for \$10 from the Office of Pastoral Development, 116 Alhambra Circle, Coral Gables, Fla. 33134. Rolfe is currently a student at Wycliffe Hall, Oxford University, England.

the Letter of Agreement. Ideally, the parish should develop the second part and the prospective priest the first. If both are skilled and open enough, both parts can be developed in concert.

Very important—expectations, understandings, and concrete plans of action *must* be set down in writing and agreed upon in advance of the priest's ever-stepping foot in a new parish. Regular reference to the agreement and evaluation are then key. Because we have done this, I am looking forward to the completion of my first year here and anxiously awaiting the opportunity to develop further goals and objectives.

We still have a long way to go before this pastoral relationship runs its course, but the fear and hesitancy that seem to have plagued some of my colleagues to the point of failure have not been part of my new pastorate. The reason, I believe, is both my parish and I have a road map that is explicit and clear so we can all follow (and lead) one another. Together we have translated paper goals and objectives into true victories for our Lord and Savior, Jesus Christ.

Kenneth L. Price is rector of St. Matthew's Church, Wheeling, W. Va.

Log in our eye

Continued from page E

those documents," the bishop said.

"Of course. Now to the second issue I wanted to speak to you about—St. Swithin's and Father Jones."

"Yes?"

"I'm deeply troubled that funds for this and other missions in the region are being cut."

"I'm sure you realize the diocese cannot continue to give \$10,000 to a mission with only 150 members in it. It's not a viable church."

"When our company closed its plant in Cameron, a resolution at the stockholders' meeting called us irresponsible and selfish. That plant had 125 employees."

"Well, . . . the diocese is not a moneymaking industry."

"Precisely! But I'm also concerned about Father Jones. He's the most devout and compassionate priest I've ever met. He is 60 years old. He has given 35 years of his life to the Church. In six months he will be out of a job—unless, of course, he likes working for less than minimum wage. He seems to think that at his age he'll have difficulty finding a parish, and he has no other marketable skills. He, of course, is not the only one. In the next town, Father Bismal is out of a job."

"Well, I hesitate getting into this, but Father

Bismal has a history of drinking problems. The last parish he served experienced a similar lack of growth. But we felt the most loving thing we could do was to give him another chance in another location."

"Was he offered professional help?"

"We felt that was his responsibility."

"That sounds like a disservice to both Father Bismal and the two parishes."

"I understand the point you're making, Mr. Wainwright. I can describe to you countless examples of clergy and their families who have been helped by members of diocesan staff or myself. I can also show you examples of financial and educational aid being given to clergy."

"I'm sure you can. But the point I'm trying to make is: Do your priests know what assistance they can expect? Do they know that every priest who has the same problem is entitled to identical assistance?"

"Sir, could you imagine what would have happened Friday night, after your speech, if the chairman of the association's board had got up and said he knew of a number of employees who had received help from their companies? Even *The Journal* would have crucified him. The reaction would have been, 'Show us your policies!' Doesn't the same hold true for Churches?"

Gene Geromel, Jr., is rector of Bartholomew's Church, Swartz Creek, Mich.

UK clergy seek summer exchanges

Despite the fact many of us are still shivering with cold and shoveling snow, summer is around the corner. Now is the time to plan summer vacations.

Perhaps you're wondering, however, how you and your family can have a different, exciting, fun, educational—you supply the adjectives—vacation on your clergy salary and who will mind the parish while you're away.

Try EVE. The Episcopal Vacation Exchange—which has members in the United Kingdom, Canada, Mexico, Barbados, the Virgin Islands, and 30 U.S. states—matches clergy families for house-and-parish swapping. For a nominal membership fee, you will receive EVE's newsletter—and have your family's and parish's pertinent details and requirements listed in it—as well as receive a booklet of hints on how to make house-swapping a success.

Write to Barbara Mackey, Episcopal Vacation Exchange, 309 S. Richard St., Bedford, Pa. 15522.

Also, the Diocese of Massachusetts has a coordinator for exchanges with English clergy. He receives from Britain "more requests than I can fill" and has asked our help. Listed below are the latest requests. For further information or possible future opportunities, write to the Rev. Harry E. Goll, Jr., St. Mark's Episcopal Church, Main St., Southborough, Mass. 01772.

The Rev. Christopher L. Sutch
The Rectory
Brinkworth, Chippenham
Wilts. SN 15 5AF
United Kingdom

The Rev. John R. Guy
The Marsh-Jackson Post-Graduate
Medical Center
Higher Kington
Yeovil BA 21 4AT
United Kingdom

The Rev. A. Geoffrey Anderson
St. Peter's Vicarage
51 White Lane
Sheffield S12 3GD
United Kingdom

The Rev. Arthur C. Davies
St. Thomas' Vicarage
Stockton Heath
Warrington WA4 6NR
United Kingdom

The Rev. A. Michael Jarvie
9 Orchard Grange
Thornbury
Bristol B5 12 1EW
United Kingdom

Also interested in an exchange is the vicar of Deal, the Rev. Eric F. Smith, The Vicarage, St. Georges Rd., Deal, England. He is interested in a six-month exchange in 1985 and requests that those who write him provide details about the American parish.

PROFESSIONAL PAGES

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Letter to the Editors

Regarding clergy time off

Dear Editors:

It was intriguing to read in the January, 1985, issue the article by the rector of Dover, N.H., Robert S. Ervin, on the clergy needing more time off. I liked the variety of ways to arrange the total time off, which allows for various sorts of clergy and the variously timed pressures we find ourselves under. But I feel moved to make some other comments.

First, this article is aimed at busy clergy who are similar in many respects to busy helpers in other professions. But the majority of the clergy are not busy. Literature [on the subject]—Rassieur, Oswald, etc.—describes the problem of those clergy subject to burnout. But the most eminent and experienced priest-sociologist of religion around, Joseph Fichter, has recently surveyed

studies on parish clergy (ecumenical), workaholics, and stress in the Nov. 30, 1984, issue of the *National Catholic Reporter* and reported that the majority of parish clergy "rust out" from inactivity; they do not "burn out" from overwork. Thus the need for time off that Ervin talks about refers to the busy minority of the clergy.

Second, might not the article reveal the need for more experiential clergy training in time-management? This is available especially from state university departments of business or management on a resident or extension basis and can be profitably taken by clergy together with other "busy helping professionals."

Third, time off is best negotiated before the rector arrives and renegotiated after a year or so. And a person

may wisely increase the time by negotiating together both time off/vacation and continuing education/improvement time in parish and away.

Fourth, the big difficulty many clergy have may be within themselves more than in the situation. If rest and renewal are high priority, and if they are seen as leading to more effective ministry by use of some good public relations in the parish, then a way can be found to take the time off.

But above all, remember that this concern is related to the situation of a minority of the clergy. The context is of the majority not being overworked or overburdened. This concern is related to a treasured minority.

James L. Lowery, Jr.
Enablement, Inc.
Boston, Mass.

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

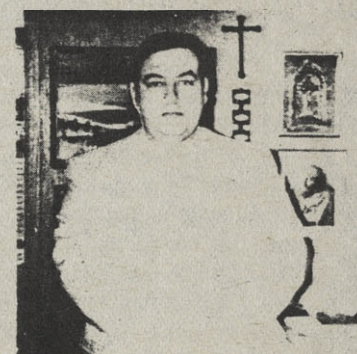


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- The Columbarium in the living Church revives an ancient and revered tradition of Christian burial within the church itself.
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Cross Design Columbarium with Good Shepherd sculpture contains 40 niches
Bronze Leaf Design Faceplates



The Rev. Dr. Charles A. Peek
Rector
St. Luke's Episcopal Church
Kearney, Nebraska 68847

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 Rev. Harry J. Walsh, Jr., Rector
St. Andrews Episcopal Church
El Paso, Illinois 61738
Two 8 niche starter sets on each side of terra cotta Madonna.

Photo by Jane Cluver, El Paso Record

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.

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Grace notes

Or the importance of clergy and musicians
striving for harmony—as well as perfection—in the parish.

BY S. WILLIAM AITKEN

A number of my organist-choirmaster friends have remarked in moments of desperation that they wished someone would invent robots which could sing! Then my friends could race to the nearest electronic supplier, order the number of soprano, alto, tenor, and bass robots needed—or as the budget allowed—and bingo! Life is bliss!

Human choirs with their attendant problems of missed rehearsals, never enough tenors, laryngitis on the day of the performance, complaints about the music, and little or no ability to sight-read would all be relegated to history books or museums. Music for services and concerts would just be a matter of programming the robot singers to perform anything from the latest religious folk song to J. S. Bach's *B Minor Mass*. Perhaps these robots could even be made to resemble humans, especially if the choir had to sit in the chancel.

Actually, to strike even closer to the audience being addressed, most likely all of us, both clergy and musicians, have wished at one crisis or another that we could replace our own _____ (here substitute priest or musician as your vocation dictates) with a robot. Voila! Miraculously we would eliminate 60 percent of all ulcers and/or heart attacks. Gone would be staff "silences," divided congregational loyalties, musicians who fail to grasp the "larger picture" and clergy who have "no musical standards."

Soon would dawn what Edward Bickersteth described in his hymn as "Peace, perfect peace, . . . [our] struggles soon shall cease." Then with the security of that peaceful vision firmly in place, we could gird up our righteous selves to rush ahead with all zeal to refine the Church into that entity we see and know it should be. Ah, tempting vision!

Alas, to my knowledge no such miraculous, specialized robots exist or soon will. Therefore we are stuck with humans—with each other and an accompanying vision of what might be. Our problems as clergy and musicians usually arise from trying to make our humanity and our vision of vocational perfection one and the same, a very natural attempt.

We are often optimistic, goal-oriented, striving individuals. We feel such direction gives us purpose, satisfying our need for success and achievement. We continually work to improve our performance. An obvious example is in athletics, whether in the Olympic games, professional sports, college athletics, or local competitions. Equally we can look at music, whether it be a symphony orchestra, virtuoso performer, college ensemble, or local recital. We appreciate the fine-tuned skills which these people, whether athlete or musician, bring to the moment of performance. We understand the work, the sacrifice, and the vision required for the individual or group to reach the present

pinnacle. We can understand because we participate in the same or similar activities ourselves. We thrill to these achievements, and we do so over and over again.

We renew our excitement because of risk. Here we separate ourselves from the robots. We realize our humanity. The risk involved is what makes the achievements in athletics, music, or whatever sweeter and more dazzling. The risk is of course the possibility of failure in some measure, whether in lost points, seconds, notes, or ensemble. We continually work to eliminate failure, to reach perfection. We work because often, just for a moment, the collective forces involved merge into one glorious unity and for a time we do achieve a measure of perfection. That moment remains with us whether we are participants or observers. It is enough to refuel our energies and reestablish our goals.

As priests and musicians in the Church, we are no less susceptible to the risk of striving for perfection. In fact, because the Church deals with the vision of ultimate peace and perfection in our Lord on a daily basis, one might offer that we are more deeply involved in the difficulties and risks of this human struggle than many others. We keep the vision before us and are continually striving to offer our best. We are often unsatisfied. We want to be more, to be better, to be the best.

In a practical sense, this means we set goals for ourselves which take numerous forms—spiritual, numerical, monetary, musical—and strive to achieve them. If someone surpasses us, then we try even harder, often stretching ourselves and our resources in impractical directions.

This affects not only ourselves, but our co-workers and our parishioners. We set the goals, often without truly assessing the resources and capabilities of the people, then punch in the program as our vision dictates and proceed. In essence, we begin to assume everyone has the same commitment and the same vision. We stop reassessing our position and redefining our goals. We do not adjust. We expect robot performances.

Before we know it, trouble gallops in on this assumption. We don't need to itemize the forms this trouble can take. We need only reflect quickly on clergy-musician relations, and all of us will be inundated with examples.

As trouble brews, power comes forward for we exercise power to "fix" trouble. Power, of course, has been around all along. Both clergy and musicians use power of leadership to gather the people necessary to execute their programs. Power of knowledge and possibilities is used to set the goals. Inspirational power is used to move us all toward our goals.

Power, to my mind, is in itself neutral, meaning it can have either positive or negative effects. How we use it, however, is important. And we all use it! Ironically, both musicians and clergy sometimes feel that

others have power but they are powerless. Everyone has power. The sticky part is how we use this power to "fix" our troubled relations.

The Church speaks of the ultimate power of grace and love. Clergy speak of it on Sunday morning. Musicians hear this and believe in the truth of the statement and the sincerity of the speaker. Then we go to work on Monday morning. Often we forget what we said and heard on Sunday. We forget we are human beings. We set out again for our goal. We exercise our power in whatever manner, whether overt or subtle, moves us toward our goal. We become focused on the goal alone, negating the goals of those around us. Carried to the extreme, this results in dissension, bitterness, and destruction.

Does this mean dissension, trouble, and power are out of place in the Church? Does this mean setting goals and striving toward them are misguided activities? I think not. Remembering that we are humans, we know that disagreement, diversity, and occasional trouble are natural to our existence. We know that striving for goals and working toward our best endeavors are part of our nature. We know also that power and change will enter into our lives and our parishes on a continual basis.

Given these factors, a few suggestions to improve our relationships might be in order. The suggestions are simple. As with most simple things, they become hard because we overlook and disregard them.

First, make staff and parish communication a number-one priority. Talk to each other as a staff. Find out about personal goals, where these goals originate and where they will lead. Listen carefully to each other. Then combine these goals into ones which will work for your parish. At this point, be realistic about your parish, its parishioners, your history, and your resources. The two important factors are working together and communicating your goals to your people.

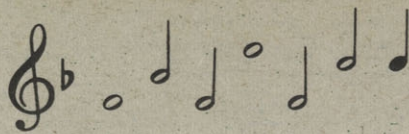
Second, keep doing more of the first! Do not forget that you may need to refine and change your goals. That is healthy. Your goals are not the Ten Commandments set in stone! Most important, listen to your parishioners and keep them informed.

Third, try to eliminate the "Father knows best" syndrome, whether "Father" priest or "Father" organist. Using power is perfectly acceptable, even to make staff changes. Be certain that you did step number 1 first, however. Remember, the Church is the place where we preach the power of grace and love. Use power in that context. Be aware that you surely do have power and do not abuse it.

Fourth, clergy and musicians are not robots. They can and do reach amazing levels of perfection, but they are still human. They both need to hear the words, "Thanks" and "Well done." They need to hear them from each other, not just from excited Sunday worshipers. Criticism needs to be coupled with encouragement. When you criticize, be prepared to offer specific help to correct the situation, not just words.

Last, remember that ours is a shared responsibility, thus a shared reward. Not wonderful clergy alone or wonderful musicians alone make wonderful parishes, but all of us together in our humanity.

S. William Aitken is the organist and choirmaster of St. Peter's Episcopal Church in St. Louis, Mo.



CLERGY CHANGES

ALMQUIST, Curtis G., to St. Simon's, Arlington Heights, IL
ANDERSON, Michael E., to St. Gregory's, Deerfield, IL
BEASLEY, William G., to Christo Rey, Chicago, IL
BERRY, Graham P., to Christ, Waukegan, IL
BRYAN, Walter L., to chaplain, Cook County Jail, Chicago, IL
BUZARD, Clifford H., from non-parochial to St. Matthew's, Evanston, IL
COPANUT, James B., from St. Anne's, Besao, Mt. Province, Philippines, to Diocese of Northern Philippines, Bontoc, Mt. Province, Philippines
GOLDACKER, Gary W., from Mobil Oil Corp., Denver, CO, to All Saints, Beverly Hills, CA
GRAHAM, John M., to Advent, Chicago, IL
HANSON, Wayne R., II, to Grace, Oak Park, IL

HEAL, Paul L., Jr., from Christ, Waukegan, IL, to missioner, Vernon Hills, IL
HUGHES, Frank W., from Epiphany, Chicago, IL, to dept. of philosophy and religion, University of Northern Iowa, Cedar Rapids, IA
LAWLER, Steven W., to continuing education, Yale Divinity School, New Haven, CT
MATHESON, M. Jennings, to Trinity, Southport, CT
McCLATCHEY, Joe, to St. Barnabas, Glen Ellyn, IL
NELSON, Richard A., from Ascension, Chicago, IL, to St. Alban's, Chicago, IL
PHINNEY, Frederick W., from non-parochial, Boston, MA, to non-parochial, Rome, Italy
RICHARDSON, Grady, from St. Mary's-on-the-Highlands, Birmingham, AL, to St. Martin's-in-the-Pines, Birmingham, AL
WAGNER, Richard A., to Trinity, Wheaton, IL
WAND, Thomas C., from St. James, Hartford, CT, to St. Matthew's, Albuquerque, NM
WESTON, Stephen R., from communication officer, Diocese of Fort Worth, TX, to editor, "Dallas Churchman," Diocese of Dallas, TX

NEW DEACONS

DAVIS, Alice D., to St. Paul's, Point of Rocks, MD
GARFIELD, Liston, to St. John's, Christiansted, St. Croix, Virgin Islands
NELSON, Ann J., to Grace, Colorado Springs, CO
PASCOE, Samuel C., to Trinity, Upperville, VA
READ, H. A. Cooke, to chaplain, St. Stephen's School, Alexandria, VA

RETIREMENTS

CASEY, Harry L., from Our Merciful Saviour, Penns Grove, NJ, on February 1. His address is: 210 Burgundy Dr., Swedesboro, NJ 08085
LEHMANN, Richard L., from St. John's, Mt. Prospect, IL, on February 1. His address is: 7107 N. Oriole St., Chicago, IL 60631
PLANTE, Leon H., from St. Paul's, Modesto, CA, on March 1. His address is: 3601 Sylvan Meadows Ct., Modesto, CA 95356
SCHNEIDER, Donald C., from Holy Trinity, Valley Stream, NY. His address is: 29 Duncan Ave., Lynbrook, NY 11563

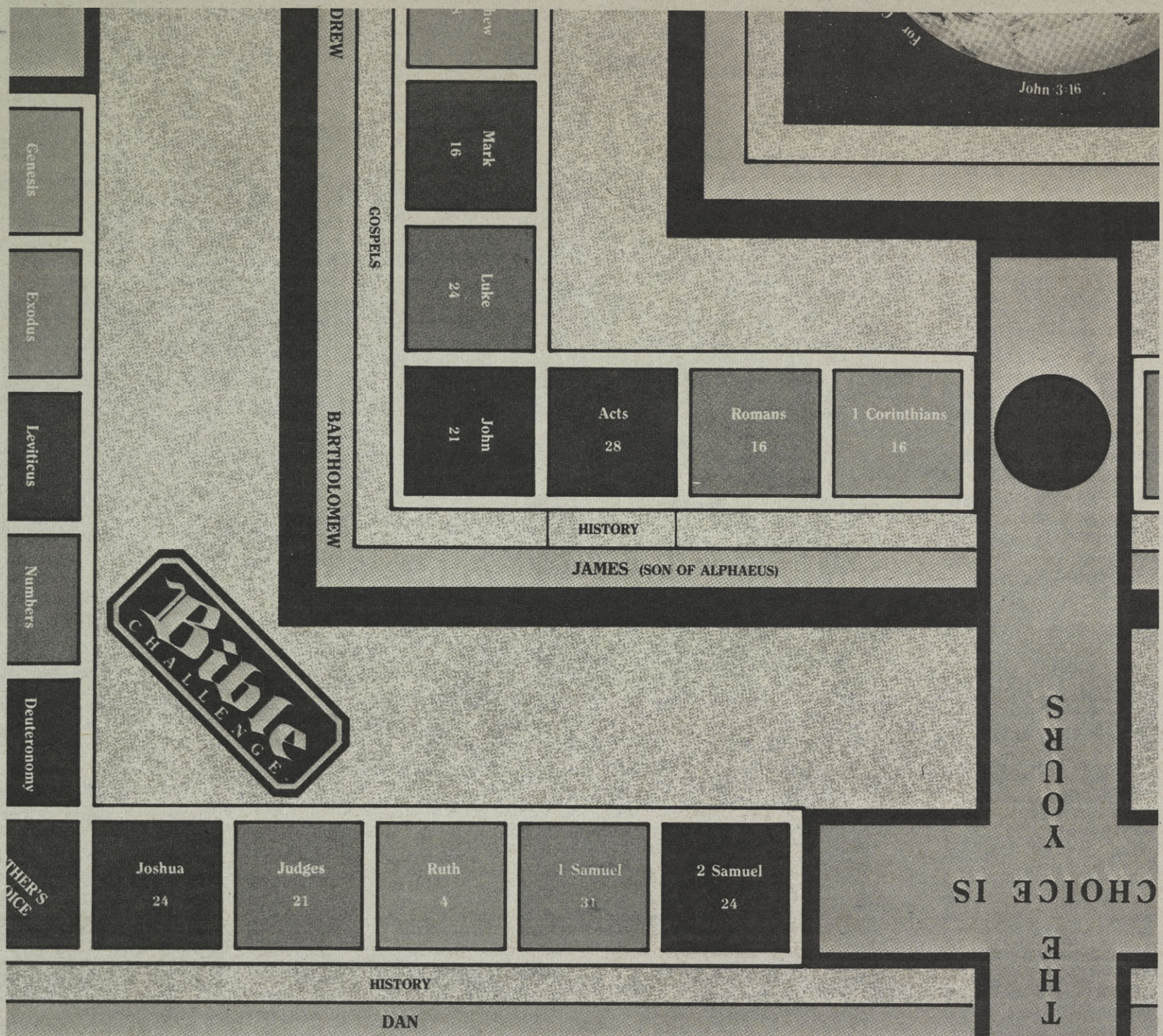
CHANGING?

To help us keep this column up-to-date, please fill out and send this form TO: Clergy Changes, The Episcopalian, 1930 Chestnut St., Philadelphia, PA 19103

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Reality in a shimmering well

Herbert O'Driscoll reflects
on a procession of saints



Scripture became for me a womb of endless signs, an admonition to seek their meanings for myself. It was above all to me a finger pointing to the ordinary as the place of the divine dwelling, pointing to Bethlehem rather than to Rome or Athens, to a peasant girl rather than to a queen, to a child rather than an emperor. . . .

Some years would pass before I fully ventured on the highway which runs from the New Testament to my own time. Passing by the caves of the desert fathers of the fourth century, past the stone oratories built against sixth-century Atlantic gales, sweeping through lovely places such as Iona and Lindisfarne, through busy places like Assisi and Chichester and Norwich, that highway is of course the Way of the Saints, and a crowded and varied human procession traffics along its length.

When I came to the saints I was made aware of them as men and women who lived very much in reality, who had frequently acted in it with something less than perfection yet whose peculiar significance and fascination lay in the fact that, while occupying what we call reality, they were constantly aware of another reality.

Francis looks back at a leper and sees

Christ. Ignatius Loyola feels death pass him in a cannon ball's flight, and it becomes to him a vocation which brings into existence the Jesuits. Patrick plucks a tiny plant and sees the Eternal Trinity. Julian of Norwich holds a hazelnut in her dreaming hand and sees the universe in the hand of a God who is Maker, Lover, Keeper. On and on they go, seeing one thing as another, dismissed as mad by their friends, heretical by churchmen, subversive by kings.

Madness, heresy, subversion—there are of course always those possibilities in seeing signs. There exists as attractive a succession of signs between earth and hell as between earth and heaven. Monsters in human form have rested their case on a call from God in some sign.

In the cymbals of Wagner's music, Adolf Hitler hears the howling of the Norse gods calling for the world's terrible cleansing at his own hands. Josef Stalin walks toward the altar of Orthodox priesthood only to become eventually a high priest of unrestrained butchery. Lesser in

iniquity, Constantine sees a night-sky cloud formation as a Cross and becomes at one and the same time Christian hero and anti-Semite.

Where lies the boundary between sainthood and psychosis, between divine call, chemical imbalance, demonic possession? Given enough lust for the secular and mechanistic, we can effectively dissect a Paul, a Pascal, a Teresa, a Bonhoeffer, earnestly attaching our psychological labels and assigning each to his or her medically defined category. Only when we walk away from the cell to which we have assigned them and look back do we see a strange light blazing underneath the locked door, making us, if we are wise, fall on our knees.

The work of the early Celtic monks shows in artistic images what I have tried to express in words. . . . The Book of Kells is regarded by some as the most magnificent manuscript in the world. It is a copy of the four Gospels in Latin, a copy made in the monastery of Kells in County Meath in Ireland about 800 A.D.

The magnificent illuminations on the ancient vellum communicate something of the way in which Celtic spirituality looked to the world. To look down at the ancient page opened for that particular day is to see first perhaps only a single letter, huge, vivid, elaborately fashioned.

There may be no more than one or two words on the page beginning a Gospel or chapter. But around these two words spills onto the parchment a flood of the most intricate and detailed designs one can conceive. As one looks, one finds level after level of further microscopic design.

What one is looking at in the Book of Kells is an image of reality seen as a kind of deep, shimmering well. As with a well, one's sight can remain on the surface, or

the eyes can sink downward in the bottomless depths. The art calls one to look through each level to another.

In that word "through" lies for me the common treasure of Celtic spirituality. It is, as I have tried to express, a repeated theme in the Old Testament and with Jesus of Nazareth. To look not merely at the reality is the secret of spiritual experience, the avenue to the presence of the holy, the door between the worlds.

That secret of the Spirit is of course not the sole prerogative of the Celtic spirituality. Because it is forever unquenchable, it has flared like a burning bush in western spirituality even in ages when western eyes since the 17th century were becoming so mesmerized by physical reality that they seemed incapable any longer of looking through it to that which lay hidden and which called beyond it. . . .

During my university days I came to realize that those elements of beauty and mystery which existed as images about me and sounded as voices within me were not necessarily solely the treasure and heritage of one particular Christian tradition. It was already mine by virtue of where I was. It was not a cerebrally appropriated theological system, still less a denominational monopoly.

Thus in the words of St. Patrick's breastplate, itself among the great expressions of Celtic spirituality, I could sing not only:

I bind unto myself today

The strong name of the Trinity,

but also I could claim as mine that same spirituality, rich in its sense of the earth, articulate in story, passionate in its living, continually piercing the visible and tangible world around me, revealing glimpses of an elusive and haunting glory.

Herbert O'Driscoll is rector of Christ Church, Calgary, Alberta, Canada. This excerpt is from his autobiography, *Doorway in Time* © 1985 Harper and Row. Excerpted by permission.

Illustration shown above is a detail from The Book of Kells.

AUDREY FOSTER

She helps ease pain of adoption

by Susan E. Pierce

Adoption can be difficult and painful. Adoptive parents experience frustrating delays and financial hardship, and children with "special needs" are left by the wayside in the pursuit of the "perfect" child. Audrey Foster, a social worker and wife of an Episcopal priest, developed a way to bring together children with special needs and families hoping to adopt.

In most counties and states, foster homes and adoption are separate, but as a social worker for Stanislaus County, Calif., Foster developed a program to put the two together. Called Fos-Adopt, the idea was to ask families to take a chance with a foster child not yet freed for adoption but who might be eligible in the future. The program, which reduced the trauma of several uprootings for foster children, won Foster the 1981 Koshland prize, a prestigious social work award.

When Foster left the county agency, she presented the idea of an adoption service specializing in "special needs" children to her home parish of St. Paul's, Modesto. In 1983, St. Paul's provided two rooms in the church building and became a sponsor of Family Connections.

Family Connections does not have custody but works with other agencies. It specializes in difficult-to-place children and puts heavy emphasis on counseling with the adopting families.

To most people, children with "spe-



cial needs" means "severely handicapped," says Foster, but "many are just regular kids who have some special needs because of being moved around a lot." A 4-year-old girl and her 5-year-old brother had been moved 13 times in two years before Family Connections found them a home. Foster describes them as healthy, bright, attractive children who just needed "a lot of emotional nurturing."

Family Connections also placed a 3-month-old baby who needed major heart surgery. "The baby is now doing fine, but the family didn't know what the outcome would be when they took him in."

Foster says Family Connections' purpose is not to evaluate, but to educate. "We don't want to be making decisions for families. We want them to know who they want, their own strengths and weaknesses, and who will fit into their family. I encourage them to be really open about what kind of 'special needs' child they

can and cannot take. This is a relationship for life.

"All of our staff are adoptive parents," says Foster. "We understand the anxiety, excitement, and feelings of frustration that go along with the [adoption] process. The staff is doing this from their commitment to adoption and to children. There is a certain sense of urgency in our work. We try to make the process as smooth and as efficient as possible, and when we have a family waiting, we knock ourselves out to find which child is out there for them. Sometimes I have to remember that the child which is right for them may not be out there yet."

Family Connections gave prospective parents more options when it expanded its services to include overseas adoptions. People choose foreign adoption, Foster says, because often they can receive a 2- or 3-month-old infant within a year. But, she cautions, "the family shouldn't do this if they want a baby and this is the only way to get a baby. They should do this because they value the child and the country it is coming from."

Adoption, foreign or domestic, is not cheap. Family Connections charges a flat \$950 fee for adopting an American child with special needs. Adopting a child from Korea or India can cost \$4,000 due to transportation costs, foreign agency fees, and other expenses.

In its first year, Family Connections placed 14 children with 12 families. This success created other services. A doctor on the agency's board started a program to ship medical supplies to foreign orphanages. In another project, barrels were placed in churches to collect school sup-

plies, soap, toothpaste, baby powder, and other items to be sent to India, Korea, and Honduras.

Another board member organized a team of women who put together travel bags filled with disposable diapers, nightgowns, undershirts, blankets, plastic nursing bottles, baby powder, and lotion which are sent to overseas orphanages for use by children traveling to their adoptive parents.

Foster herself is personally acquainted with adoption. She and her husband, the Rev. Thomas M. Foster, rector of St. Paul's, had four children, gained three more through adoption, and gained another, a nephew, by guardianship. At least six more children passed through their home as foster children.

NEWSLETTER FOR DISABLED NOW AVAILABLE

Many of the 36 million Americans with disabilities may not be aware of their rights, where they can buy products suitable to their needs, or how to enjoy safe, comfortable travel, says Phyllis A. Burns, editor-publisher of "Handicap News," a monthly newsletter which bills itself as being "for all people with disabilities, handicaps, and for those working with them."

A recent issue of "Handicap News" contains information on personal safety, where to find home care, and cultural and travel opportunities tailored specifically for people with disabilities.

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For subscriptions or a sample copy (\$1), write to: Handicap News, 78 N. 12th Ave., Brighton, Colo. 80601.



For solitude or decision-making, this may be the place for you

by Skip Johnson

If your problems are becoming more than you can handle and you think some solitude might help your mind, a place about an hour's drive from Charleston, S.C., is designed especially for you. It's so remote Federal Express once spent five days trying to find it, so pastoral that seeing 20 deer at a time is not uncommon. You can spend a day, a week, a month, or a lifetime. It's Holy Savior Priory, run by the Episcopal Church's Order of the Holy Cross in Pineville, S.C.

"The purpose of the place is for people who are looking for prayer, for a time of retreat, and for spiritual direction," says Father Bede Thomas Mudge, the monastery's prior.

In the eight years the monastery has been in existence, its more than 1,000 guests have included men and women, young and old, one-time visitors and regulars, rich and poor, priests and laymen from all walks and levels of life.

One man brought his son here for a weekend because, years earlier, his father had taken him to such a place, and it had changed his life. Another man, a serviceman, came to decide whether to take a well-paying clerical job or try to become a classical guitarist. He had intended to stay a week, but the decision came in three hours. He would play the guitar.

They come for as many reasons as there are people. But generally, in one way or another, they all come either to discover who they are or to remind themselves of who they are.

Should you decide to go, and should you elect to be left in total solitude, you can sit alone in your cabin or roam the 1,200-acre forest. Or if you prefer, you can join the resident monks in their daily routines. You can even combine the two styles if you wish, joining the monks in any part of their routines that appeal to you.

If you choose to join the monks, your day will break down like this: You'll awaken between 4 and 5 a.m. and prepare for

the 5:30 a.m. Matins, which is the first of four Offices (worship services) and a Eucharist held each day.

At 6:30 a.m. the Eucharist is held in the Chapel of the Transfiguration, which was dedicated on the grounds only last summer. And when the Eucharist ends, it's time for breakfast.

Fathers Raymond Gill, left, and Bede Thomas Mudge stroll the 1,000 acres of Holy Savior Priory near Charleston, S.C.

Until breakfast ends, you will not have spoken. Except for the words necessary for their worship, the monks observe a period of strict silence until after breakfast.

But after breakfast, the community holds a meeting to discuss the day and decide what work needs to be done and who will do what. The work may involve digging in the gardens, cooking meals, mowing lawns, painting, or anything else necessary to maintain the complex's 14 acres.

The morning work period ends at noon with a short worship called Diurnum, a Latin word for noon. This service lasts about 15 minutes. Then the monks have lunch, followed by a short rest period, and then work resumes.

Most of the afternoon work is inside work. It consists especially of counseling, handling correspondence, and making incense for sale primarily to Episcopal, Lutheran, and Roman Catholic churches. A fair amount of counseling is done with any of the guests who want it.

The afternoon's work ends at 5 p.m. with a 30-minute Vespers service, which is followed by a 30-minute social period, supper, and watching news on television. After that, at 7:30 p.m., the last Office of the day, called Compline from the Latin word meaning "the end," is held. And then the period of silence begins that lasts until after breakfast the next morning.

Every day's schedule is similar except for Sunday when the monks sleep a little longer. "The basic pattern of our life is to use the night for prayer and silence, to use the day for work, interrupted by short periods of prayer throughout the day," Mudge says.

At present, the monks who run the monastery all happen to be priests—Mudge; Father Raymond Gill; Father Thomas Schultz; Father Nicholas Rademiller, who until recently was in Quito, Ecuador; and Father Anthony Gerald Stevens.

The only other person who lives on the land is Frances Marion, widow of Edward Marion, a descendant of a brother of South Carolina's Revolutionary War hero Francis Marion, better known as "The Swamp Fox." The Tower Hill Plantation, on which the monastery is established, is part of Marion land, one of the oldest plantations in the United States. Frances Marion is in the process of giving it to the Episcopal Church.

Skip Johnson is a free-lance writer who lives on Sullivan's Island, S.C.

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Alaska's medical missionary finishes a fulfilling life

by Alan Conner

The Rev. Reginald Hammond was rector of St. Paul's, Ventura, Calif., when he brought a 12-year-old child into his home and into the Church. That child went on to become a medical missionary in Alaska, then deacon and priest. Now vicar of St. Jude's at North Pole, she is in the last months of her life.

The Hammonds had six children of their own when Jean Elizabeth Aubrey, an awkward youngster whose own home was unhappy, came into their lives. "Being with that effervescent, loving family was pure heaven for me," she says. "They accepted me, loved me, and never doubted my abilities." Two of the most moving moments of her life were to give Communion to Reginald Hammond and later to read the Gospel at his burial service.

Aubrey studied nursing in Los Angeles and was working there when she sought and was given a missionary appointment in the Episcopal Church. The Californian who had never seen snow was assigned to a medical mission in Alaska which had 40 native children. For two years, "it was up early and working full tilt all the time."

When the doctor running the Episcopal Church hospital at Fort Yukon walked off the job, Aubrey took over. In 18 months there she became expert at drawing teeth, minor surgery, diagnosis, and bringing babies into the world, often with the entire family anxiously offering assistance. "Nearly everything we did was illegal, but it worked," she says.

One January supplies ran out, and all that was left were 16 cases of peanut butter—and beets. "We had beets served a dozen different ways until the ice melted and the boat came in June."

Patients were, for the most part, Indians who suffered both epidemics and alcoholism. "I was not equipped to be a doctor out in the bush," she says, "but I was all these people had. I believe God uses what we have for we're all He has."

In 1955 the Bishop of Alaska sent her even further into the bush—to Shageluk. "When the people got a woman church worker, they weren't too happy. But the first thing they found out was I could extract teeth painlessly. Then I was swamped. I had all the nursing I could do in a very large area, and little was just nursing. It was medical work."

She nursed, preached the Gospel, taught, was their good friend. "There was always someone asking to help cut wood or to haul water. They took good care of me, and in due time I married the one who took the best care of me." Jean Aubrey married Jim Dementi, a native Athabaskan Indian. They have one daughter, Beth.

As a nurse-evangelist, Jean Aubrey Dementi never thought of ordination, but when in 1970 the Episcopal Church voted to allow women deacons, the bishop suggested ordination. At the age of 52, Jean Dementi became a deacon.

Although now she could distribute the host, she could not consecrate it. The consecrated host had to be flown in. In one exasperating experience, her suitcase fell from the snowmobile, and the wafers were pulverized to crumbs.

On Jan. 6, 1977, after five years of being a deacon Jean Dementi became a priest, the first woman to be so ordained in Alaska.

That spring she asked Bishop David Cochran of Alaska for a transfer. The ravages of alcoholism brought one devastating



At top, the photo Dementi sent with her application to become a missionary; with her husband Jim; and at her installation by Bishop David Cochran, center, at St. Jude's, North Pole, 1978. At right, Dementi celebrates at St. Mark's Mission, Nenana, where she began her Alaskan ministry.



St. Mark's photo © Jimmie Bedford, 1984

funeral after another. "The people I was burying were my friends, some of them babies I had delivered, and now they were dying in their youth. I had constantly to try to deal with the terrible sadness and sorrow, and at length I could no longer handle it."

So off she went to a small congregation, St. Jude's at North Pole, Alaska. "They made me very welcome, and, to my amazement, this mainly military congregation chose me to be their pastor."

She remembers one of the parishioners saying, "When you've lived in the military as long as we have, you learn to take what you can get!"

In 1983, for her loving work among the people of Alaska, the Rev. Jean Dementi was honored when the University of Alaska conferred upon her the honorary degree of Doctor of Humanities.

Last year she had a brief audience with Pope John Paul when he visited Fairbanks. The visit came about through a series of circumstances. One of Dementi's parishioners, Paula Long, found an envelope which contained \$14,000 local Roman Catholics had collected to help defray expenses of the Pope's visit.

When Long reported her find to the Roman Catholic diocesan office, she asked that her pastor be included in the celebration for the Pope. Diocesan officials, though jubilant that the money was safe, said no audience could be arranged because the Pope would only visit with the sick and the handicapped. Long responded that her pastor had terminal cancer, and Dementi was allowed to join the throng of more than 200.

The Pope worked his way through ranks of wheelchairs, sick children and adults, and at last came to Dementi. He extended his hand. She took it. "I had my clergy collar on," she says, "and he did look a bit startled. But he put his other hand on my arm, and I put my arm on his. And as he drew away, I slipped a message into his hand. I think he tucked it in his

sash."

The message was: "Your holiness, we women priests bring a new dimension of wholeness to our Lord's ministry."

Dementi says, "I wish I could tell you that when he saw me he said, 'My dear sister, let me embrace you. I've been looking forward to meeting a woman priest. What is it like?' As it turned out, I doubt that the cause of women's ordination in the Roman Church was advanced much."

Too busy to "wonder about ordination" when she came to Alaska 34 years ago, Dementi now finds "it is wonderful to be a woman priest." Because she is a woman and 65 years old, she says, she can help "men who are into the whole macho bit. . . and are less than whole. The only way we can ever be made whole is to get in touch with the part of us we're resisting and fighting against. It's the same for women who are wimpy and bent over."

Now living with cancer, Dementi says she is "losing strength, but I have no other symptoms, and that is characteristic of cancer of the liver. Thank God I have a wonderful associate, the Rev. James N. Hunter. He is black, and that's a powerful symbol of inclusiveness for our congregation."

One of Dementi's long-time friends, Mary Eunice Oliver of San Diego, Calif., says, "She has never prayed for more time in this life. She has poured out her life in service, and she finishes it rejoicing. She believes all that she has preached and is confident that God will call others to carry on her work. She is at peace. She says, with Dag Hammarskjöld, 'For all that has been, thanks. For all that will be, yes!'"

"My life here continues to be fulfilling," Dementi says. "People say to me, 'If I had as much faith as you, my life would be different.' Well, that's a cop-out. You see, faith is a gift, a spiritual gift. It isn't something we crank out by ourselves; it's given to us."

Alan Conner is a writer/publisher from Sausalito, Calif.

Virginians offer heating aid with Wood Ministry

by Susan Pierce

Winter is a bitter time for those living on limited incomes in substandard, uninsulated housing. A Virginia group, the Lynchburg Covenant Fellowship, recognized that rising energy costs wreak hardship on low-income and elderly people in their area and started the Wood Ministry, a program designed to meet emergency heating needs by deliveries of firewood.

The Lynchburg Covenant Fellowship began the Wood Ministry, a non-profit and mainly volunteer effort, in the winter of 1975-76 and served 60 families. In 1983-84, 330 families received help. With one full-time and one part-time staff person and volunteers donating over 100 hours per week, the Virginians cut, split, and deliver the wood. Funding comes from individuals, churches, and businesses.

The requirements of the program are: wood deliveries are limited to three (one cord total) per household, to emergencies during the winter season of December 1 to March 31, and to persons who have already applied to the federal Fuel Assistance program before coming to the Wood Ministry.

The program also requires recipients to make a three-hour work commitment per delivery to help them help themselves and take part in service to others. Elderly or disabled people are asked to find someone to fulfill this commitment for them.

Kevin Campbell, the program's coordinator, says trying to help people break the cycle of poverty and dependence is cost-



ly. "It is much easier to just continue to deliver wood and not ask the deeper questions of how to create real change in people's lives, where they begin to help themselves move away from a continual, degrading dependence on the myriad of social welfare programs."

The program's logo best expresses the heart of the Wood Ministry. It shows a new shoot sprouting from an old tree stump. Campbell says the image comes from the words of the prophet Isaiah: "Then a shoot shall grow from the stock of Jesse, and a branch shall spring from his roots. . . . He shall not judge by what he sees nor decide by what he hears; he shall judge the poor with justice and defend the humble in the land with equity; his mouth shall be a rod to strike down the ruthless, and with a word he shall slay the wicked." (Isa. 11:1-4 NEB)

Campbell believes the Wood Ministry's task "is the nurturing and enabling of the sprout, the new life, to break forth from the old stump, the helplessness and the despair."

For more information on the Wood Ministry, write to: Lynchburg Covenant Fellowship, The Wood Ministry, P.O. Box 3094, Lynchburg, Va. 24503-3094.



Diocese of Central Pennsylvania photo

The William H. Weitzel two-family missionary team left the Diocese of Central Pennsylvania in January to serve from one to three years in the companion diocese of Bangladesh. Following in the footsteps of his parents, former missionaries to Japan, and his grandfather, Bishop Earl Honaman, Walter Honaman (left) will work in hospital administration and community and economic development. His wife Sarah will teach English. Drs. Sharon and Ted Kuhn, who have already served as medical missionaries in Bangladesh under the auspices of the Presbyterian Church, will return to staff the church hospital in Rajshahi accompanied by their children, Lydia and Joshua. The team is named for Canon William Weitzel of St. John's, Carlisle, Pa., a former missionary who helped develop a three-way companion diocese relationship between Central Pennsylvania, Bangladesh, and North Kanto in Japan.

Church giving

Continued from page 1

Total membership for the nine U.S. bodies was 24.4 million. Their contributions were over \$6.6 billion for an average per capita donation of \$270.22, up from an average of \$250.39 in 1982.

In a related item, a study by the Council on Foundations has found that philanthropic giving by organized religion exceeds the combined giving of all corporations and secular foundations in the U.S. The Churches are not just recipients, as most professionals seem to think, but are donors who use professionalism and creativity "to blaze new trails for the philanthropic enterprise."

The Council estimates that in 1983, religious giving at the national and regional levels totaled \$7.5 billion with perhaps an additional \$1 billion at the local level. The Council admits it may have missed several "additional billions" in its survey. In con-

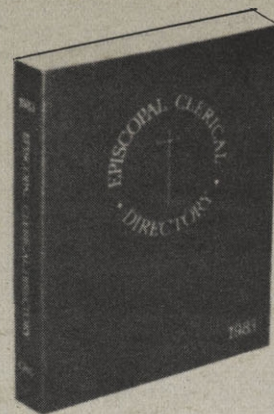
trast, corporations gave \$3.1 billion and secular foundations donated \$3.4 billion.

Religious giving addresses everything "from soup kitchens in urban areas to making films about social justice, from building wells in the Sudan to emergency food aid in Ethiopia," said Council president James A. Joseph.

With a new professionalism, the Churches are giving to projects around the world, and the report noted that "almost as many religious groups are working for justice, human rights, and advocacy issues as are offering direct aid to the hungry and stateless."

Joseph also appreciates that many church groups try "not only to put the finger in the dike, but to turn the waters around" with development grants, such as the creation of a cocoa-production marketing initiative in Haiti.

The Council on Foundations is a national organization which represents 950 independent, community, and corporate contributors with \$23 billion in assets.



Episcopal Clerical Directory 1985

The 1985 edition marks the thirtieth volume in the total series, the sixth in its biennial format. This volume contains the names and biographical data for all Episcopal clergy in good standing, both active and retired.

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Florida sculptor brings Passion to life in wood



by Elizabeth Grinder

Nancy Reynolds cherishes her childhood memories of attending candlelight services at St. Andrew's, Buffalo, N.Y., during the Fridays of Lent. As an adult, Reynolds brought her memories to life in the 14 Stations of the Cross she carved for St. Luke's Church, Fort Myers, Fla.

Carving the scenes of the Passion affected her profoundly, says Reynolds whose panels were consecrated by Bishop Paul Haynes on Nov. 4, 1984. "The intensity of His suffering moved through my hands and tools. As my vision became stronger, it took bolder strokes, larger gouges to release the pain and sorrow from my wood."

Convinced after researching the accounts of the apostles and studying the vivid description of Jesus' bodily injuries reported in John Heller's *Shroud of Turin* that the sculptures had to be done in a rough technique, Reynolds decided to carve two-inch thick cypress panels in high relief. Cypress, indigenous to Florida, would be right for the atmospheric conditions, Reynolds thought, and also easy to obtain. The latter, however, was not true.

Reynolds finally found a cypress logger in the Everglades. "After questioning him about cypress' adaptability to humidity, cracking, and knots, I told him I wanted to purchase heart wood and the large amount I needed. Upon figuring the expense, the logger asked, 'Ma'am, what do you plan to do with this wood?' When I told him, he was still for a moment, then he said, 'You know, I love the Lord, too. I'd like to give you this wood.'"

Reynolds said she knew then the work had to be good. With the Rev. Bruce Ryan's commission from St. Luke's, she began the work "I've waited and prepared for all my life."

'His tranquility remained constant'

Nancy Reynolds explains her sculptures as the work progressed. "As I worked on the condemnation, I could not imagine what His expression would be; but I began to take away what seemed wrong, and what was right remained. The cypress carved easily, and I found when a piece of wood broke away, something better than my original plan could result. On the third panel I was most intensely involved. His mortal fatigue and determination! He has not yet opened himself to God's bracing power."

"Personally tormented by the despair I imagined Mary felt, for a long time I avoided the station where Jesus meets His mother. In rereading the Gospel passages to learn what Mary has to tell us about sorrow, I finally learned the answer: Turn to Jesus."

"For each fall the perspective on the Cross makes it appear heavier than the previous one. By the second fall, faith has begun to help Jesus transcend His earthly burden. By the third fall, His inner strength is indomitable."

"On the Cross, Jesus' agony is evident. It was important not to stylize the crown of thorns. Showing it shifting, the hair tangled among the thorns, emphasized the chaos and violence done to His body. As He dies, the earthly spirit is withdrawing and seeking to enter the Holy Spirit."

"In the panel where the body of Jesus is placed in Mary's arms, I thought, 'How could Mary possibly bear such grief?' My intensity of feeling obscured my vision. [Eventually] there was Mary, her lips swollen with weeping, but her eyes behold the promise fulfilled. Although I changed the face of Jesus many times as I carved, the look of tranquility remained constant."



JESUS IS CONDEMNED



JESUS TAKES UP THE CROSS



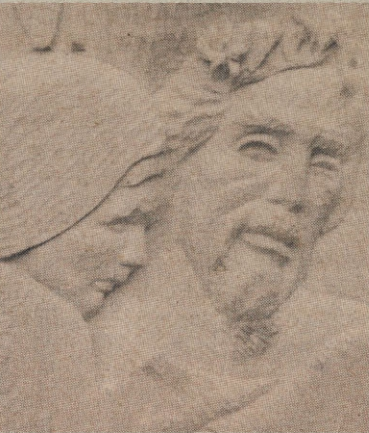
JESUS FALLS THE FIRST TIME



JESUS MEETS HIS MOTHER



SIMON OF CYRENE TAKES UP THE CROSS



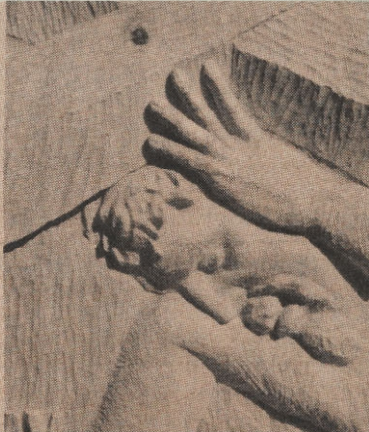
A WOMAN WIPES JESUS' FACE



JESUS FALLS A SECOND TIME



JESUS MEETS THE WOMEN OF JERUSALEM



JESUS FALLS THE THIRD TIME



JESUS IS STRIPPED OF HIS GARMENTS



JESUS IS NAILED TO THE CROSS



JESUS DIES ON THE CROSS



JESUS' BODY IS PLACED IN HIS MOTHER'S ARMS



JESUS IS LAID IN THE TOMB

PHOTOGRAPHY WITH PERMISSION OF WILLIAM REYNOLDS

Palm proceeds help East Africa

Every year at Palm Sunday services in churches of over a dozen denominations nationally, worshipers are given palm crosses made by villagers in Tanzania and shipped by parishioners of St. John's Episcopal Church, Olney, Md.

St. John's volunteer outreach project has recently completed its most successful year since the parish undertook sponsorship late in 1976. From July, 1983, through June, 1984, more than 1.1 million palm crosses were distributed by 4,611 congregations, church-related organizations, and individuals in the United States, Puerto Rico, and Japan. These record-breaking sales, augmented by donations, have enabled African Palms to make grants totaling \$30,250 in 1984—also an all-time high.

Net proceeds from the sale of the palm crosses are used to fund essential community needs in Tanzania and other East African countries. Projects supported include agricultural, chicken, and livestock projects; medical, nutritional, and public health needs; leadership and vocational education in locally-needed skills; and development of safe community water supplies.

The palm crosses are made in the Anglican Diocese of Masasi in southeast Tanzania, an isolated, sparsely populated area of low-income, subsistence-level farms. Some 5,600 villagers in four areas of the diocese make over 4 million crosses annually for export sales in five western countries. This cottage-style effort generates direct payment to those making the crosses.

An Anglican priest, the Rev. Alan J.

Talbot, now in the suburbs of London, England, originated the African Palms project while serving in the Diocese of Masasi during the middle 1960's. Moved by the poverty and lack of opportunity among local residents, he devised the idea of making crosses for export to England, thus generating a modest income for families' basic needs.

Once established in Great Britain, the project spread to the United States, Canada, Sweden, and Australia. Until it was adopted by St. John's, Olney, in 1976, the U.S.-Canadian operation had been run by teams of volunteers who came from London. The Canadian operation was taken over in 1979 by an Anglican parish in British Columbia.

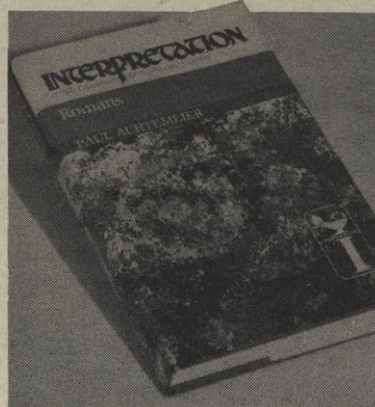
Because of tremendous needs in neighboring Uganda and Zaire, some grants are made there on a regular basis although the largest portion of each year's funds goes directly to Tanzania for use in Masasi and other dioceses; occasionally grants are made in other East African countries as well. Since 1977, when the U.S. operation's first grant was made, a total of \$105,000 (including the 1984 figure) has been made to Tanzania and East African communities and missions.

Information about the needs for grant requests is received directly from the Episcopal Church's mission headquarters and from contacts with church leaders in East Africa. The information is kept up-to-date and is verified.

Five St. John's parishioners made a four-week tour of Tanzania, Kenya, and Uganda in mid-1984 to learn more directly of the needs, problems, and concerns of the Church in East Africa.

For information: African Palms, P.O. Box 575, Olney, Md. 30832, or call (301) 774-2832 or (303) 774-6999.

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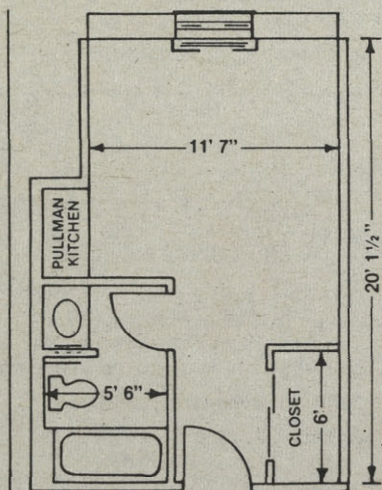
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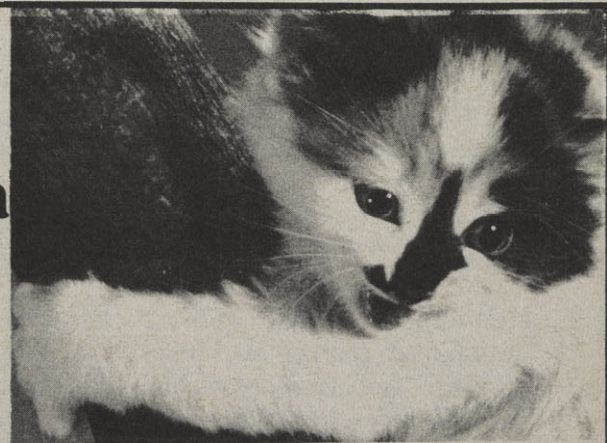


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Have You Heard

IT'S A MATTER OF PRIORITIES

"Dove-tales," the ponderfully titled newsletter of Church of the Holy Comforter in New Orleans, La., included the following quote from a Lutheran church in New Jersey: "The money required to provide adequate food, water, education, health, and housing for everyone in the world has been estimated at \$17 billion a year.

That's a huge sum. . . about as much as the world spends on arms every two weeks."

LIMERICKS

Awhile back we ran a limerick which on internal evidence alone we thought to be of Anglican origin. We were wrong. The Rev. Walter Pragnell of Everett, Mass., says the original was written as an ad: "An Anglican vicar in want of a second-hand portable font will exchange for the same a portrait (in frame) of the Bishop-elect of Vermont," by Roman Catholic Monsignor Ronald Knox to win a bet that he could write a limerick that would be accepted as an ad in *The Times* of London. The one-time Oxford University chaplain also engaged in philosophical debate in limericks, as this criticism of the metaphysical philosophy of Anglican Bishop George Berkeley:

*There once was a man who said God
Must think it exceedingly odd
If He finds that this tree
Continues to be*

When there's no one about in the Quad.
Not to be outdone, an anonymous person responded:

*Dear Sir, Your astonishment's odd:
I am always about in the Quad
And that's why the tree
Will continue to be
Since observed by yours faithfully, God.*

WHO'S ON STAGE?

The interesting newsletter of St. John's Church, Tulsa, Okla., is the source of this thought-provoking quote from Soren Kierkegaard: "Too often in their church, people adopt an attitude of the theater, imagining that the preacher is an actor and they his critics. . . . Actually, the people are the actors on the stage of life; the preacher is merely the prompter, reminding the people of their lost lines."

HOUSEHOLD HINT:

A HANDY HYMNAL EGG-TIMER

To give credit where credits are due, the following hint from Mrs. G. H. Moore of London first appeared in the *London Daily Telegraph*, was picked up by *The New Yorker*, and caught our eye in *The Episcopal New Yorker*. Moore writes: "The hymn, 'Onward, Christian Soldiers,'

sung to the right tune and in a not-too-brisk tempo makes a very good egg-timer. If you put the egg into boiling water and sing all five verses and chorus, the egg will be just right when you come to 'Amen.'" If you don't have all five by heart, you could probably get by singing the first verse five times. Not too briskly, of course.

QUESTIONABLE SLANT

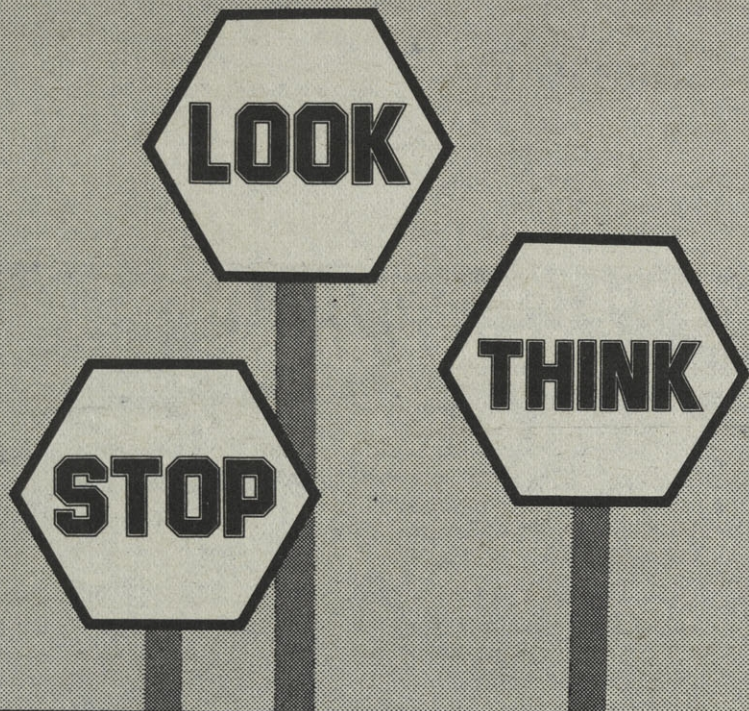
Do you ever quarrel with polls which you think produce statistics of dubious validity? We are particularly skeptical because, despite all the polls that appear almost daily covering every possible human activity or opinion, no one has ever asked us more than the time of day. Columnist Sydney Harris recently used a fable to comment on how the wording of the question can mold the answer. Two priests disagreed about the propriety of smoking while praying and agreed to let the Pope settle their dispute. One priest asked, "Is it proper to smoke while praying?" and received a firm: "Absolutely not!" The other asked, "Is it proper to pray while smoking?" and the Holy Father replied, "My son, it is permissible and desirable to pray at all times." So before you accept any pollster's answers, you might want to ask yourself, "But what was the question?"

HEADS ABOVE THE CROWD

Former Executive Council member the Rev. **Stewart Matthews** was honored on his retirement from the staff of Camp Allen by his fellow Texans. . . . The Diocese of Michigan bade farewell to the Rev. **Henry Mitchell**, who retired from the diocesan staff in December. . . . The Rev. **Frederick Borsch** has finished taping a series of talks, "Power in Weakness," which will be broadcast as the Episcopal Series of the Protestant Hour. . . . Bishop **Paul Moore** of New York was in the distinguished company of opera star **Leontyne Price** and U.S. Olympics—now baseball—czar **Peter Ueberroth** in receiving a distinguished award from the Society of the Family of Man in New York City. . . .

Dr. **Willoughby Newton** of New York City has initiated a scholarship endowment fund honoring Episcopal

Continued on next page



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Boys And Trouble... Who Really Pays?

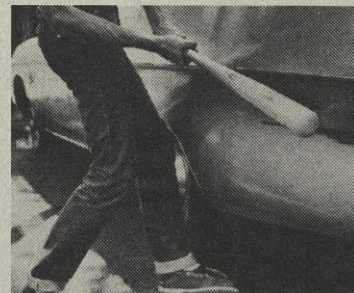
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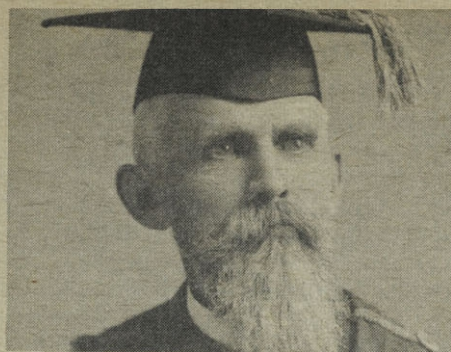
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William Porcher DuBose (1836-1918), who became dean of the School of Theology at the University of the South, Sewanee, Tenn., is described in *Lesser Feasts and Fasts* as "probably the most original and creative thinker the American Episcopal Church has ever produced." DuBose's works have long been out of print, but now Donald S. Armentrout, professor at the School of Theology, has chosen 23 theological writings for A DuBose Reader which is available for \$12.95 (postpaid) from *The University of the South, Books-SPO 1145, Sewanee, Tenn. 37375-4015*.

HAVE YOU HEARD continued educator **Arthur Ben Chitty** at St. Paul's College in Virginia. . . **Burton Weaver** is the new organist and choirmaster of Trinity Church, San Francisco, Calif. . . Just a few days prior to leaving his post at the World Council of Churches in Geneva, former Secretary General **Philip Potter** married a colleague, the Rev. **Barbel von Wartenberg**, director of a Council unit on women. . .

The Rev. **Austin R. Cooper**, rector of St. Andrew's, Cleveland, has been appointed to Ohio's Governor's Committee on Prison Crowding. . . The Rev. **Robert Renouf** and his wife **Jeannette** have returned to the United States after completing three years as missionaries of the Episcopal Church in Nicaragua. . . A painting by **Barbra Barber**, member of Holy Nativity, St. Simons Island, Ga., has been accepted in "Liturgical Arts 1985," a national juried competition. . .

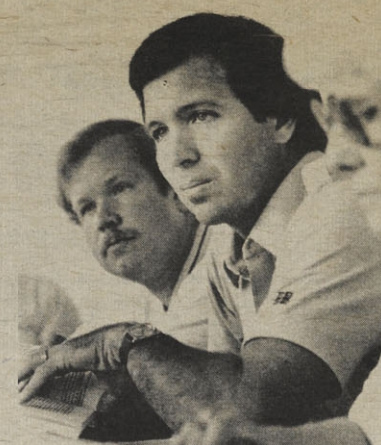
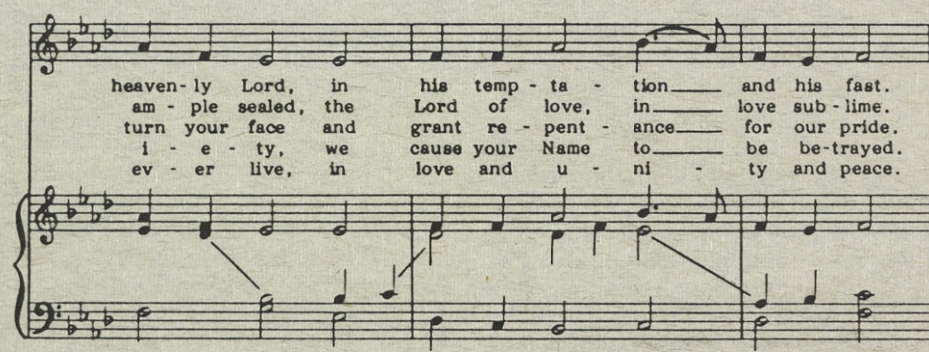
Former President **Jimmy Carter** is the first American to win the Peace Award of the World Methodist Council. . . Dr. **David Wones**, a geologist on the faculty of Virginia Polytechnic Institute, has died.

HYMNAL PREVIEW 1982

Set to an American folk melody, the words of "Now let us all with one accord" are attributed to Gregory the Great (540-604) and translated by the

editors of the English hymn book, *Praise the Lord*. The melody, "Bourbon," is attributed to Freeman Lewis (1780-1859). Thomas Foster, organist and choirmaster of All Saints' Church, Beverly Hills, Calif., wrote the harmonization especially for *The Hymnal 1982*. **METRE:** 88.88.

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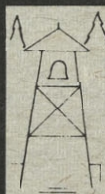
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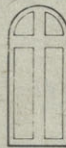
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